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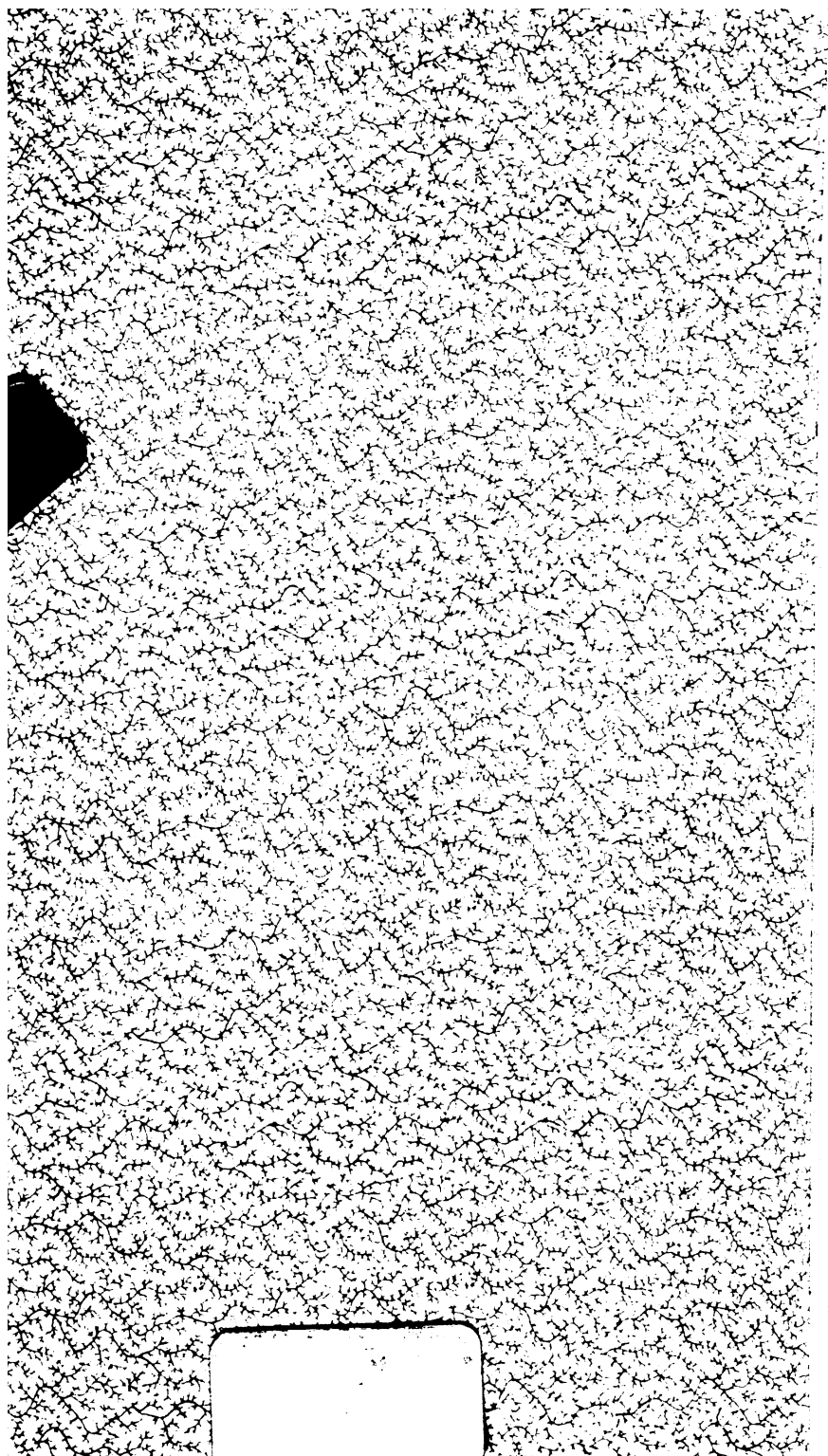
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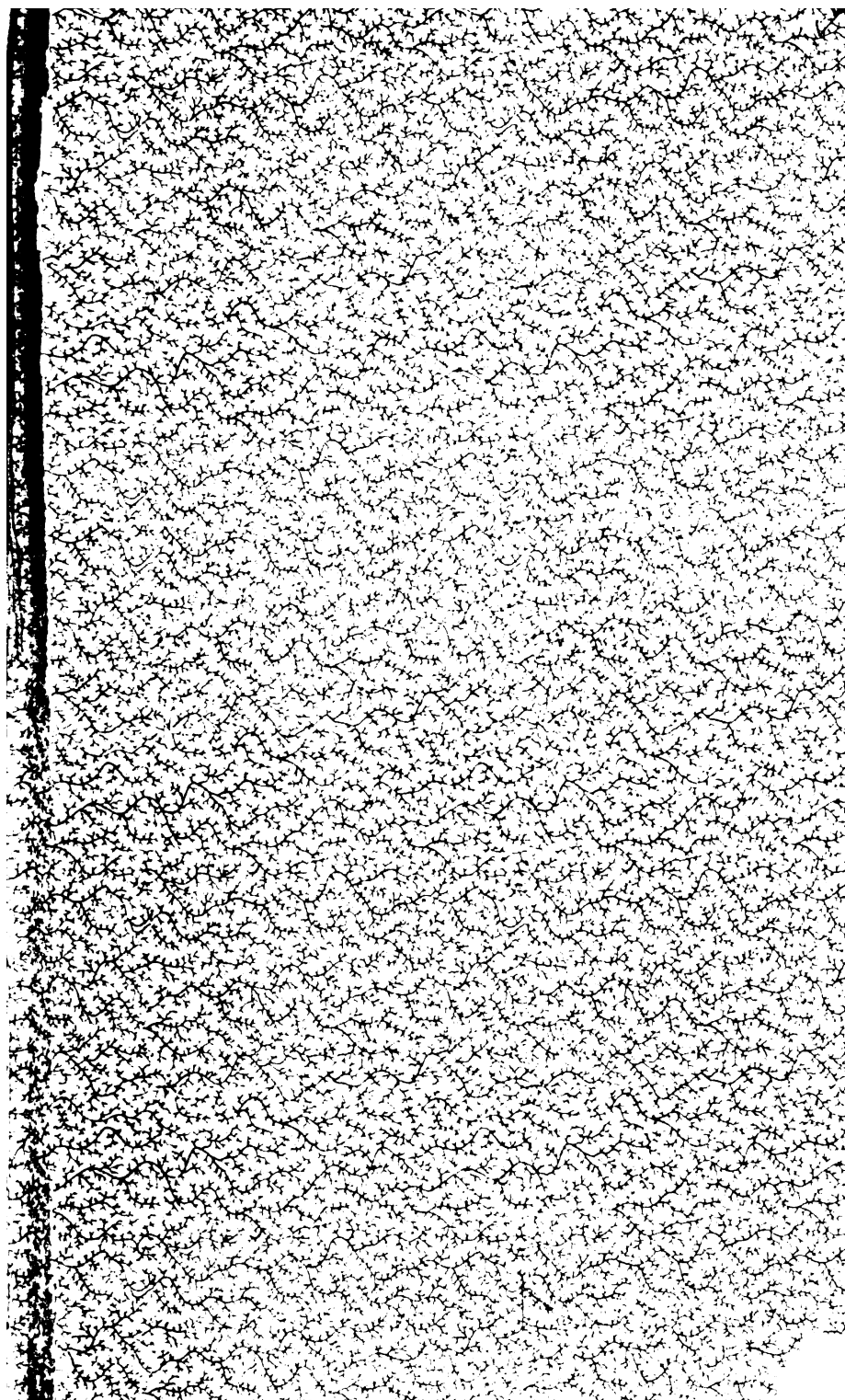
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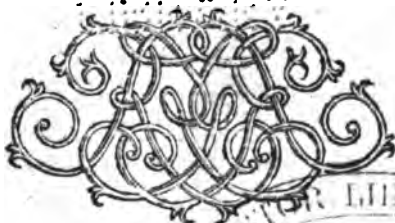
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T A B L E

TO THE

TITLES, AUTHORS NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Extracts*, see the INDEX, at the End of the Volume.

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For J A N U A R Y, 1779.



ART. I. CHRISTIANI SCHOLTZ, *Grammatica Aegyptiaca, utriusque Dialecti; quam brevioravit, illustravit, edidit.* CAROLUS GODOPREDUS WOIDE, S. A. S. OXONII à Typogr. Clarendoniano. 1778. 4to. 10s. 6d. in Sheets.

ART. II. LEXICON AEGYPTIACO-LATINUM, ex veteribus illius Linguae Monumentis summo Studio Collectum, &c. a Matorino Verffiere la Croze, &c. Oxonii à Typogr. Clarendoniano. 4to. 15s i. s. An Egyptian Grammar and Dictionary, by the Rev. Mr. Woide. Sold by Elmsley in London.

EGYPTIAN literature was but slightly regarded in Europe before the last century, and might, perhaps, have been still so, if *De la Valle* had not brought to Rome, from Egypt, among other curiosities, some Coptic or Egyptian manuscripts, of which he gave the perusal to Athanasius Kircher, a voluminous but very indifferent writer, in regard to solidity and fidelity. Kircher, however, has the merit of being the first who published a book, relating to the Egyptian language, under the title, *Lingua Aegyptiaca Restituta*, which was, in fact, nothing but the manuscript dictionary or vocabulary of *De la Valle*. *Theodore Petreus*, who had been in Egypt in the same century, enriched Europe with several valuable manuscripts; and he well understanding the Egyptian tongue, would have proved a restorer of Egyptian literature, had he met with proper encouragement: but he could no where find it, not even in London, where he printed the first psalm as a specimen of the Egyptian language. Fortunately his manuscripts were sold to the Elector of Brandenburg, and placed in his library at Berlin.

Dr. Wilkins, a German, and *la Croze*, a Frenchman, distinguished themselves, in the beginning of this century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England; and printed, at Oxford, in 1716, the Egyptian New Testament, in the Coptic or Lower Egyptian dialect. He also printed the Pentateuch, at London, in 1731. But being unacquainted with the Sahidic

or Upper Egyptian dialect, he mistook the Sahidic or Thebaidic manuscripts in the Bodleian Library for faulty Coptic ones. La Croze being librarian to the King of Prussia at Berlin, and having free access to the Egyptian manuscripts of Petrus in that library, compiled from these and some other manuscripts, a valuable dictionary, which he finished in 1722. He was much assisted in this undertaking by Dr. Jablonsky, a learned Professor at Franckfort, who collected several materials for him in the Bodleian Library, and that of the French King at Paris. Dr. Jablonsky gave la Croze the first hint that, beside the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaidic dialect. He sent him likewise a transcript of a manuscript of this kind (No. 393, Huntington, in the Bodleian Library) *de Mysteriis Literarum Græcarum*, from which la Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonsky, who, on his Travels, had copied several Egyptian manuscripts, communicated them to his brother-in law, Mr. Scholtz, Chaplain in Ordinary to the King of Prussia; who, being furnished with the manuscripts at Berlin, and the Dictionary of la Croze, wrote, in 1750, an Egyptian Grammar, of both dialects, in two vols. 4to. Several learned men wished that both the Dictionary and the Grammar might be published, but they could not find a printer furnished with Egyptian types, or who would hazard the undertaking; till, at last, the university of Oxford, on a noble principle of public spirit, determined to take the business in hand. When the Dictionary was printing, Mr. Woide was desired to make some additions to it; but this not being proposed to him till more than half the work was printed off, he could extend his remarks to three letters only; and, to render the undertaking more useful, he added an index. He has, however, with incredible pains, copied the several materials, which are necessary for his purpose, from manuscripts in the Bodleian, Parisian, and other libraries; and we are told that these extensive supplements will be printed separately. It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Mr. Woide has, very properly, abridged it; and the work, so far from losing by his abridgment, has gained very considerably; for Mr. Woide has carefully examined, corrected, and improved the Grammar, by means of manuscripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. As to the Sahidic part, which is now to be found in this Grammar, we must not forget to mention that it was entirely supplied by Mr. Woide.

We cannot help observing that there are two circumstances which must particularly recommend this Grammar; first, that the rules laid down are illustrated and supported by examples, quoted from the above-mentioned manuscripts; secondly, that it exhibits both dialects, to one of which we have been hitherto entire strangers. The late Mr. Swinton of Oxford intended to have added to this work a dissertation, *De Numis Copto-Phœnicis*, part of which is actually printed off; but the remainder cannot be found among his papers. Mr. Woide, likewise, informs us, that, beside some curious books, in the dialect of Upper Egypt, there is a very ancient and valuable translation of the New Testament, of which he intends soon to give an account, and to publish the various readings; and we hope it will not be long before he fulfils his promise, made at the end of the preface to the Grammar, to gratify the curiosity of the learned with his dissertation on the Egyptian language and its characters. We do not doubt but there will appear several things, in this branch of literature, which are altogether new; and we join in opinion with a right reverend prelate, who, in his preface to his applauded Commentary on Isaiah *, thinks that the Public will be benefited by it. Researches of this kind must, undoubtedly, throw greater light on the critical study of the New Testament, and on Christian antiquities, than the Arabic, which of late, (particularly abroad) has been the hobby-horse of many professors, and young masters of arts, who use their knowledge of the Arabic, which, heaven knows, is much confined, like a juggler's box, to make the ignorant stare, and to raise a smile on the countenances of those who have discernment enough to see how far they are from being critical conjurors.

* Of which an account is preparing for our Review.

ART. III. *A general History of Ireland, from the earliest Accounts to the close of the Twelfth Century, collected from the most Authentic Records.* In which new and interesting Lights are thrown on the remote Histories of other Nations, as well as both BRITAINS. By Mr. O'Halloran, Author of an Introduction to the History and Antiquities of Ireland. In two Volumes, 4to. 11. 11s. 6d. boards. Robinson, &c. 1778.

CONTENTIONS concerning antiquity, birth, and rank, either as to nations, or private persons, may often, perhaps, be best settled by recurring to the epitaph of honest *Matt. Prior*. As descendants of *Adam* and of *Eve*, all may put in an equal claim, and higher none can rise. We do not mean, however, by this reflection, to condemn all enquiry into the origin of nations, which may in some instances be attended not only with pleasure but with improvement. Mr. O'Halloran has already appeared as a warm and zealous advocate for

the honour and antiquity of his country. The same nationality and ardour, which were manifested in a volume published some years ago, are observable in the present performance. 'The duty,' says this gentleman, 'I owed to my *much neglected and much injured country*, superseded every other consideration; and determined me to publish * *An Introduction to Irish History*. This work met with a more favourable reception than I durst have flattered myself, not only in Britain and Ireland, but on the continent; and the Academy of Inscriptions and Belles Lettres at Paris, have expressed their approbation of it, in terms highly honourable to the author. Here I had resolved that my historical researches should end, but I found myself mistaken. Since that period, other writings on the same subject appeared, in which ancient history and modern hypothesis, are strangely assimilated. It appeared to me, that if some generous attempt at a general history of Ireland was not *speedily* undertaken, the annals of our country, *so important to letters, would be lost forever*; as at this day, few are found hardy enough to explore a subject so little countenanced, and so long neglected. But who bold enough to engage in so arduous a task? That I have attempted; but could I have foreseen the tenth part of the labours and difficulties I had to encounter, in all probability, it would never have appeared!

The first book of this work contains the very early history of this country, from the supposed landing of Partholan (said to be a descendant of Magog, son of Japhet), about 278 years after the flood, to the famous Milesian expedition, about the year of the world 2736. The accounts given of settlements in Ireland, during this period, have been generally considered as precarious, and founded on British emigrations thither. The Fir Bolgs have been regarded as Belgians or southern Britons, and a colony known by the name of Tuatha de Danaans, to be the Damnonian Britons: Mr. O'Halloran allows nothing of this; he is persuaded that these different colonies arose from the same stock, and emigrated from Greece to Ireland, though the last distinguished by the name of Tuatha de Danaans, went first to Denmark, where they resided a considerable time, after which they passed, he says, seven years in North Britain, and came from thence to his country where they fixed their abode. He produces some proofs and authorities for his assertions; but after all that is said on the subject, it must surely be allowed, that what accounts remain of those early times are so much involved in obscurity, uncertainty, and fable, that, in general, little dependance is generally to be rested on them. Our Author thinks, there is every reasonable evidence, that the old British

and old Irish, proceeded from one common stock; but which, says he, is the parent country? To this he finds it not difficult to answer, that the first invaders of Britain were the followers of Briotan, grandson of Neimheidh, chief of the second colony which sailed from Greece to Ireland. From this prince (Briotan) the country assumed the name of Britain, as did the people that of Britons; and he adds, 'since they must originate from some colony, where can they trace a more honourable source?'

In the second book, the Milesian history commences, and the Irish race are traced back to Phœnius, the great grandson of Japhet. In the Irish annals, he is said to be surnamed Fair-fadh, or the Sage, celebrated for his wisdom, and as the inventor of letters, and for the labour he employed to establish arts and sciences in his dominions. His residence is supposed to have been on the Syrian coast, bordering the Mediterranean, the ancient Phœnicia, so renowned in history. The account of this prince, and his descendants, with their emigrations, and settlements in Crete, Egypt, Spain, &c. is pursued in this book, to the year of the world 2706, when Heber and Heremon leave Spain for Ireland. The narration of these distant events, is intermingled with chapters, in which the Author, in a very elaborate manner, assigns his arguments in support of the fact, and particularly of his great and favourite topic, that he and his countrymen are descended from Phœnius. The customs of the Phœnicians and ancient Irish, he observes, greatly corresponded. 'They both adored Bel, or the sun, the moon, and the stars. The house of Rimmon which the Phœnicians worshipped in, like our temples of Fleachta, in Meath, was sacred to the moon. The word Rimmon, has by no means been understood by the different commentators; and yet by recurring to the Irish it becomes very intelligible; for Re is Irish for the moon, and Muadh, signifies an image; and the compound word Reamhan, signifies prognosticating by the appearances of the moon.—The Phœnicians, under the name of Bel-Samen, adored the Supreme; and it is pretty remarkable, that *to this very day*, to wish a friend every happiness this life can afford, we say in Irish, "the blessings of Samen and Bel be with you!" that is of all the seasons, Bel signifying the sun, and Samhain, the moon.

'Neptune was alike adored by the Phœnicians and Irish; and it is worthy notice, that the Irish language ONLY explains the attributes of this deity, though common to other countries; from *Naumb*, or *Naoph*, sacred; and *Ton*, a wave!' But this reminds us of a derivation in another part of the work, in which our Author does not seem quite so happy; when speaking of a festival appointed by *Luigha* for the month of August,

he observes, that from the name of this king *Luigha*, August is called in Irish, *Lugh-nas*, 'from whence, he adds, the English word *Lammas* for August.' This by the way. Our Historian proceeds:

'But to prove to conviction the origin of the Irish nation, it is to be noticed, that the Carthaginians, who were confessedly a Phœnician colony, were, like the Irish, called also *Pœni*. That they spoke the Phœnician language will not be doubted, and if it will appear, that the *Bearla-Pheni*, or Irish, is the same with the Carthaginian, demonstration can go no farther. This the learned Colonel Vallancy, has proved beyond a doubt in a late publication *, and in the course of the present history, it will appear, that a close connection and correspondence was constantly kept up between the two states. Both were renowned for their fleets and their commerce, and were alike attentive to the encouragement of arts, sciences, manufactures, and agriculture.'

Our writer endeavours to prove, that Ireland is meant by the famous Atalantic isle of the Egyptians, mentioned by Plutarch, in his life of Solon, the Ogygia of Homer, and the Hyperborean Island, which Diodorus Siculus describes from Hecateus, an ancient author, who is said to have written its history; to all which, he adds proofs and reasons, that these ancestors of the Irish were the first reformers of Greece. In descanting on these subjects, he displays his erudition and attention, together with a kind of enthusiastic ardour for his country's honour. He insists on the care which the Milesians used, not only to collect and preserve their own annals from the time of Phœnius, but also, to inform themselves of the history of those inhabitants whom they found in Ireland at their arrival; to preserve and to transmit it to posterity. With regard to ancient history in general, 'the farther we push our enquiries, says he, the more we find it absorbed in fable.—Beyond a certain period, every thing appears a perfect chaos! kings descended from gods and demi-gods; reigns, revolutions, and interesting events, recorded without order, time, or place! Not so in the preceding relation. We behold a regular succession of rulers, without any thing of the fabulous, or even the marvellous. It carries too great an air of truth and simplicity, to suppose it the work of invention, had we even wanted collateral evidences to support it.' To this, he adds, in another place, 'The foregoing narrative, faithfully extracted from the most respectable of our records, is the earliest account of colonization extant, and I think it the best supported. It has not only been carefully handed down from age to age by our antiquarians, but honoured by the pens

* Collection of the Irish and Punic languages, &c.

of our greatest princes, such as Ethorial, Ollamh-fodlah, Cormoc, &c. Ireland, as well in her Christian, as in her Ethnic state, deemed it the most precious monument of her glory and of her antiquity. In the severest scrutinies our annals underwent—these truths were never doubted.' Farther, to secure our assent to all which, he endeavours to procure, as we have observed, the aid of foreign evidence.

But amidst this glory which redounds to Ireland from its early, military, and learned ancestors, it may be demanded, and our Historian asks, 'If the ancient Irish were these extraordinary luminaries so celebrated by antiquity, but particularly by the early Greeks, how is this to be reconciled to the picture given of them by their successors? Strabo tells us, that the Irish were the most abominable and detestable of people; that they devoured human flesh, even that of their parents; committed incest, &c. Among the Latins, Mela and Solinus, are equally severe, in the short accounts they have left of this people. But, says our Author, the account they give of the country itself is the best defence of its inhabitants; for they tell us, it is cold, bleak, and inhospitable, scarce affording trees or vegetation, much less milk or honey! He farther observes, that however celebrated the Greeks were at a remote period for commerce and navigation, after their conquest by the Romans they were no longer considered in that light; and farther, he remarks, it does not appear, that the Romans, after the destruction of Carthage, gave much attention to commerce; nay, so little did they know even of Britain, notwithstanding Cæsar's conquest of it, and the different generals who afterwards governed there, that it was not till the reign of Domitian that they observed it to be an island! So little informed, he adds, of a country in their possession for more than a century, we must not be surprized if subsequent writers grossly misrepresented a nation, the avowed enemies of Rome. Instructed, that every thing should submit to Roman power, they represented whatever opposed this darling opinion in the most unfavourable light. If the ancient Irish were the savage nation those writers described them to be, we should be able to trace some remains of it. But even at this day, though DOUBLED by the *hard hands of oppression and tyranny*, the very common people display more innate virtue, bravery, and hospitality, than those of any other nation of Europe!

'But we will be less surprized at this account from these writers, when we reflect on the treatment we have received from British writers, even in this enlightened age. We see our historians have affirmed, that the Welch are the descendants of our Breotan, as the people of Devonshire and Cornwall are of our Tuatha De Danaans, and the Brigantes from Breogan,

grandfather to our Milesius. The venerable Bede extolls, in the highest manner, the learning, the sanctity, and munificence of the Irish nation, and acknowledges, that by them the Saxons were converted to christianity, and instructed in letters. Nor is Camden less diffusive in his acknowledgment of the bounty and humanity of our ancestors; yet this same Camden, the moment he enters on that part of their history, in which they oppose the English tyranny and oppression, declares them a cruel and barbarous people, though still adhering to the same laws and customs, which made them so conspicuous in times of freedom and independency! Nor have subsequent British writers, from that period to this day, blushed at pouring out the most illiberal and unjust abuses on our country, and her gallant sons. This being the case with the South-Britons, what shall I say of their northern neighbours? This people, though confessedly an Irish colony, protected and supported by the mother in times of distress, and at length, through her means, arriving at the supreme command of that country—the Irish, the vernacular tongue through the whole state two or three centuries ago, and still the language of one half—Yet North British writers have, within a century past, been even, if possible, more scurrilous and severe than their southern neighbours. Thus much, I hope, will suffice, for an eternal answer to all the arguments from Strabo, Mela, and Solinus.

Here we shall for the present take leave of this Author, intending to give a farther account of his performance in our next Review.

ART. IV. *A Philosophical Survey of the South of Ireland.* In a Series of Letters to John Watkinson, M. D. 8vo. 6s. Boards. Cadell. 1777.

IN this Survey of part of an island, less known perhaps to Englishmen than any of the other territories dependent on the British crown, the ingenious Author, to use nearly his own words, presents us with sketches of the country through which he travels; and comparisons of its present state with that which it formerly exhibited, and is capable of exhibiting in future. Lest these representations should seem overcharged with still life, he heightens and animates the prospect with human figures, as they present themselves before him; and to vary the scenery, intersperses retrospective, present, and future views of manners, customs, and arts. In his progress, without any other attention to method than what naturally arises from the course of his peregrinations, he judiciously discusses a great variety of subjects, on which he throws much new light. The principal of these are, the political state of Ireland, the necessity of an union with England, accounts of the *Oak-boys*, *Steel-boys*, and *White-boys*; the state of religion, and the impolicy of the

the penal laws against the Roman Catholics; manufactures, commerce, and agriculture; ancient history, monuments, and remains of antiquity; physical observations with respect to climate, temperature, &c. and accounts of learned men and artists; together with a variety of anecdotes occasionally introduced.

In our further account of this miscellaneous work, we shall imitate the Author's general plan, in not following any other method, in the extracts which we shall give from it, than that of presenting them in the order in which they occur.

The Author's first letters are dated from Dublin. In one of these he relates the many striking singularities of a Mr. M—e; a gentleman of fortune, and a member of the Irish parliament; who had lived much at Rome, where he had made a most pleasing collection of pictures, which the Author visited at *Summer-hill*, in the neighbourhood of Dublin. This *Virtuoso*, greatly soaring above his Dutch guides in gardening, and disdaining to piddle with the spade and sheers, in shaping his parterre into mathematical figures, and cutting his trees into globes and pyramids, nobly resolved to indulge his *minute* genius in executing the following *gigantesque* plan.

Instead of following nature, says the Author, in ornamenting his demesne, he took up the whimsical thought of cutting it into the form of a *thistle*. I have it from a gentleman, who has often seen the park, that he cut a deep and wide trench, of a mile in circumference for the bulb of the *flower*, with double ramparts from thence, forming the petals, with clumps of trees representing the down; the avenue to his house was for the stalk, and the several fields branching from thence, and from each other, delineated the leaves. This indeed was madness, but you must allow there *was* method in it.

Speaking of the Irish language, the Author is inclined to ascribe to it a very high antiquity, principally on the authority of Major Vallancy; who has brought to light some very old Irish manuscripts, particularly one intitled, *Lessons for a Prince*. It was addressed to that celebrated monarch of Ireland, Brian Boiromhe, who exterminated the Danes at the battle of Clontarf. 'The style, says the Author, which is not unlike [that of] the Proverbs of Solomon, marks the very high antiquity of it; and the fine moral and poetical spirit which animates the whole piece, sufficiently evinces that civilization had made a considerable progress here before the invasion of our second Henry.'

In an essay on the antiquity of this language, the same learned soldier has shewn, from a collation of the Irish with the *Punic*, that the former has a strong admixture of the *Phœnician*. His mode of proceeding, says the Author, is very satisfactory.

himself to the level of a tithe dealer. And sunk so low, he inevitably loses all that influence wherewith the sanctity of his character had invested him, and which a propriety of conduct would have infallibly secured.

There is another cause which immediately tends to distress the clergy, and remotely to stop the progress of agriculture. The House of Commons in one of those frantic fits, to which all popular assemblies are incident, passed a vote, some twenty or thirty years ago, whereby, any lawyer was declared an enemy to his country, who should appear as counsel for the recovery of a due called *Agistment* or *Herbage*, which had ever been paid in lieu of the tithe of grass. But as this vote had the sanction of only one branch of the legislature, it could neither assume the form of a law, nor be binding upon those who passed it, but during their political existence as a parliament. It has, nevertheless, to all intents and purposes, acquired the force of a law; for the claim is totally relinquished.

Now if the parson alone had suffered by this most iniquitous decision, one might be brought to believe that no great harm had been done by it. But this very vote contributes to repress industry, and to waste the country. Whereas, if the parson had been allowed to receive that herbage to which he was intitled, agriculture might have been revived, and depopulation restrained. Herbage would have acted as a premium upon tillage, by being a tax upon pasturage.

Thus you may observe, that a rich grazier, who pays perhaps ten thousand pounds a year rent, may not be subject to as much tithe, as a wretched cottier, who holds but ten acres of land. No wonder then, that both the clergy and the poor should be equally distressed. And as little wonder, that insurrection should rear its head in this ill-fated country; the first landlords of which are absentees, the second either forestallers or graziers, and where the only tiller of the ground stands in a third, and sometimes in a fourth degree from the original proprietor. Something should be thought of, something done, to restore the rights of human nature, in a country almost usurped by bullocks and sheep.

The rising of the *Oak-boys* proceeded from a very different cause; and the disorder has long ceased, by the application of a proper remedy to the complaint.

The highways in Ireland, says the Author, 'were formerly made and repaired by the labour of the housekeepers. He who had a horse, was obliged to work six days in the year, himself and horse: he who had none, was to give six days labour. It had been long complained, that the *poor* alone were compelled to work; that the *rich* had been exempted; that instead of mending the *public* roads, the sweat of their brows had been wasted on *private* roads, useful only to the overseers. At length, in the year 1764, in the most populous, manufacturing, and consequently civilized part of the province of Ulster, the inhabitants of one parish refused to make more, of what they called *job* roads. They rose almost to a man, and from the oaken branches whch they wore in their hats were denominated *Oak boys*. The discontent being as general as the grievance, the contagion seized the neighbouring parishes. From parishes it flew to baronies, and from

from baronies to counties, till at length the greater part of the province was engaged.

‘The many-headed monster being now roused, did not know where to stop, but began a general redress of grievances, whether real or imaginary. Their first object was the overseers of roads; the second the clergy, whom they resolved to curtail of their personal and mixed tithes; the third was the landlords, the price of whose lands, particularly of turf bogs, they set about regulating. They had several inferior objects, all which only discovered the frenzy of insurrection.

‘In the mean time, the army was collected from the other provinces; for till then, the province of Ulster was deemed so peaceful, that scarcely any troops were quartered in it. The rabble fled as soon as fired upon; and thus was this tumult quelled for the time, in five or six weeks after its commencement, with the loss of only two or three lives. In the next session, parliament took the matter into consideration, and very wisely repealed the old *Road Act*, and provided for the future repair of the roads by levying an equal tax off the lands of both poor and rich. The cause of discontent being thus happily removed, peace and quiet have returned to their old channels.’

‘The insurrection of the *Steel-boys* was temporary likewise, and as speedily suppressed as the former, though by different means. The occasion of it was this:

‘An absentee nobleman, who enjoys one of the largest estates in this kingdom, instead of letting it, when out of lease,—which it happened to be altogether about five or six years ago,—for the highest rent, which is the usual way in Ireland, adopted a new mode, of taking *large fines* and *small rents*. It is asserted, that those fines amounted to such a sum, that the want of the usual circulating cash, carried away to England, severely affected the linen markets of that country. But, be this as it may, the occupier of the ground, though willing to give the highest rent, was unable to pay the fines, and therefore dispossessed by the wealthy *undertaker*; who, not contented with moderate interest for his money, racked the rents to a pitch above the reach of the old tenant.

‘Upon this, the people rose against the *forefallers*, destroying their houses, and maiming their cattle which now occupied their *quondam* farms. When thus driven to acts of desperation, they knew not how to confine themselves to their original object, but became, like the *Hearts of Oak*, general reformers. The army however easily dispersed them, and two or three, who were made prisoners, having suffered by the hands of the executioner, the country was soon restored to its pristine tranquility.

‘Both these insurrections being in the North, the most opulent, populous, and civilized part of the kingdom, we may observe they have no similitude to that of the *White-boys*, in the South, either in their causes or effects, except in the general idea of oppression. The cause which generated the one being removed, and the cause of the other being only temporary, the duration of neither was long. The rise and fall of each was like that of a mountain river, which, swelled
by

by a broken cloud, at once overwhelms all around, and then shrinks down as suddenly into its accustomed bed.

But in the South, the Author observes, *White-boyism* will still probably remain, in defiance of all legislative severities, how strictly soever executed; as the cause is permanent, and the sufferers see no appearance of redress.—‘Deprived of their right of commonage, driven from the good grounds, obliged to pay five or six guineas for an acre to set their potatoes in, and having no resources from manufactures, as in the North, they become constant enemies to the state; the state not being their friend, nor the state’s law.’—It has been urged indeed that *fancifulism* in the North, and *superstition* in the South, were the original sources of these evils: but if, the Author observes, the majority of the insurgents in the North were presbyterians, and of those who rose in the South were papists, it is, because the body of the poor in these places are of those persuasions.

In some of the subsequent letters, the Author discusses a subject of still greater magnitude; and endeavours to shew that an union, or a compleat incorporation of Great Britain and Ireland, with a perfect community of privileges, would be in the highest degree advantageous to both countries.—But we must here take leave of our intelligent traveller, and refer our readers to the work itself; where they will meet with much curious information, on a variety of subjects.

ART. V. *A Treatise on the Situation, Manners, and Inhabitants of Germany: and the Life of Agricola.* By C. Cornelius Tacitus; translated into English, by John Aikin: with copious Notes, and a Map of Antient Germany. Warrington, printed for Johnson, London. 8vo. 4s. bound. 1778.

HAVING formerly expressed our idea of Mr. Aikin’s merit as a translator, it is now necessary to assure our readers, that we find our opinion of his ability, in this species of writing, confirmed, both by his judicious corrections of his former piece (which is here reprinted without the original) and by the correct version which he has given of the book *De moribus Germanorum*. Perfectly agreeing with him in thinking that it is the first duty of a translator to reflect his author’s meaning with clearness and precision, we judge his work entitled to great commendation, for the closeness and accuracy with which it has followed the expression as well as the ideas of the original, without the least approach towards inelegance.

The great value and authority of the original treatise, are sufficiently manifest by the use which some of the most eminent modern writers, particularly *Montesquieu*, have made of it. It has indeed always been reckoned one of the most precious relics of the political or historical writings of antiquity; and (as the translator

translator justly remarks) has been rendered more important to modern times than was probably expected by its Author, who could scarcely foresee that the government, policy, and manners of the most civilized parts of the globe, were to originate from the woods and deserts of Germany. Valuable however as the work is, the concise manner in which it is written, gives it in many parts a degree of obscurity, which renders a faithful translation of this piece with judicious notes, particularly desirable: And both these, we can with confidence assure our Readers, they may find in the present publication. The following extract will, we apprehend, justify this encomium.

‘ In the election of kings they have regard to birth; in that of military commanders*, to valour. Their kings have not an absolute or unlimited power †; and their generals command less through the force of authority, than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience from the admiration they inspire. None, however, but the priests ‡ are permitted to chastize delinquents, to inflict bonds or stripes; that it may appear not as a punishment, or in consequence of the general’s order, but as the instigation of the god whom they suppose present with warriors. They also carry with them to battle, images and standards taken from the sacred groves §. It is a principal incentive to their courage, that their

* Vertot (*Mém. de l’Acad. des Inscrip.*) supposes that the French *Mairs du Palais* had their origin from these German military leaders. If the kings were equally conspicuous for valour as for birth, they united the regal with the military command. Generally, however, several kings and generals were assembled in their wars. In this case the most eminent commanded, and obtained a common jurisdiction in war, which did not subsist in time of peace. Thus Cæsar (*Bell. Gall. VI.*) says, “In peace they have no common magistracy.” A general was elected by placing him on a shield, and lifting him on the shoulders of the by-standers. The same ceremonial was observed in the election of kings.

† Hence Ambiorix, king of the Eburones, declared that “the nature of his authority was such, that the people had no less power over him, than he over the people.” Cæsar *Bell. Gall. V.* The authority of the North American Chiefs is almost exactly similar.

‡ The power of life and death, however, was in the hands of magistrates. Thus Cæsar; “When a state engages either in an offensive or defensive war, magistrates are chosen to preside over it, and exercise power of life and death.” *Bell. Gall. VI.* The infliction of punishments was committed to the priests, in order to give them more solemnity, and render them less invidious.

§ This was in order further to enforce the same idea of a divine presence. The images were of wild beasts, the types and ensigns of their national religion (see Tacitus’s *Hist. IV. 22.*): the standards were such as had been taken from the enemy, and were hung up in their groves to the deity of the place.

squadrons

squadrons and battalions are not formed by men fortuitously collected, but by the assemblage of families and clans. Near them are ranged the dearest pledges of their affection; so that they have within hearing the yells of their women, and the cries of their children. These, too, are the most respected witnesses, the most liberal applauders, of the conduct of each. To their mothers and wives they bring their wounds; and these are not shocked at counting, and even requiring * them. They also carry food and encouragement † to those who are engaged.

* Tradition relates, that armies beginning to give way have been brought again to the charge by the women, through the earnestness of their entreaties, the opposition of their bodies ‡, and the pictures they have drawn of imminent slavery §; a calamity which these people bear with more impatience on their women's account than their own; so that those states who have been obliged to give among their hostages the daughters of noble families, are the most effectually engaged to fidelity ¶. They even suppose somewhat of sanctity and prescience to be inherent in the female sex; and therefore neither despise their counsels ||,

* Instead of the Latin word answering to this, *exigere*, some read *exfugere*, "to suck the wounds." This, however, is an unauthorized reading, and less in the manner of the author. The word "requiring" strongly expresses the savage fortitude of the German women, who would even receive their husbands and children with reproaches, if they left the field unwounded.

† *Cibus & hortamina*: "Food and encouragement"—one of the points, frequently to be met with in Tacitus, like the "mountains and mutual dread" in the first sentence of this treatise. Some annotators, not entering into this mark of character in the historian's style, have interpreted *hortamina* "refreshments"; and as food was before related, have supposed it to mean wine or ale. J. A.

‡ They not only interposed to prevent the flight of their husbands and sons; but, in desperate emergencies, themselves engaged in battle. This happened on Marius's defeat of the Cimbri (hereafter to be mentioned); and Dio relates, that when Marcus Aurelius overthrew the Marcomanni, Quadi, and other German allies, the bodies of women in armour were found among the slain.

§ Thus, in the army of Ariovistus, the women, with their hair disheveled, and weeping, besought the soldiers not to deliver them captives to the Romans. *Cæsar Bell. Gall. I.*

¶ Relative to this, perhaps, is a circumstance mentioned by Suetonius in his life of Augustus. "From some nations he attempted to exact a new kind of hostages, women; because he observed that those of the male sex were disregarded." *Aug. XXI.*

|| See the same observation with regard to the Celtic women, in Plutarch on the virtues of women. The North Americans pay a similar regard to their females.

nor disregard their responses *. We have beheld, in the reign of Vespasian, Veleda † long revered by many as a deity. They formerly also venerated Aurinia, and several others; but without adulation, or as if they intended to make them goddesses ‡.

Mr. Aikin acknowledges himself indebted to M. Brotier for the notes on both treatises, except those to which his own signature is annexed. These notes are selected with judgment and taste, and make a large and valuable part of the work.

* A remarkable instance of this is given by Caesar. "When he inquired of the captives the reason why Ariovistus did not engage, he learned, that it was because the matrons, who among the Germans are accustomed to pronounce, from their divinations, whether or no a battle will be favourable, had declared that they would not prove victorious, if they should fight before the new moon." *Bell. Gall. I.* The cruel manner in which the Cimbrian women performed their divinations, is thus related by Strabo. "The women who follow the Cimbri to war, are accompanied by grey-haired prophetesses, in white vestments, with canvass mantles fastened by clasps, a brazen girdle, and naked feet. These go with drawn swords through the camp, and striking down those of the prisoners they meet, drag them to a brazen kettle, holding about twenty amphoræ. This has a kind of stage above it, ascending on which, the priestess cuts the throat of the victim, and from the manner in which the blood flows into the vessel, judges of the future event. Others tear open the bodies of the captives thus butchered, and from inspection of the entrails, presage victory to their own party." *Lib. VII.*

† She was afterwards taken prisoner by Rutilius Galliscus. Statius in his *Sylva*, I. 4. refers to this event. Tacitus has more concerning her in his *History*, IV. 61.

‡ Because at that period, the superstition which made deities of them, did not prevail. Thus Tacitus in his account of Veleda—"according to the ancient custom of the Germans, which attributed a prophetic character to many of their women, and, as superstition advanced, regarded them as divinities." *Hist. IV. 61.* They were afterwards so immoderately addicted to this opinion, that, among the monuments of German antiquity, altars and inscriptions occur, to the matrons of the Suevi, Treveri, Aufani, &c.

ART. VI. *Descriptions of some of the Utensils in Husbandry, Rolling-carriages, Cart-rollers, &c. divided for Land or Gardens, Mills, Weighing Engines, &c. &c. made and sold by James Sharp, No. 15, Lendenhall Street, London; which may be seen at his Manufactory, No. 133, Tooley Street, Southwark. 4to. 2s. White, &c. 1778.*

THIS is what the French would call a catalogue *raisonné* of the implements of husbandry made by Mr. Sharp. It may in English be called a Descriptive Catalogue; but it differs from all other catalogues we have seen, by giving prints of the machines it describes. All that falls to our province is to exhibit a list of the utensils, in the order of the plates; for it is

difficult to form a proper idea of these from the plates alone. Mr. Sharp adds, that "horses are constantly ready at the manufactory, to shew the effects of the several rakes, ploughs, shovels, &c. or to draw the different sorts of carts, waggons, or rollers, whereby judgment may be formed of the utility of each machine. The lowest price is fixed upon each article, and payment will be expected on the delivery of the goods." Why were the prices omitted in the catalogue? This, for many reasons, would have been a most useful addition.

No. 1. A hand crane.

2. A weighing engine for cattle, hay, straw, &c. from 14 lb. to 3 or 4 tons. *Seemingly simple and portable.*

3. Machine for cutting chaff or cane tops for cattle.

4. A drill plough for single dropping.

5. A horsehoe for weeding, &c. in drill husbandry.

6. Mr. Duckett's trenching plough.

7. Mr. Arbuthnot's draining plough improved.

8. A turn-wrist, or Kentish plow.

9. A jointed horse-rake for couch grass or stubble.

10. A winnowing machine.

This last is a most useful machine, and what no farmer should want, and we hope it will quickly become common in every part of the country. One of these machines was presented to the Society of Arts, &c. in the Strand, by Mr. Evers, in January 1761, an engraving of which was given in Mr. Bailey's description of useful machines and models, plate No. xx. This was, to the best of our remembrance, the first description of the instrument that was given in the English language, yet we have been favoured with the history of this machine from a very knowing gentleman, on whose veracity we depend, as under: "The winnowing machine was invented in Flanders or Holland, and was introduced from the last named country into the south of Scotland, about fifty years ago, where it has been common ever since. Yet strange as it may seem, the knowledge of this useful invention has not yet spread over more than three or four counties. In these indeed, no farmer is without one, but in all other parts of the kingdom they seem to be still unknown. Is not this an astonishing fact! I must add, that the original winnowing machines were infinitely less complex in their structure than those now in use, and were proportionably more convenient in using. This is perhaps the only instance of a new invention being more simple than it became afterwards." They are called, in the provinces where they are in common use, *fanners*.

11. A hand mill for splitting of beans, grinding malt, barley, &c.

12. A steel corn mill, with bolting mill, &c.

13. A quernstone mill, with bolting mill, &c.

No. 13, is an unnecessary attempt to renew the laborious task of our forefathers, before water or windmills were invented. It is simply a hand corn mill.

14. A wheel barrow for scattering sand or gravel, &c.

15. A divided garden roller, with balances.

16. A cart roller, with light wheels in three divisions.

17. Rolling carts and waggons.

These, instead of wheels, go upon rollers, for saving the roads. This seems to be an useful improvement, especially in deep miry countries. In stony roads, or rocky places, it is probable they would be inconvenient. Legislature encourages these carriages, by allowing them to pass at turnpikes, for some years, without paying any thing, and afterwards for the half of what other carriages pay. Undoubtedly if they should become universal, instead of hurting, they would tend to make the roads better.

A list of many other articles, without plates, follows, which we omit.

Mr. Sharp seems to be a spirited manufacturer, and we wish him success in his laudable attempts to serve himself by conferring benefits on the public.

ART. VII. Minutes of Agriculture, made on a Farm of 300 Acres of various Soils, near Croydon, Surry. To which is added, a Digest, wherein the Minutes are systemized and amplified; and elucidated by Drawings of new Implements, a Farm-yard, &c. The whole being published as a Sketch of the actual Business of a Farm; as Hints to the experienced Agriculturist; as a Check to the present False Spirit of Farming, and as an Overture to Scientific Agriculture. By Mr. Marshall: 4to. 12s. Boards. Doddsley. 1778.

BRITAIN, at present, claims a superiority over all the other nations of Europe, in point of naval affairs and agriculture. Should her claim in these respects be allowed, and should it then be asked, to what peculiarities in our situation do we owe this pre-eminence? we would answer, To the invigorating influence of political freedom, which, by affording to every man full protection of his person and property, induces him to exert all his powers to the utmost, in full confidence that these exertions will prove highly beneficial to himself or his family.

In little mechanical arts, the subjects of despotic governments may indeed arrive at some degree of eminence; but in the great employments of agriculture and commerce, those who carry them on with spirit must risk so much of their property, and for so long a time, that nothing but the fullest conviction of perfect security can ever induce them to venture far enough.

It was in consequence of this circumstance, that all the nations of old which were distinguished for their skill in commerce

merce or agriculture, were free states. Tyre and Carthage (in the infancy, at least, of the latter) were such, and both of them were eminent for their commercial spirit.

In Greece, agriculture was in the highest esteem; and in Italy, during the virtuous time of the Roman republic, this science flourished exceedingly; but no sooner did Despotism overturn the free constitution of that state, than the rural arts began to decline; and those fertile fields which once sustained millions of inhabitants, are now converted into pestilential marshes.

Commerce revived in Venice; and, so long as she preserved her freedom, it prospered abundantly in that state; but no sooner were the baneful effects of her cruel aristocracy felt, than it gradually dwindled to its present insignificance.

The Netherlands, more favourably situated for agriculture, next emerged from obscurity, and, under the influence of a mild government, the cultivation of the soil was carried to a degree of perfection, till then unknown among the western states of Europe. From hence we first received a taste for those improvements in agriculture and commerce, which, under the benign auspices of our free government, have attained that high degree of vigour which seems to give weight to our claim of superiority, in these respects, over the nations around us. Long may Britain retain that happy ascendancy! for while she does so, she must enjoy all other advantages peculiar to civil society. But when agriculture begins to decline, woe to the inhabitants of this land! *Let him who is in the fields not return into the house*, but flee with the utmost precipitation to some happier region; for the inevitable ruin of this kingdom will then be at hand!

These reflections were naturally suggested by the perusal of the volume, which is the subject of our present Review. The Author of this work seems to possess, in a very conspicuous degree, that animating fervor and originality of thought, which flows from conscious freedom and independence. He thinks for himself, and he utters these thoughts in glowing (some will think *daring*) expressions, inasmuch that even we, shivering in our garrets, felt some degree of his warmth, and were pleased with his enthusiasm. How happy, exclaimed we, is the man who can allow his mind to be fully occupied by any one object: He goes forward with alacrity, even when surrounded with dangers. Difficulties come in his way, but these he encounters with irresistible firmness, and he overcomes them: He looks back with wonder at his former achievements; he still boldly presses forward, and performs many noble deeds, which frigid caution would have deemed impossible.

We have read few books on agriculture with greater satisfaction than the present: not because of any superiority that this Author enjoys over other writers, in the knowledge of the art on which he treats, for, in this respect, he is professedly a learner: not on account of the purity of his language, or the elegant flow of his periods, for in these respects, the tenderest critic will find much to blame; but it is the vivacity, the originality, the candour, and ingenuity of the Author, so conspicuous in every page, that we admire. In fine, it is impossible for a *geotrical* Reviewer, not to be pleased with a work which exhibits a more lively picture of the business of a farmer, and the objects that ought to claim his attention, than is to be found in any other book,—at least, in any that hath fallen into our hands.—On these accounts, Mr. Marshall's minutes must be singularly useful to those who are beginning to practise agriculture, as they will thus obtain a more adequate idea of the pleasures and difficulties, the profits and losses, which they may expect from the practice of farming, than they could from the perusal of any other treatise extant. A book of this kind, we look upon as peculiarly necessary at this time, because it will help to counteract the pernicious influence of those flattering pictures, of the amazing profits that may be drawn from agriculture, which have been held up to public view by a modern popular author. No person, we are bold to say, can more ardently wish to promote the advancement of rural improvements than the Authors of the *Monthly Review*; but as this can only be done effectually by those who prosecute that business with a *rational prospect of success*, we cannot help disapproving every thing that has a tendency to induce the unwary, rashly to engage in a business attended with many difficulties, and which demands the *whole* attention of those who practise it, if they ever hope to follow it with success.

The work before us consists of two parts. The first, is a series of MINUTES of agriculture, exhibiting the various incidents that occurred to the Author, with his reflections upon them at the time, in a continued journal, beginning the 18th of July 1774, and ending the 15th of July 1777. In the second part, these minutes are arranged under regular heads, so that the reader may see at one view, all that occurs under each head, in the different parts of the journal. This our Author calls a DIGEST. It is properly a systematic index to the whole, with a few reflections interspersed, tending to supply the deficiencies of the journal.

* The Author of the following pages, he tells us, in a short preface*, was born a farmer, bred to traffic, and returned to the

* Instead of *Preface* the Author denominates this *the Approach*, which we consider as an unnecessary, and therefore, a faulty innovation.

the plow a few months before the commencement of the following MINUTES.' It is not, therefore, to be expected that, this being the case, the Author will so early exhibit great proofs of his knowledge in agriculture; but from the beginning, these minutes afford strong evidence of good natural parts, acuteness, and attention. They shew in what manner a person who is possessed of these qualities, joined to unwearied application, may gradually acquire knowledge, and learn to surmount the difficulties that occur in practice. They serve to teach an inexperienced person how to *think*, and thus become his own instructor (instead of making him rely upon the instructions of others), which is the best method of attaining sound knowledge. We recommend this part of the work, as a model worthy the imitation of every farmer, but particularly useful to beginners, as it will put them into a train of observing facts—of reflecting upon past occurrences, and of reasoning consistently with respect to future operations.

The following observations on the uses that may be made of minuting occurrences, will serve to corroborate what we have said, and, at the same time, give a specimen of our Author's style and manner:

- 18th, July 1776. (Thursday). On Tuesday evening, the hay of K. 2. which had been cut almost a fortnight, was in *tolerable* order; and the sap being nearly exhausted, I was unwilling to expose it any longer in this critical state: I therefore put it upon the waggons, to keep it out of harm's way; but did not unload it.

'Yesterday *unloaded* one load on to the stack, *very gently*, and left it untrodden. On to the emptied waggon *re-loaded* another, which stood in the field. The wind was high, and the sun hot.—Two men re-loaded it as deliberately as possible; breaking every lump, and loading it lightly with a fork: they were three or four hours in doing it. It was unloaded, to-day, in good order. Re loaded another to-day, which will be unloaded to-morrow.

'By thus exposing it to the sun and wind, and by leaving it on the stack for four-and-twenty hours, *untrodden*, it is got from *tolerable* into *very good* order.

'Because hay which has been long cut, and whose juices are exhausted, is loaded on the *waggons*, to prevent its being totally spoiled; it surely does not follow that it should be hurried into *stack*, wet or dry. Perhaps, hay not *half-made* might, by repeated loadings *during fair blasts*, be *well-got*; even in such very bad hay-weather as we have lately had.

vation. The whole of this *approach* bears evident marks of affectation, in a stronger degree, even than in other parts of the book. We are sorry for this blemish, as it must tend to prejudice many against the Author. It had that effect upon ourselves: and had not our engagements to the public induced us to proceed, it is probable, we should have turned from it with disgust, and never wished to have read a line farther.

' Suppose

* Suppose one load takes two men three hours and-a-half; two men would re-load three-loads a-day: about 13d $\frac{1}{2}$. a-load. Ten times 13d $\frac{1}{2}$. is not equivalent to the difference between good hay and bad.

* *Re-making* in large *cock*, may help hay which is under-made; but a cock cannot be drawn into a barn, or under a shed, as a cart or a waggon.

* *Minuting*.—When I began to make the preceding Minute, I meant merely to register facts, that I might not, *in future*, put hay into stack before it be *thoroughly* made; and I am of opinion, that had not the former part of the Minute been made, the latter, nor the calculation, would have occurred.

* Is not this an evidence in favour of making Minutes? Before an *intelligible* Minute can be made, ideas must be digested—the intellects exerted. This adduces to the mind the whole chain of recollected facts and *words* incident to the subject; many of which would otherwise have lain inert in the memory.—From these, new ideas spontaneously generate; CALCULATIONS and schemes of FUTURE CONDUCT rush upon the mind; and from mere *Minuting*, the mental faculties are imperceptibly led to SYSTEMISING.

* I have seldom begun a Minute which did not verify this observation, and which did not prove longer than at first intended.

* *In future*—before I leave-off making a Minute, look stedfastly on the mind, and enquire anxiously if any other idea demands an audience.—If any should, it would be wantonness, even on trivial subjects, to dismiss it unheard: it may be valuable in itself, or it may lead to something valuable.

* But be the last paragraph valuable or trivial, I am firmly of opinion, that it would never have occurred, had not I made the preceding part of the Minute.

* If MINUTING be found serviceable to such an humble subject as hay-making, surely it would be beneficial to the more abstruse branches of science! And although its evil attendant may be the injury of the MEMORY, in *little* matters; how many GREAT IDEAS have slid away, which a MINUTE might have rescued from oblivion; nay, how many GREAT THOUGHTS—USEFUL TRUTHS, might, by MINUTING, have entered the list of HUMAN KNOWLEDGE, which now are known but to OMNISCIENCE!

* Perhaps, generally—habituating ourselves to register our ideas, learns us to think closely and systematically; and, perhaps, such a register would be the surest and most eligible test of genius. If any thing strike—no matter what—minute it.—Practise this for a few years, and probably the *best* and *capacity* of the Practicer might be discovered.

* Had mankind, from Infinity, left to each succeeding generation their fairest ideas, and had these ideas been regularly systemised and *repeatedly retrenched*;—had we a *comprehensible* system of the GREAT IDEAS OF MAN—of every man—from INFINITY,—or from creation;—did the present generation know what each and every preceding generation have known, and thro' such a system might have known, how much nearer the CREATED would now have approached the CREATOR!

‘ It was with some degree of reluctance that I began to make this Minute; for *until I began to write*, nothing occurred but the simple fact, and that seemed scarcely worth notice. But although I have not luckily developed a *Southern Continent*, nor a *Northern Passage*, I am not displeased with my evening’s amusement *.’

The following observations on hay-making, will afford further specimens of the Author’s manner and mode of reasoning :

‘ July 1, 1775. I have adopted this method of making mix-grass and clover hay.

‘ Let it lie a-while to wither in swath; but while it is *tough*—before it be *crisp*—make it into light minikin cocks, and rake the bared surface. As the cocklits become dry, aggregate them; and continue to rake the bared grass till the hay be dry enough, and the cocks big enough.—If rain beat down the cocklits, catch a dry opportunity of turning them upside-down, and *lightening them up*;—not *shaking them out*.

‘ Thus, it will always be out of harm’s way, and the *leaf, sap, and colour*, be preserved.——

8th, ‘ A fine afternoon.—Got the remainder of D. 1. and K. 2. into larger cocks: The *one-pitch* cocks, every-where, are almost fit to carry, notwithstanding the sun has not shone these three days.

‘ I apprehend, had this hay been treated in the common mode of hay-making, (See the 1st,) it would have been black, if not rotten; whereas the flowers still retain their bloom, and the leaves their verdure.

‘ This process may not be so *expeditions* as the common method, but I am positive, it is more *certain*.’——

‘ 11th, (See the 1st,) To try how the cocklits would make in pitch cock, *without lightening up*; I put three of them, one-upon-the other, without shaking. In this manner I made two rows: the rest of the field, two cocklits together, shook up. The former was the greenest, finest hay by much.’——

‘ 19th, The stack of mix-grass hay (See the 1st, 8th, and 11th,) takes as fine a heat as can be wished-for, notwithstanding it was out three weeks of rainy weather.

‘ June 2, 1776. Not a speck of mould, nor a handful of musty hay, in the whole stack.——

‘ 26th, Finished hay-making.

‘ Had the hay of River-Mead, &c. been tedded (*spread abroad*), it was so exceedingly short, a considerable part of it must have been left in the field; beside the additional expence, and the exhalation of its juices: nor could it have been made in much less time; for what was carried to-day (Wednesday), was cut on Monday afternoon.

‘ *Perhaps, in future*,—Never ted a light, nor a middling crop of grass, of whatever species. If the weather be fine, let it *make itself in swath*.—If foul, *make it in cocklits*.

‘ Perhaps, hay *makes* † faster in heaps, of whatever shape or size, than is generally imagined; especially in windy weather.—It is

* These desultory reflections are not inserted as *necessary* appendages to *pecuniary* Agriculture.

† Withers—dissipates its superfluous sap,

amazing

amazing how much the large heaps in River-Mead dried, after they were *mixed* and shook up light:—even the *good old* Hayers acknowledged their astonishment. —

	£.	s.	d.
' 31st, Twenty-four loads of rye-grass hay, off 17½ acres this year, has cost in manual labour, for making		4	2 0
' 18½ loads of mix-grass, off 20 acres		3	5 4
' 15½ ——— mead-grass, off 21½ acres		2	5 8

' The first was tedded—the second made in cocklits—and the last in swath. The first was made while the heat of the earth and sun would have roasted an egg;—the second was out three weeks of rainy weather; and the last had a few showers.

' This surely proves the expence and absurdity of tedding grass; besides, perhaps, the hay's being robbed of its essence.

' *Perhaps, in future*—If the crop be very large, turn it, before it be made into cocklits, with a rake, not a prong. This is tedious—scatters it about—and lays it flat; That sets it on-edge, snug, and expeditiously.'

' August 1. I do not see any material improvement of the process I hit upon this year, of making tare-hay.

' *After the Mowers*,—instead of leaving the *wads* indiscriminately on the ridge, or in the furrow; and instead of leaving them rolled-up in hard lumps, I shook them up *light*, and set them *in rows* on the *sunny* side of the ridges. If *one row* could not contain them, set them *a-zig-zag*, which gives them more sun and air than any situation; endeavouring as much as possible to make each wad resemble a *bee-bivou*. By thus standing *light* and *open*, upon the *ridges*, I apprehend they made in much less time than they would have done in *hard bundles* in the *furrows*. I did not wait to let them wither, but followed the Mowers immediately.

' *After a shower*—as soon as the ground, and the outides of the wads were dry, turned them over on to fresh ground; and with *one shake* lightened them up as before: they were dry again presently. The first two acres had a whole day's rain upon them, but I apprehend they are very little the worse for it.

' Those mown since the rains, have had nothing done to them, but the first shaking up, and one turning, when the first upper-sides were made: they did not cost 6d. an acre for making.

' The popular idea of tare hay-making seems to be this: If the weather *happens* to be fine, the fodder is incomparable; but *one* shower of rain sends it immediately to the dunghill. I am convinced from this year's experience, that if tares are cut at a proper age (while the under-pods are filling, and the halm still green at the bottom) it is not a shower that will *hurt* them, nor a whole day's rain that will *spoil* them. And I am of opinion, that, with proper management, nothing but a fortnight or three weeks rain can fit them for the dunghill; and, perhaps, the *chance* is ten to one that such weather does not happen *in July*: And, *in future*, I will calculate on that it is ten to one but I get my tare-hay *tolerably*.

' This hay-time, the weather has been various. The early *clover* hay-time was fine; but the latter end of June, the *Midsummer-rains* set-in, and greatly injured the clover which was backwardly cut.

' The

' The last week in June and the three first weeks of July (*meadow-hay-time*) were very ticklish: a great deal of meadow hay was badly got.—The last week or ten days of July have been remarkably fine, and the backward-cut of meadow-hay has been remarkably well got in.

' The spring was very backward. I wished, and shall ever wish, to begin to cut clover the first week in June; but there was none to cut till past the middle of the month, when I began mowing clover. It had some rain, but was got tolerably.

' I began the mix-grass leys the first week in July, and cut one field of five acres. The crop was very light, and the little hay it produced almost spoiled by the weather.

' I had *lett* the winter-tares, and was thinking of beginning to cut the meadows; but very fortunately stopped the sibe to wait for fairer appearances.—Why?

' Because the *sun* set foul or showery every evening; because the *atmosphere* was loaded with huge vertical clouds; and because the *barometer* was wavering, and seemed rather inclinable to wet than dry.

' When the large clouds seemed exhausted by the *quantity* of rain which had fallen, and the azure concave delicately variegated by slender horizontal clouds; when the sun went down clear, and the barometer stood firm at fine weather—I re-began to cut, and a finer hay-time never happened. We have carried fifty or sixty loads of different sorts of hay, this week, in the finest order possible: and, what is still more pleasing this year of scarcity, there was nearly twice as much upon the ground, as there was before the rains. Besides, by standing till ripe, and being cut in hot weather, the expense of making has been trifling.'

The reader may perhaps recollect, that in our Review for September 1776, we gave, in an extract from Mr. Anderson's *Essays on Agriculture*, a new method of making hay. The foregoing observations contain a discovery (for such we suppose it to be in Mr. Marshall, who does not seem to have read that book) of a process very nearly the same with that recommended by the Scotch farmer; and these experiments prove, in a very satisfactory manner, that the method of making hay by putting it into small cocks, immediately after cutting, is a valuable improvement.

The following *minute* may be of use, and should be generally known:

' October 29, 1775. Last night, the Suckler, in a great hurry, drove one of the cows out of the suckling house into the yard, calling out, "The cow is sprung." She was swelled prodigiously, and as he ran her about. I perceived that she continued to swell, till she threw-up a great quantity of phlegm. This seemed to ease her;—but presently she swelled more than ever;—her hide was a perfect drum-head.—I considered what to do;—I was resolved not to stab her, so long as she kept her legs.—In a moment, (whether I gathered the idea from reading, or conversation, or reason, I am still at a loss) I conceived that SALT AND WATER would be of service. In less

less than a minute, three or four horns of strong brine were poured into her.—She immediately run on to the Common, and took a circuit of about a minute:—when she came in, I fancied that her off-side began to sink.—I poured down three or four horns more—still keeping her running.—When one man was tired, another relieved him:—She presently began to dung, with other obvious signs of amendment. I then gave her a little more brine, with a small quantity of black pepper in it,—keeping her gently stirring.—She was almost tired;—her belly now began to sink on the near side,—she breathed more freely,—and staled and dunged profusely.—In ten minutes she began to chew her cud.—I kept her in the house all night,—she sweat profusely,—and this morning she is perfectly well.

‘ On examining the matter thrown-up, I found it to be phlegm and cabbages.—I was totally at a loss for the cause, before I saw this;—for she had not been in, nor near any clover, or other succulent herbage. A sledge-load of cabbages had been brought into the yard for the store-hogs;—the cows fell greedily upon them, and this was no doubt the effect.

‘ The saving of the cow does not please me more, than the simplicity of the cure*:—it may be the saving of many. I do not attribute it wholly to the SALT AND WATER nor wholly to the *running*—but to both.—With This alone she grew worse:—That, perhaps, would not have operated so quickly, without the exercise.—The rapidity of the effect was astonishing;—it could not be five minutes between the first dose, and the first discharge by stool.

‘ The dose was three or four handfuls of salt to about three pints of water. This was given the two first times;—the last was the same proportion, with about half an ounce of pepper:—of this she had three or four horns. But I believe the first cured her.’

Our Author's observations on experimenting, may be of still more general utility:

‘ November 17, 1776. Last autumn, I made several experiments in K. 4. on top dressing for wheat harrowed-in with the seed. But, shame on me! I neglected at harvest to make an accurate observation on the result.—It is true, I took *cursor*y views during the summer, but never counted the lands,—never traced the lines till to-day.—And altho' the strength and rankness of the *stubble* be some guide, the experiments are by no means so decisive as they would have been by a rigid observation at harvest.

‘ *Meliorations.*—The soil, a poor clay, once plowed after beans; and the crop upon the whole very bad. However, it is still obvious, that eighty bushels of *foot* an-acre are rather better than nothing! Fifty bushels of dry *wood ashes* are likewise beneficial; but eighty bushels of slaked *lime*, whether hot or cold, nor twenty loads of rough *gravel*, are of very little if any benefit to the present crop.

‘ The time of sowing was from the 10th to the 20th of November; and this seems to have had as much influence as the manure; for a part sown the *tenth without dressing*, seems nearly equal to its contiguous part dressed with *eighty bushels of foot* an acre, and sown the

* The Writer has since learnt, that this is not a new, but a well-known remedy.

sixteenth: and the crop from one side of the field to the other, bears an affinity to the time of sowing:—It must be remembered, however, that it was begun in *dry*, and ended in *wet* weather.

The quantity of seed, too, was very observable.—Part was sown with two and-a-half bushels, part with five bushels an-acre. This during winter and spring, promised for a crop; while *That* had not nearly plants enough, had even the soil been in heart. But at harvest (this I particularly observed), the superiority was by no means so obvious: for tho' the number of *straws* were at least treble, the number of *grains* did not bear the like proportion; for the ears of the thin-sown were at least twice the length of those of the thick-sown. However, at harvest, the thick-sown had the preference; and I am of opinion, that had there been from three bushels to three bushels and a half an acre sown throughout the field, instead of two and-a-half, the crop would have been considerably better: and if ever again I sow wheat in November, it shall be with at least three bushels an acre; except the weather be very fine indeed: if cold and wet, from three to four.

I dare not draw any general conclusions from these experiments; except that *foot* harrowed-in with the seed is of some, but very little service to *wheat on clay*: That fifty bushels of dry *wood-ashes* at 4d. is nearly equal to eighty bushels of *foot* at 7d: That eighty bushels an acre of flaked *lime* harrowed-in with the seed is of no obvious service to *wheat on clay*: and that it is unpardonable management to sow wheat on clay in the middle of November.

Nor have I a firm reliance even on these.—And again I say, *fy*e for shame, to neglect so many accurate experiments; for I never took more pains to make, nor less to observe the result of any, than those of K. 4. And yet those of K. 4. are not the only experiments I have neglected. Indeed I have always found a greater amusement in laying the foundation, than in carrying on, or finishing an experiment.—This is a reflection which infers a degree of indolence that hurts me very much.

Let me endeavour to discover the source of this neglect. My attention has been engaged by the more immediately necessary Minutes of Farming; and by erections, discombering, &c. &c. This, I apprehend, is the principal source; but it is not the only one: I have never had any method of making experiments. I have usually made a memorandum of them in the rough field accounts: sometimes those memorandums have been accurate and full; sometimes part has been left to the memory.—In this case, the space of time between seed-time and harvest was sure to obliterate it; and even those minutely fully, were so scattered in the field-accounts, that many of them escaped notice, until it was too late.—Besides, a book is too unportable to be carried about in common; and, on a scattered farm, it would take up a great deal of time to give special attendance to every stage of every experiment.

Another cause of neglect was, I made too many, and made them too confused: It was quite a piece of business to attend to their results.

In order to obviate these inconveniences;—to divert the neglect;—and to render, as much as possible, EXPERIMENTING amusive; I have resolved henceforward to esteem it an OBJECT OF IMPORTANCE; —and

—and to make no experiment ~~but~~ where there is a great *probability* of its being *decisive*.—And to make the observance of the results rather entertaining than tedious, I have adopted this method of experimenting.

Instead of making a Memorandum in the *check*, or the *field-accounts*, I have opened a special

REGISTER OF EXPERIMENTS.

The Process.	The Intention.	The Result.
—26. SEP. 1776.— Two lands next to the road; from the winding part of the road upwards, <i>dry</i> ; the rest of the field <i>pickled</i> .	—No. VI.— In P. 1. SOWING WHEAT. Is <i>pickling</i> the seed beneficial? <i>No</i> ; not on this experiment.	—16. AUG. 1777.— It is remarkable, that these two lands were <i>forwarder</i> and a <i>better</i> crop, than the rest of the field; and totally free from <i>smut</i> .
—1 Nov. 1776.— Ten lands in the middle of the ley-part were plowed the 18th of <i>Sept.</i> the out-sides, the 23d. of <i>Oct.</i> The whole sowed, and sown promiscuously the 2d. of <i>Nov.</i>	—No. XVI.— In P. 3. FLUTING FOR WHEAT. Is it better to flute the <i>fresh</i> or the <i>stale</i> plit? The <i>stale</i> plit.	—24. AUG. 1777.— The ten lands in the middle, are very perceptibly the <i>strongest</i> and best crop; and the <i>cleanest</i> quondal.
—31. JULY, 1777.— Shook the whole field into <i>cocklits</i> , while quite wet; except three <i>swaths</i> .	—No. LIX.— In T. 4. HAYING. Should Mead-grass which is nearly made and turning yellow, be shook into <i>cocklits</i> or ? Or should it remain in <i>swath</i> ? <i>Shook into cocks.</i>	—4. AUG. 1777.— The <i>cocklits</i> are incomparably the best; the <i>swaths</i> are quite black.

Besides this *bookal* register, I have ascertained the locality of the experiments by *stumps*; so that I have one register at home, and another in the field.—If an obvious difference presents itself, a *stump* is at hand to tell me the cause: whereas, without it, I should have to go home to my books, and back to the field, to reckon the lands, before I could be satisfied; and ten-to-one forgetfulness, or some more immediately necessary *business* would render the observation totally void.

* The trouble attending these *stumps* is trifling: any offal-stick the thickness of a stake, and eighteen inches long, answers the purpose.—I sharpen one end, and flatten each side of the other.—The flat sides I chalk, to prevent the ink from running, and on this abbreviate the experiment; and, in arable fields, stick them by the side of the cross furrow, which I make wide enough to walk in*.

* *Paint* would be preferable to *ink*, which is easily washed out by the rains; or, perhaps, *parchment-labels* would be still better.

EXPERI-

* EXPERIMENTING is a very *serious* Operation; and, without due CIRCUMSPECTION, a very *dangerous* Transaction: nor is it *one*, nor *two*, but a *series* of *similar* results that amount to CERTAINTY.

* The WEATHER, MANURE, TILLAGE, SEED, &c. &c. &c. are *joint* agents of FACTITIOUS VEGETATION †; and on them *jointly* depends the goodness or badness of crops; and consequently to draw a *just* inference, their *joint* influence must be attended to.—Nor is their agency *annual*, nor *certain*; it may continue one, two, three, or more years: therefore, a cautious RETROSPECT is necessary; before an experiment be made; and when once made, the same spot ought to be avoided until its influence be intirely worn-out.

We must, for the present, take leave of our ingenious Author, but in our next Review, shall select some other passages equally instructive, for the information and entertainment of our readers.

† The process of Nature, assisted by Art which raises *elementary* to *vegetable* substances.

ART. VIII. *Original Papers*; with an Authentic State of the Proof and Proceedings before the Coroner's Inquest, which was assembled at Madras, on the Death of Lord Pigot, May 11, 1777; likewise the subsequent Proofs and Proceedings before the Justices at Madras, with the Opinions of the Judges of the Supreme Court of Judicature in Bengal. To the whole are subjoined, The Defence of Mr. Stratton, and the other Members of Council, accused by the Verdict of the Coroner's Inquest; and the separate Defence of Brigadier General Stuart; for himself and the Military under his command, &c. 4to. 4s. sewed. Cadell. 1778.

IN the Review for January, 1778, we gave an account of a very considerable tract, entitled *A Defence of Lord Pigot*; in which performance, the Author powerfully pleaded the cause of the deceased CHIEF, with respect to his differences with a majority of the council of Madras, in consequence whereof, his Lordship was put under an arrest,—from which he was only set free by DEATH, the general jail-deliverer of all prisoners and captives, from the GREAT rogue in the Tower, to the little one at the Old Bailey.

In a subsequent Review *, we also, impartially, recommended, on the other side of the question, *An Inquiry into the Conduct of Lord Pigot*; in which the tide of argument (backed by authentic vouchers,) ran strongly in favour of the gentlemen who had acted in opposition to his lordship; carrying along with it, a large share of the public opinion.

We have now before us, a complete state of the whole proceedings at Madras, &c. as above mentioned, in our full-length copy of the ample title-page, prefixed to these *Original Papers*.—This is a curious publication. It recites, I. All the

* July, 1778.

particulars of the judicial inquiry into the cause of Lord Pigot's death, which was set on foot by the friends and adherents of the noble person deceased; in consequence of which, a verdict of *wilful murder* was given by the coroner's jury, against the gentlemen of the council, and others, who were concerned in the arrest and confinement of his Lordship: on which the parties were taken into custody, in order to their being brought to trial, &c.

II. We are presented with all the subsequent proceedings, in consequence of which, the abovementioned *verdict* was set aside, and the prosecution totally quashed*.—In the conclusion, we have, at large, the very full and elaborate *defences*, which had been prepared by the gentlemen accused; and on which they intended to rest the whole merits of their cause, had the trial taken place:—and which they had earnestly wished *might take place*, that they might have an opportunity of publicly refuting the charge, on the spot where the transactions had happened, and where they could appeal to so many witnesses of their conduct.—These defences are now made public, for the satisfaction of the inquiring world, and to serve as a full vindication of the whole conduct of those members of the council, who, as they set forth, were not only *obliged* to act as they did, by the Company's instructions, but *forcibly driven*, by Lord P.'s violence and despotism, to wrest from him the power of subverting the constitution of government legally established, for the support of the British interest in that part of the globe.

With respect to the *uniformity and consistency* of orders and instructions, from the Company, at different times, to their servants in India, this may be a very important object of inquiry. If it should appear, that the resolutions at home, are so confusedly framed, as to occasion disorder abroad, it is, surely; high time that these matters should be thoroughly reformed, and the system better digested.—In our account of the *Inquiry*, &c. above referred to, we exhibited a remarkable instance of contrariety in the Company's instructions,—in the very point on which the dispute between Lord Pigot and the council turned.

* It was declared by the Justices of the Court of Session, at Madras, in conformity with the unanimous opinion of the Judges of the Supreme Court of Judicature in Bengal, "That the proceedings [under the form of a Coroner's Inquest] were irregular, and contrary to law;" and it was "accordingly resolved, that the whole be quashed, and laid aside."—The Judges of the Supreme Court here referred to, were E. IMPEY, ROBERT CHAMBERS, S. C. LE MAISTRE, and JOHN HYDE. Their *opinion* is given, at length, in this publication.

ART. IX. *A Tour in Wales.* MDCCLXXIII. 4to. 11. 16.
Boards. White. 1778.

THESE 'Home-travels,' as their ingenious and very inquisitive Author, Mr. Pennant, informs us, in an advertisement, constitute the first part only of an account of his own country; and were actually performed in the year mentioned in the title-page. He speaks of this circumstance, with the view of satisfying the public, that they are not formed out of tours undertaken at different periods. They comprehend a complete peregrination through the 'tamer parts' of his native country, or North Wales; the more wild and romantic scenery of which, he proposes to describe in a future volume.

His itinerary is illustrated by twenty-six plates, containing views of abbeys and other buildings; Roman antiquities, particularly various antique instruments and coins found near *Flint*; portraits, &c. In this, as in his former tours, the Author seems to have lost no opportunity of inquiring into the present, and especially the former state of the places through which he passes; and of collecting a variety of information, chiefly historical and genealogical, respecting the many ancient castles, religious houses, &c. in his route, that have been the scenes of memorable events; which he does not fail to record, whether they relate to general history, or to that of particular persons and families.

After describing *St. Wenefrede's Well*, and relating the legendary history of the Saint, and the practices of her ancient devotees, the Author observes, that she is not yet quite deserted, though the resort of pilgrims is exceedingly diminished. The greatest numbers are from Lancashire.—'In the summer, still a few are to be seen in the water in deep devotion up to their chins for hours, sending up their prayers, or performing a number of evolutions round the polygonal well; or threading the arch between well and well a prescribed number of times. Few people of rank at present honor the fountain with their presence. A crowned head in the last age dignified the place with a visit. The prince who lost three kingdoms for a mass, paid his respects, on *August 29th 1686*, to our saint; and received as a reward a present of the very shift in which his great grandmother *Mary Stuart* lost her head*.'

The stream formed by this fountain, runs with a rapid course to the sea, which it reaches in little more than the distance of a mile. In the age of pilgrimage and superstition, nothing but a corn-mill or two, the property of the monks, found employ for this beneficial stream; but the industry of the present

* The late Doctor Cooper of *Chester's MSS.*

century, has given to these whilome holy waters, an extensive degree of utility. On its banks are erected battering mills for copper, a wire-mill, a coarse paper-mill, a snuff-mill, a foundry for brass; and at this time a cotton manufactory is establishing, the success of which will be an extensive blessing to the neighbourhood.

Many relics or memorials, of ancient mining and smelting, appear in the county of Flint. A tradition prevails, that in very old times, there stood a large town at *Atis-cross*, a place about a mile distant from the town of Flint. Here great quantities of *scoria* of lead, bits of lead-ore, and fragments of melted lead, have been discovered in several spots; as well as in the adjoining parish of Northop. These have, of late, been observed to contain such quantities of lead, as to encourage the washers of ore to farm the spots. In this tract, many tons have been got within a small time; especially at *Pentre FRWRN-DAN*, or the *Place of the Fiery Furnace*, a name by which it has always been known, and which evinces the antiquity of smelting in these parts; though this etymology was never confirmed, till these recent discoveries were made.

The wedge, or pick-ax, as we learn from Pliny, was used by the ancients, for the purpose of procuring the stone or ore, by insinuating them into cracks formed by first heating the rock, and then suddenly pouring cold water upon it. The Author was presented with a wedge, that had probably been applied to this use, and which was found in working the deep figures of *Dalar Goch* rock, in the parish of *Dysert*, in this county.—‘This little instrument,’ says the Author, ‘affords a proof of its antiquity, by being almost entirely incrustated with lead ore. It had probably lain in the course of some subterraneous stream, which had brought along with it the leaden particles, and deposited them on the iron.’—Pick-axes too—probably the *Fraclaria* of the Romans*—have been discovered in the bottom of the mineral trenches.

Roman pigs of lead have been found in different parts of Britain. The Author describes three which he has seen; one of which was found in the county of Stafford, in the year 1771. It was buried four feet underground. Its length is twenty-two inches and a half; the weight 152 pounds, that is, only about two pounds heavier than our common pigs of lead. ‘On the upper surface is a rim; within that, in raised capitals, struck when the metal was hot, is this inscription; IMP. × VESP. × VII. × T. × IMP. × V. × Cos. or *Imperatore Vespasiano Septimum Tito Imperatore Quintum Consule*: which answers to the year 75 or 76.

* Pliny, lib. 33. c. 4.

The Author also describes, and gives a drawing of a large mass of copper, that had been cast likewise by the Romans, which was found at *Caer ben*, the ancient *Conarium*; and which probably was smelted from the ore of the Snowdon-hills, where lately much has been got. It is shaped like a cake of bees-wax, and weighs 42 pounds. In the middle of it, there is a deep concave impression, with the words *SOCIO ROMÆ*: across this is impressed obliquely, in smaller letters, *Natfol*. Mr. Pennant conjectures, that possibly *Nat*. may stand for *Natio*, or the people who paid this species of tribute; and *Sol* for *Soluit*, that being the stamp-master's mark; and that the cakes thus stamped, might have been bought up by a merchant resident in Britain, and consigned *Socio*, *ROMÆ*, or to his *Partner*, at *Rome*.

The Author's description of the singular structure of the principal streets in the city of Chester, and his conjecture on the subject, may perhaps be acceptable to our readers:

'The form of the city evinces the origin to have been *Roman*, being in the figure of their camps; with four gates; four principal streets; and variety of lesser crossing the others at right angles, dividing the whole into lesser squares. The walls, the precincts of the present city, mark the limits of the ancient. No part of the old walls exist; but they stood, like the modern, on the soft free-stone rock, high above the circumjacent country, and *escarpés* on every front.

'The structure of the four principal streets is without parallel. They run direct from east to west, and north to south; and were excavated out of the earth, and sunk many feet beneath the surface. The carriages are driven far below the level of the kitchens, on a line with ranges of shops; over which, on each side of the streets, passengers walk from end to end, secure from wet or heat, in galleries (or *rows*, as they are called) purloined from the first floor of each house, open in front and balustraded. The back-courts of all these houses are level with the rows; but to go into any of these four streets, it is necessary to descend a flight of several steps.

'These rows appear to me to have been the same with the ancient *vestibules*; and to have been a form of building preserved from the time that the city was possessed by the *Romans*. They were built before the doors, midway between the streets and the houses; and were the places where dependents waited for the coming out of their patrons*, and under which they might walk away the tedious minutes of expectation. *Plautus*, in the third act of his *Mossella*, describes both their situation and use:

'Viden' vestibulum ante ades, et ambulacrum ejusmodi?

The shops beneath the rows were the *cryptæ* and *apothecæ*, magazines for the various necessaries of the owners of the houses.

'The streets were once considerably deeper, as is apparent from the shops, whose floors lie far below the present pavement. In dig-

* De signif. vocab. *Vitrue*.

ging foundations for houses, the Roman pavement is often discovered at the depth of four feet beneath the modern. The lesser streets and alleys, which run into the principal streets, were sloped to the bottoms of the latter, as is particularly visible in *Bridge Street*; but these are destitute of the galleries or rows.

'It is difficult to assign a reason for these hollowed ways. An ancient historian mentions the existence, in his days, of certain vaults and passages, of which not a trace, nor even the least memory is left, notwithstanding the most diligent search and enquiries have been made. *In this cye*, says the author of the *Polychronicon*, *ben ways under ertbe, with wovvtes and stons-werke wonderly wrought; thre chamberd werkes. Grete stons I grave with olde mennes names therein. There is also JULIUS CÆSAR's name wonderly in stons grave, and other noble mennes names also, with the wrytyng about*; meaning the altars and monumental inscriptions: but he probably mistakes the name of *Julius Cæsar* for that of *Julius Agricola*; to whom, it is reasonable to suppose, some grateful memorial was erected. Unless these hollowed streets were formed by the void left after the destruction of these great vaults, I can no more account for their formation, than for the place which those ancient *Souterrains* occupied. None have ever been discovered, by the frequent sinking of cellars for new buildings on the site of the old; tradition has delivered no such accounts to us; nor is their exit to be traced beneath the walls in any part of their circumference. The only vaults now known, are of a middle age, and which belonged either to the *hotels* of the great men, or to the religious houses dispersed through the city.'

Toward the close of his Tour, the Author gives a very full and entertaining account of the ancient and singular *musical establishments* in this country. *Caerwys*, in particular, a town now mouldering away with age, was the place where the sessions of the bards and minstrels had been held, for many ages. It was, in short, the principal seat of the *British Olympics*. None but bards of merit were suffered to rehearse their pieces, and minstrels of skill, to perform. These went through a long probation; judges were appointed to decide on their respective abilities, and different kinds of degrees were conferred, and permissions granted for exercising their respective faculties. And although Edward I. exercised a political cruelty over the generation of bards of his time; yet the crown, our Author observes, thought fit afterwards, to revive an institution so well adapted to soften the manners of a fierce people. Our princes nominated the judges, who decided not only on the merit, but on the subject likewise of the poems; and, like our modern Lord Chamberlains, would take care to licence such only as were agreeable to the English court.

On this occasion, the Author gives us a copy (the original of which is in the possession of Sir Roger Mostyn) of a commission issued by Queen Elizabeth, empowering and requiring the persons therein named, to hold one of these *musical sessions*; and

ordering all and every person and persons, "that intend to maynteigne their lyvings by name or color of *Mynstrells, Rithmers*, or, *Barthes*,"—to appear before them on the day and in the place appointed, "to shew their learnings accordingly." 'You are required likewise,' says the commission, 'to repair to the said place,—and calling to you such expert men in the said facultie of the *Welsh* musick, as to you shall be thought convenient to

pceede to the execucon of the pmis^s, and to admytt such and so many as by your wisdomes and knowledges you shall fynde worthy into and und^r the degrees heretofore in semblable sort, to use exercise and solowe the scyences and facultes of their pffessions in such decent ord^r as shall apptaine to each of their

degrees, and as yo^r discrecons and wisdomes shall pscribe unto

them, gave straight monycons and comaundm^t in o^r name and on o^r behalf to the rest not worthy that they returne to some honest labo^r and due exercise, such as they be most apte unto for mayntenance of their lyvings, upon paine to be taken as sturdy and idle vacaboundes, &c.

A *poetical* and *musical* session was held in consequence of this commission; and the Author gives us the names of all those who received their degrees. The degrees in the poetical faculty were four; and those in the musical were five. The Reader will, perhaps be amused, by our presenting him with the numbers, at least, and titles of the respective graduates in both faculties.

Four persons were created *Chief Bards of Vocal Song*; seven others, *Primary Students of Vocal Song*; three more, *Secondary*, and three others, *Probationary Students* of the same. Of the candidates for degrees in instrumental music, in the first place, on the *Harp*, were created three *Chief Bards and Teachers of Instrumental Song*; five, *Chief Bards (but not Teachers)*; four, *Primary Students*; five, *Secondary Students*; and three, *Probationary Students, of Instrumental Song*. The degrees respecting the *Crwth*, the other musical instrument, are of the same denomination with the five preceding, and were conferred on twenty-one persons. We omit the titles these graduates received in the Welsh tongue; except that of *Pencerdd*, which designed one of these chiefs of the faculty he was candidate in, and who only could assume the office of an instructor.—'The chief of our days,' says the Author, 'is that uncommon genius, the blind *Mr. John Parry of Rhiwabon*, who has had the kingdom for his *Cylch Clera*, or musical circuit, and remains unrivalled.'

'Every *Pencerdd* was allowed to take in disciples for a certain space of time, but not above one at a time. A disciple was not qualified

qualified to make another. Each was to be with his teacher during *Lent*, unless prevented by sickness or imprisonment, under pain of losing his degree. He was obliged to shew every composition to his teacher before it was publicly sung. They were not to follow the practice of *cler y dom*, i. e. dunghill bards and musicians, or any other species of vagabond minstrels. They were enjoined a month before each festival, to settle their routs with their respective teachers, lest too many of them should crowd to the same places; only one being allowed to go to a person who paid ten pounds a year rent; and two to such who payed twenty pounds, and so on in proportion to those of higher rank: and every teacher was obliged to keep a copy of these rules, to shew and inculcate to his pupils in time of *Lent*, when they came for their instructions.

No person was to mimic, mock, or scoff at the *Awenyddion* on account of their mental absence, or when they had on them the *AWEN* or *poeticus furor*; from an opinion that no bard, duly authorized, could ever mediate on improper subjects.'

It were devoutly to be wished, that some of the following regulations, respecting the Welsh poetical graduates, could be properly enforced to keep our present poetical Mohawks in a little order.—'They were prohibited from uttering any scandalous words in speech or whispers; *detraction*, mocking, scoffing, *inventing lies*, or repeating them after others, under pain of fine and imprisonment.' Nay, they were absolutely forbid 'to make a song of any person without his consent.'

The readers of tours will perhaps think, that the Author has enlarged too much, and too frequently, on genealogies, descents of property, &c.: but it should be considered, that his *Tour* comprehends a kind of *Provincial History*, of the counties through which he passes. It must be remembered likewise, that our traveller is treading upon *Welsh ground*; and that he is himself a *Cambrian*, and accordingly may justly claim some indulgence, if he should be thought to have been somewhat too copious on the subject of pedigrees and successions.

ART. X. *An Inquiry into the original State and Formation of the Earth; deduced from Facts and the Laws of Nature! To which is added an Appendix, containing some general Observations on the Strata in Derbyshire, &c.* By John Whitehurst. 4to. 12 s. Boards, Robinson. 1778.

OUR learned Readers are well acquainted with the various and, some of them sufficiently whimsical theories, which have been invented by speculative philosophers, with a view, principally to account for the singular appearances that this globe exhibits on and beneath its surface; and to discover the causes of the great changes that an examination of its various *strata* prove it to have undergone, in times far antecedent to all written history and tradition. The ingenious Author of this production

has had the same object in view with his philosophical predecessors; but professes, and with some justice, to follow a very different, and surer, though more humble route. Instead of speculative inquiries, in the closet, into the manner in which 'the Creator *might* have formed the world, had he so pleased;' he examines this world itself, and particularly its external *form*; and then descends into its bowels, in quest of *data*, from which he may draw just or probable inferences, and acquire an insight into the real 'laws by which the Supreme Being *chose* to form the world.' His examination of the mines in Derbyshire, in particular, presented him with many appearances well adapted to throw light on some of the principal subjects of his inquiry; and he has accordingly availed himself of the many *data* with which a personal and accurate inspection of them could not fail to furnish him.

Notwithstanding the proper method of investigation which the Author has followed, by founding his history of the early state of the earth on an actual view and consideration of the general arrangement and occasional dislocations of its *strata*, and on the materials furnished by history and philosophy; some parts of it still are, and necessarily must be, hypothetical. His is a sober and substantial system, however, when compared with the visions of some *world-makers*; particularly that of the great French naturalist, who instead of groping in the bowels of the earth, begins his inquiry with a flight into the planetary regions. The result of so hopeful an excursion is well known. His *infant* world (together with its fifteen fellows) is ushered into existence, in a *white heat*, and in the guise of a ball of melted matter, dashed off from the *parent* sun, by the shock of a blundering comet rushing against it! The following regular though imperfect epitome of the present system, will at least shew that our Theorist has not indulged himself in any such splendid reveries.

The Author lays the principal foundation of his theory on that great natural *datum* discovered by the sagacity of Newton, and since verified by astronomical observations, and trigonometrical operations:—we mean the spheroidal figure of the earth, or the excess of its equatorial above its polar diameter, acquired by its diurnal revolution on its axis. From this *fact* the Author concludes that this globe must have been originally in a state of *fluidity*; as it could not otherwise have yielded to the centrifugal power, so as to have acquired this elevation at the equator.—In this state, 'its component parts, solids and fluids, were uniformly blended together, and thus composed one general mass or pulp, of equal consistence and sameness in every part, from its surface to its center.'

The *beterogeneous* principles, however, of which this chaos consisted, yielding to the universal law of gravitation, and at the same

same time exercising their respective affinities on each other; the uniform suspension of the component parts of the pulpy mass was destroyed. The solid particles, such as the calcareous, argillaceous, metallic, or other earths, for example, respectively combined with each other, and formed strata of lime stone, clay, metals, &c. while the particles of air united likewise with those of air; and those of water with their kindred particles; so that, after the separation and subsidence of all the solid parts, the whole globe was covered with this last mentioned element.

The first lands that appeared were islands, of no great extent or elevation; and for the formation of which the Author naturally enough accounts, by the action of the moon; which raising the water unequally in different places, while the solid particles were coalescing and subsiding, would produce protuberances which would afterwards become firm, and adapted to the support of animal and vegetable life: in the same manner as sand banks are formed in the present sea, by the flux and reflux of the tides. At the close of this account, the Author marks the coincidence between his theory and the Mosaic history of the Creation. On many other occasions, *where they coincide*, the Author does not fail to remind us of this coincidence. Nevertheless, in some few instances, Moses may perhaps be thought to hang nearly as heavy on our Theorist, as he lately did on the neck of the Canon *Recupero* *.

In the times prior to the formation of these *primitive islands*, it is to be observed that the waters were peopled with their marine inhabitants, from pole to pole. But, while the islands were forming and increasing in extent, many of these animals, particularly the shell fish, as the most stationary and the least active, must necessarily become enveloped and buried in the semifluid mud, by means of the flux and reflux of the waters above-mentioned. This mud, likewise, afterwards acquired firmness, and became solid clay, limestone, &c.

As the sea originally covered the whole earth, and was every where inhabited, it follows that many of its inhabitants must have been thus buried in all parts of the ocean, from pole to pole. Now modern observations shew that, in all the regions of the world which have been properly explored; on the highest mountains, and parts most remote from the present sea, the *exuviae* of marine animals have been found: particularly their bones, teeth, and shells, imbedded in the substance of stone, chalk, clay, &c. and that the fragments of shells are much more numerous than the bones or teeth of other fish, who could more easily elude the action of the waters.

* See M. R. Vol. xl. x. July 1773, page 29.

On this occasion the Author has made an useful collection, from various writers, of the most striking appearances of this kind observed in different parts of the world. Many of these instances prove that the teeth and shells, in particular, thus found, had actually heretofore belonged to living animals. The former exhibit marks of their having been worn by use: and the shells are frequently found with holes in them, bored by the pholades who prey on the contained fish. Several beds of sea shells have been lately discovered near Stableford, the seat of the Earl of Harborough, which still retain their native marine matter, though much decayed.—In Sir Ashton Lever's excellent Museum, are two curious specimens of the *Cornu Ammonis*, with their native shelly matter remaining: but in the lime stone *strata* in Derbyshire, examined by the Author, the various marine *exuviae*, consisting of cockles, corals, *entrochi*, &c. and found at a depth of two hundred fathoms, the testaceous matter has been changed to a stony substance.—In all these instances, the marine animals to which these *exuviae* belonged, and some of which are now natives of very different climates, are supposed to have lived and died in the very beds where they are now found.

From these and various other considerations it appears, according to the Author, that the sea wholly covered the Antediluvian earth: and that marine animals were created, and those whose *exuviae* are now found, were entombed, before terrestrial animals could have any footing on this globe. Accordingly Mr. W. observes, that 'no terrestrial animals or vegetables are found enveloped in the lime stone *strata* of Derbyshire, which contain the marine productions: nor are any remains of marine animals ever found in the argillaceous *strata*, which contain the vegetable impressions. And it is further to be observed, that the argillaceous *strata* are incumbent on the lime stone or calcareous beds.'

The world however which we have hitherto been describing, is not the present world. The former, or the Antediluvian earth, consisted only of small islands gradually rising from the deep, or of smooth, even, and uniform elevations; whereas the world on which we tread at present consists of immense continents and mountains, of steep or impending shores, craggy rocks, immense vallies and caverns. Our marine *exuviae* formerly lay at the bottom of the ocean of the Author's primitive world; whereas many of them are now situated near the tops of those immense mountains, the *Alps* and the *Andes*, and at great distances from the sea. Some powerful agent is required to effect so great a revolution; and this agent the Author attempts to ascertain, by collecting together the many instances which history, and even that of our own times, affords us of stupendous changes
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that have been produced on the surface and in the bowels of the present earth.

‘ We learn from Pliny and other natural historians, that the superficial parts of the earth have suffered great alterations, at different periods of time, viz.

‘ 1. That many mountains have been raised, and others depressed, or totally swallowed, with cities, and large districts of land; and that navigable lakes have appeared in the places of them.

‘ 2. That many mountains have likewise been shivered to pieces, and their fragments thrown into their adjacent vallies, and even to the distance of ten or fifteen miles.

‘ 3. That great clefts or fissures have been frequently produced, from whence rivers of water and melted matter have flowed, and deluged the adjacent countries; and likewise that great agitations of the sea, and also rivers, and lakes in the inland countries, have frequently accompanied these tremendous convulsions of nature.’

The Author collects several of the more striking instances of the rising of islands, such as *Santorini*, *Hiera*, &c. from the bottom of the sea, attended with *eruptions of fire*. He enumerates several islands and mountains having volcanic appearances, and which may accordingly be likewise supposed to owe their origin to the same cause, in times anterior to all history. Such are Iceland, Fyal, &c. in the Northern sea; St. Helena and Ascension islands, between Africa and Brazil; Easter or Davis’s island, Otaheite, &c. in the Southern ocean; several of the Moluccas in the Indian sea; Madeira, several of the Azores and the Antilles, &c. in the Atlantic ocean; the Lipari islands, Ischai, &c. in the Mediterranean sea.

After collecting many instances of mountains formed, and large districts of land swallowed up, shattered, and rent asunder by earthquakes, and particularly by volcanos; he observes that as we may, from analogy, be justified in inferring that all similar appearances may have been the effects of the same cause; and though vestiges of volcanos are not every where visible, the earth presents us with indications of their having existed in so many different regions, that there is reason to suppose that subterraneous fire must at different times have existed universally in its bowels. He then proceeds to shew that this cause, acting on a larger scale, produced, at the same time, the immense continents and mountains in the present globe, and the universal deluge.

When the Author ascribes these great phenomena to *fire*, it must be understood that he means, in general, the united action of fire and water; or the expansive power of the latter when converted into *steam*, or an elastic vapour, by means of heat:—a force which is indeed enormous, and which has been lately calculated, from actual experiments, to exceed even that of gunpowder, in the proportion of fourteen thousand to five hundred.

On this occasion, we scarce need to remind our Readers of Mr. Michel's happy application of this principle, in his paper on the cause of earthquakes, published in the *Philosophical Transactions*.

Fire, at first acting alone, and with an intensity gradually increasing on the superincumbent *strata*, is supposed by the Author to have gradually distended and elevated those parts most, on which the Antediluvian ocean rested; as the primitive islands, by their additional weight of solid and heavy matter, opposed a greater resistance. The waters thus raised would naturally flow towards the now less elevated solid parts, or antediluvian islands; and would finally cover them, so as to produce an *universal deluge*.

The expansion caused by fire still increasing, till its force became superior to the gravity, and cohesion, or tenacity of the incumbent *strata*; the latter would at length burst, and through the fissures a communication would be opened between the water and the ignited melted matter below. By the *steam* thus suddenly generated, explosions must ensue, which must destroy the uniformity of the globe, shatter it into fragments, produce immense mountains, and extensive and deep subterraneous caverns; into which last the waters would afterwards descend, and leave the various continents, mountains, &c. in the same state nearly in which we now view them; and containing the same shells and other marine *exuvia* which they brought up with them from the bottom of the sea.—But we shall here leave the Author to speak for himself.

' The terraqueous globe being thus burst into millions of fragments, and from a cause apparently seated nearer to its center than its surface, must certainly be thrown into strange heaps of ruins: for the fragments of the *strata* thus blown up, could not possibly fall together again into their primitive order and regularity: therefore an infinite number of subterraneous caverns must have been formed, probably many miles, or many hundreds of miles, below the bottom of the antediluvian sea.

' Now it is easy to conceive, when a body of such an immense magnitude as the earth was thus reduced to an heap of ruins, that its *incumbent water* would immediately descend into the caverns and interstices thereof; and by approaching so much nearer towards the center, than in its antediluvian state, much of the terrestrial surface would be left naked and exposed, with all its horrid gulphs, craggy rocks, mountains, and other disorderly appearances.

' Thus the primitive state of the earth seems to have been totally metamorphosed by the first convulsion of nature, at the time of the deluge; its *strata* broken, and thrown into every possible degree of confusion and disorder. Thus, those mighty eminences the Alps, the Andes, the Pyrenean mountains, &c. were brought from beneath the great deep—the sea retired from those vast tracts of land, the continents—become fathomless; environed with craggy rocks, cliffs, and impending

impending shores; and its bottom spread over with mountains and vallies like the land.

‘ It is further to be observed of the horrid effects of this convulsion—that as the primitive islands were more *ponderous* and *less elevated* than the bottom of the sea, the former would more instantaneously subside into the ocean of melted matter, than the latter; therefore, in all probability, they became the bottom of the postdiluvian sea: and the bottom of the antediluvian sea being more elevated, was converted into the postdiluvian mountains, continents, &c. This conjecture is remarkably confirmed by the vast number of fossil shells, and other marine *exuviae*, found imbedded near the tops of mountains, and the interior parts of continents, far remote from the sea, in all parts of the world hitherto explored.’

In this manner, and by employing a cause that appears adequate to the effect, and which is known, even at this time, partially to exist; the Author at once accounts for the singular appearances which the present earth exhibits on and beneath its surface, for the general deluge, and for its cessation; and this he does, without having recourse to *comets*, a sudden alteration of the earth’s center of gravity, and other violent and purely gratuitous assumptions. A difficulty however remains, which he next prepares to solve.

The remains and impressions of marine animals have not only, as we have already observed, been found in all parts of the globe; but it is likewise well known that the *exuviae*, &c. of shell fish which now inhabit only the seas between the tropics and near the line, have been frequently found here in England, and in various other parts very remote from their present native climates; and sometimes deposited with as much order as beds of living shell fish are in the sea. Thus for instance, the chambered *Nautilus*, and remains of the *Hawkes bill*, *Loggerhead*, and *Green Sea Tortoise*, of *Alligator’s* teeth, and of various shell fish, that now inhabit the Chinese ocean, or the East and West Indies, have been found at Sheppy island, Richmond in Surry, and different parts of England. Remains, likewise, or impressions of *Crocodiles* have been found in Derbyshire, Germany, &c.

Though these remains were deposited in these places *at the era of the deluge*, or in consequence of the elevation of the *strata*, in which they are found, from the bottom of the Antediluvian ocean; the Author conceives it to be repugnant to common sense to suppose that these bodies could have been translated from their native beds in a distant climate, and brought into their present situation *by the waters of the deluge*. He cannot admit that regular beds of oysters, &c. for instance, natives of the American seas, could have been removed some thousand miles from their original seats, and deposited here with as much order as is observed in the beds of living shell fish. On the contrary,
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he affirms that they are now found in the very same spot of the globe where they formerly lived and associated: though some of the species do not, or perhaps cannot, exist in the same latitudes, at present. The Author's attempt to solve the difficulty is principally founded on the following observation.

Animals might live, he alleges, in the primitive globe, universally covered with *water*, which cannot exist in the same parts of the present globe, in consequence of the very great change in the temperature of climates, occasioned by the production of immense *continents* and *mountains*. From a consideration of the different properties of *land* and *water*, with respect to the transmitting or *conducting* of heat, the Author infers that the different regions of the primitive globe enjoyed a more equable temperature than the present, in consequence of the former having been uniformly covered with water, or containing islands of small extent and elevation, and being thereby more extensively adapted both to animal and vegetable life. On similar grounds he accounts for the longevity of our antediluvian forefathers; and still keeping an eye on Moses, terminates his principal inquiry by a chapter on the postdiluvian rainbow.

In the Appendix to this work are contained several curious particulars relative to the different *strata* of the mines in Derbyshire, their arrangement, correspondence, dislocations, and the changes they have undergone at different periods of time. These observations are illustrated by several plates, representing sections of them, in which their direction, situation, depth, and other circumstances are satisfactorily delineated. From this part of the work we cannot resist the temptation of extracting a few striking particulars.

One of the most remarkable of these *strata* is that called *toad-stone*, *black-stone*, *channel*, or *cat-dirt*, as it is variously denominated in different parts of these mining districts. This *stratum* the Author pronounces 'to be as much a *lava* as that which flows from *Hecla*, *Vesuvius*, or *Ætna*.' It is blackish, very hard, and of a close texture; contains bladder-holes like the *scoria* of metals, and has the same chemical property of resisting acids. It seems to be the product of a later period than that of the *limestone strata* which it repeatedly separates; and between which it evidently appears to have *flowed*, as well as to have filled up the fissures that lay under it. These *limestone strata* contain various metallic ores, as well as figured stones exhibiting the impressions of numerous species of marine animals; some of which are not known to exist in the British seas*:

* The impression of a Crocodile likewise was found in a *stratum* of this stone, in one of the Derbyshire mines, a section of which is given in the first of the Author's plates.

whereas

whereas this substance, which is as uniform as any vitrified matter of this kind can be supposed to be, neither contains minerals, nor figured stones, nor has any adventitious bodies enveloped in it.—‘Neither does it universally prevail, as the limestone *strata*; nor is it, like them, equally thick; but in some instances varies in thickness from six feet to six hundred.’

Another circumstance that seems to prove it a volcanic production is, that a *stratum* of clay lying under it, has been found in various places, exhibiting the appearance of having been burnt, as much as an earthen pot or brick. On a comparison, no sensible difference could be observed between this clay, and another portion of clay in a mine at *Helynor common*, which had been burnt by a *stratum* of coal having been on fire underneath it. On this occasion the Author offers some probable conjectures, to explain in what manner this *lava* was introduced between such immense *strata* of stone; and why it did not force its way through the surface of the earth, according to the usual course of volcanic operations.

In this Appendix the Author makes a general and important remark, founded on the result of his observations made not only in Derbyshire, but in Staffordshire, Shropshire, &c. It relates to the difference of *situation* between the marine or animal *exuvia*, and the impressions of *vegetables*. The superior or clayey *strata*, contain the vegetable impressions, but exhibit no marine productions whatever: whereas the inferior or lime stone *strata*, contain the *exuvia* of marine animals, and no vegetable forms whatever. These circumstances, according to him, indicate the order in which the respective *strata* were successively arranged. The inferior lime stone *strata*, containing marine productions only, must have been constituted while the sea covered the earth: the superior, exhibiting impressions of vegetables, must have been formed after that earth became habitable.

Some exceptions, however, to this arrangement are to be met with in Authors; particularly one, which Mr. W. quotes from *Ray*, that ‘apparently contradicts the general order’: but these he considers only as anomalies, occasioned by partial or local revolutions. In Derbyshire, one instance only seems, at first sight, to contradict his general rule. Numerous *exuvia* of shell fish have been found in the superior *strata*, incumbent on lime stone: but on examination it appears that these shells are not marine productions, but of fresh water lakes, rivers, &c.; in short, they are the remains of horse muscles.

We cannot terminate our account of this performance without taking notice of a very extraordinary *phenomenon*, that has frequently been observed in some of the Derbyshire mines here named; where the vein of ore is divided into two equal parts, parallel

parallel to the sides of a fissure, resembling two slabs of marble, whose surfaces, which have a high natural polish, are in contact with each other, though without the least degree of cohesion. The singular circumstance relating to them is thus described.

* If a sharp pointed pick is drawn down the vein with a small degree of force, the minerals begin to crackle, as sulphur excited to become electrical by rubbing; after this, in the space of two or three minutes, the solid mass of the minerals explodes with much violence, and the fragments fly out, as if blasted with gun-powder.

† These effects have frequently happened, by which many workmen have been much wounded, but none killed, both in the Eyam mines and in that at Castleton.

- † In the year 1738 a prodigious explosion happened in the mine called Haycliff.

* The quantity of two hundred barrels of the above minerals were blown out at one blast; each barrel, I presume, contained no less than three or four hundred weight.

* At the same time a man was blown twelve fathoms perpendicular, and lodged upon a floor, or bunding, as the miners call it.

* When the above explosion happened, the barrel, or tub, in which the minerals, &c. are raised to the surface, happened to hang over the engine-shaft, which is nearly seven feet wide, and five or six hundred yards from the *forefield*, or *part*, where the explosion happened; this barrel, though of considerable weight, was lifted up in the hook on which it was suspended; and the people on the surface felt the ground shake, as by an earthquake.

¶ Such are the effects which have frequently been produced in all the above mines: but from what cause they proceed I have not yet been able to discover, nor even the least traces towards it.

* When these wonderful effects first happened they deterred the workmen for some years from venturing to work the mines, but afterwards they availed themselves of this extraordinary property. A man would go to the forefield, give a scratch with his pick, and run away; by which means he loosened as much of the minerals as could have been done by common workmanship with ten men in three months.

* These curious observations I received from Mr. Mettam of Eyam, overseer of the mines, who also addressed the following account of them to Mr. George Tiffington of Winster.

“ SIR,

Eyam, 2 July, 1768.

“ I send you, by the bearer, two specimens of our *Slickensides**, containing all the variety of minerals where the explosions happen; they fly out in such *Slappits*†, smooth on one side. The explosions are sometimes heard to the surface, and felt like an earthquake; they frequently blow out all the candles in the mine, and split the *Stemples*‡ into splinters as small as the twigs of a birch beefom, to

* *Slickensides*, shining, as if polished by art, on one side.

† *Slappits*, fragments of the minerals burst out of the vein.

‡ *Stemples*, joints laid across fissures, when the minerals are cut out, by way of making a floor, on which rubbish is deposited, to save the expence of raising it to the surface.

the distance of thirty or forty yards from the *forefield* §; others are broke, and some of them become too short and drop out.

“ The smooth sides lie face to face, and have the appearance of being shot with a plane, consisting of various members. There is generally two of these divisions in our forefield at Haycliff, about eight or ten inches asunder, and a seam of white *kebble* || in the middle of that space, half an inch thick, in which the miners rake down a sharp pointed pick until the crackling ceaseth; then they run away, knowing that the explosion will follow in a minute or two. Sometimes a noise is heard like the beating of a church clock, after which the greatest explosions happen. I am yours, &c.

To Mr. George Tiffington,

Winster.

WILLIAM METTAM.”

We shall only add, that on the memorable first of November 1755, about ten in the morning, when the earthquake so fatal to Lisbon happened, the workmen were greatly alarmed in these very mines.—“ The rocks which surrounded them were so much disturbed, that soil, &c. fell from their joints or fissures; and they likewise heard violent explosions, as it were of cannon. Being thus alarmed, they left their subterraneous employment, and fled to the surface for safety.”—On their return, however, they did not observe any material change.

How far the present theory corresponds with *all* the phenomena we shall not undertake to pronounce: nor should our Readers draw any conclusions from this short abstract of a system, the truth or probability of which depends so much on the relation and mutual connection of its several parts, and on the number and weight of the testimonies produced in support of it. A well founded judgment can only be formed after an attentive perusal of the work itself; which contains many proofs both of the industry and ingenuity of its Author.

§ *Forefield*, that part of the vein under workmanship.

|| *Kebble*, a white opaque spar, calcarious, but not apt to break into rhomboidal forms.

ART. XI. Mr. Orme's History of the Military Transactions of the British Nation in Indostan. Vol. II. Continued: See our last Review.

IT is with pleasure we recal the attention of our Readers to this valuable work, and, in further confirmation of the idea we have given of its uncommon merit, proceed to lay before them the Author's account of the battle between the English and French troops at *Vandivash*: a battle not less interesting or memorable than that of *Plassey*.

“ The distance from Tirimbours to Vandivash is seven miles; the road leads from the N. E. to the S. W. The mountain of Vandivash lies in the same direction, extending more than a league in length. The fort stands two miles to the S. of the mountain, but nearer to the western than the eastern end. The French army was encamped directly opposite to the eastern end of the mountain, at the distance
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of three miles, and at two to the west of the fort. The camp was in two lines separated by paddy * fields; a great tank † covered the left flank of both lines. At 300 yards in front of this tank, but a little on its left, was another, and farther on, likewise on the left of this, another, neither more than 200 yards in circumference; and both dry; and the bank which surrounded the foremost tank had been converted into a retrenchment, on which were mounted some pieces of cannon, which commanded the plain in front, and flanked in its whole length the esplanade in front of the camp.

All the Morattoes were returned, and lying with their plunder under the foot of the mountain, extending along it towards the N. E. end. Their scouts brought intelligence of the approach of Colonel Coote's division, on which all mounted, as did the European cavalry in the French camp, and the whole spread in different bodies across the plain to the east of the mountain. Colonel Coote, with 200 of the black cavalry, followed by two companies of Sepoys, was advancing a mile in front of the rest of the cavalry; which composed the division he was leading; and the Morattoes sent forward 200 of their horse, on which he halted, called up the Sepoys, and interspersed them in platoons between the troops of horse.

The advanced body of the Morattoes nevertheless pushed on, but were stopped by the fire of the Sepoys, before they came to the use of the sword. Nevertheless, they recovered after their wheel, stood till within reach of the Sepoys again, then turned again, and in this manner fell back to their main body, which with the French cavalry had gathered, and were drawn up, extending in a line to the east, from the end of the mountain; the French on the right of the Morattoes.

Colonel Coote, whilst halting for the Sepoys, had sent off a messenger, ordering up the body of cavalry, which were a mile behind, and the first five companies of Sepoys with two of the field-pieces from the head of the line of infantry, to come on likewise as fast as they could march: the cavalry soon joined him, but more time was requisite for the Sepoys and guns, as the line was three miles off. During which, Colonel Coote, by continual halts, advanced very slowly; and the enemy's cavalry continued on the ground they had chosen. At eight o'clock the detachment of Sepoys, with the guns, came up, when the division with Coote were at an ascent, which intercepted them from the sight of the enemy, who, although they had perceived the cloud of march, had not distinguished the two guns which accompanied the Sepoys, who, joined by the other two companies, formed in a line in the rear of the cavalry, with the guns in the center; the two troops of European horse were in the center of the cavalry in the first line. In this order the two lines advanced against the enemy, who were still waiting for them; but when at the distance of 200 yards, the cavalry opened from the centre, and brought themselves round, divided on each wing of the Sepoys, in the second line; and the instant the ground was clear, the two field-pieces began quick firing on the enemy's line of cavalry, which were setting off to take advantage of the evolution making by the English. The field-pieces were, one a twelve, the other a six-pounder, both of brass; and Captain Robert

* Paddy, rice.

† Pond.

Barker, although he commanded the whole of the Company's artillery, had come up with, and now served them himself: the effect answered the good will and dexterity; the fire was directed amongst the Morattoes; and every shot was seen to overset men and horses, which stopped their career, but not before they were within reach of the musketry of the Sepoys; and some of them on the wings had even rode in amongst the outward of the English cavalry during their evolution; but the engreasing havoc which fell amongst them soon after, put the whole body to flight, and they galloped away to their camp, leaving the French cavalry alone, who were advancing in regular order on their right, against whom the field-pieces were then directed, which they stood for some time, seeming to expect the Morattoes would rally; but seeing them entirely gone off, turned and went off themselves, but still in order, and with much composure.

Colonel Coote advanced with his division to the ground they had quitted, and seeing the plain clear, quite up to the French camp, sent orders to his line of infantry to halt, wheresoever the order should meet them, until he returned to them himself. There were some gardens and other enclosures half a mile to the right of the ground which the French cavalry had occupied, whilst drawn up in a line with the Morattoes extending from the end of the mountain. The enclosures were good shelter on necessity, and the ground beyond them excellent for the display and action of the whole army, which Colonel Coote having reconnoitred, ordered his division to file off to the left, and to form on this ground, in the same order as before; the cavalry in a line in front, the Sepoys in another behind them.

As soon as this disposition was executed, he rode back to the line of infantry, which were halting, drawn up in two lines according to the order of battle he had issued to the principal officers in the preceding night. He signified his intention of leading the army on to a general action, which was received with acclamations, that left no doubt of the ardour of the troops to engage the enemy they had so long been seeking. The plain, dry, hard, and even, admitted of their marching up in the same order they were drawn up, without filing off in columns, so that they were soon upon the ground where the advanced division were halting, when the cavalry wheeled from the right and left, and formed the third line of the main battle, and the five companies of Sepoys took their place again on the right of the first line: but the two field-pieces, still attended by Captain Barker, with the two detached companies of Sepoys, kept apart at some distance in front, but to the left of the first line.

In this array the army stood in full view of the French camp, in which no motions were perceived; but no firing was heard against the fort of Vandivath. Colonel Coote having waited half an hour to see the effect of his appearance, rode forward with some officers to reconnoitre the enemy's camp, who suffered them to approach near, without cannonading or sending out a party of cavalry to interrupt them.

The day began to wear, and Colonel Coote, as soon as he returned to the troops, ordered the whole to file off to the right; the infantry marched in two lines at the same parallels they had drawn up; the baggage formed a third column on the right, and the cavalry

valry followed in the rear of all the three. They proceeded towards the south side of the mountain, but inclining a little towards the French camp. As soon as the first files of the infantry came to the stony ground which extends from the foot of the mountain, on which the enemy's cavalry could not act, the whole halted, and the two lines of infantry facing to the right, presented themselves again in order of battle, opposite to the French camp, at the distance of a mile and a half, but out-stretching it on the right; the baggage falling back at the same time, gave place to the cavalry to resume their former station at the third line. The Morattocs were spread at the foot of the mountain to protect their own camp, and none of them ventured within reach of the two guns, which during the march had kept on the left of the first line; but some of the French cavalry came out to reconnoitre, and were driven back by their fire. The army halted some time in this situation, in expectation that the defiance would bring the French out of their camp; but they still remained quiet; which obliged Colonel Coote to prosecute the rest of the operations he had meditated.

The ground for some distance from the foot of the mountain, is, as under all others in the Carnatic, encumbered with stones and fragments of rock. From this rugged ground up to the fort the plain was occupied by rice fields. The English army coasting the mountain until opposite to the fort, and then making a conversion of their lines to the right, would immediately be formed in the strongest of situations; their right protected by the fire of the fort; their left by the impassable ground under the mountain, and with the certainty of throwing any number of troops, without opposition, into the fort; who, falling with the garrison to the other side, might easily drive the enemy from their Batteries in the pettah; from whence the whole of the English army might likewise advance against the French camp, with the choice of attacking it either on the flank, or in the rear, where the main defences, which had been prepared in the front of their encampment, or arose from the usual dispositions on this side, would become entirely useless.

The English army had no sooner began their march along the foot of the mountain, than Mr. Lally perceived the intention, with all the consequences of this able operation. The camp immediately beat to arms, and soon after the troops were seen issuing to occupy the ground in front of its line, where the field of battle had been previously marked out.

The French cavalry, 300 riders, all Europeans, formed on the right; next to them were the regiment of Lorrain, 400 firelocks: in the centre, the battalion of India, 700; next to them Lally's, 400, whose left were under the retrenched tank, in which were posted the marines or troops from the Squadron, with Poete's from Ganjam, in all 300, with four field-pieces. Between the retrenchment and Lally's were three, the same number between Lally's and India, India and Lorrain, Lorrain and the cavalry; in all 16 pieces. Four hundred of the Sepoys of Hyder Jung, whom Mr. Bussy had brought from Cudapah, were posted at the tank in the rear of the retrenched tank where the marines were, whom they were to support on occasion: 900 Sepoys were ranged behind a ridge which ran along the front of the

the camp; and at each extremity of this ridge was a retrenchment guarded by 50 Europeans, which covered the entrances into the camp. The whole force drawn out, infantry, cavalry, and artillery, was 2250 Europeans; and 1300 Sepoys: 150 Europeans and 300 Sepoys continued at the batteries against Vaudivah; but none of the Morattoes, although 3000, left the ground and protection of their own camp to assist their allies in this decisive hour.

The fight of the French army issuing into the open plain gave Colonel Coote all he intended by the preceding operations of the day. He instantly halted his lines, which had advanced some way along the foot of the mountain. Facing as soon as they halted, the two first lines were in order of battle, opposite but obliquely to the enemy. The baggage were sent back under the escort of two companies of Sepoys, to a village in the rear, and the cavalry as before took their place in the third line.

The English army consisted of 1900 Europeans, of whom 80 were cavalry, 2100 Sepoys, 1250 black horse, and 26 field-pieces. In the first line were Coote's regiment on the right, the Company's two battalions in the centre. Draper's on the left; but all without their grenadiers; and 1800 Sepoys were equally divided on the right and left of the Europeans in this line; in the intervals of which were 10 pieces of cannon, three on each side of the Company's battalions, and two between Coote's and Draper's and the Sepoys. In the second line were all the grenadiers of the army, 300, with a field piece next, and beyond 200 Sepoys on each of their flanks: the cavalry formed the third line; the 80 Europeans, as before, in the centre of the black horse; the two field-pieces with the two companies of Sepoys of the morning still continued apart, advanced as before a little on the left of the first line.

As the English army were marching up, and before they were within cannon shot, Mr. Lally, putting himself at the head of the European cavalry on the right, set off with them, and taking a large sweep on the plain, came down, intending to fall upon the horse of the English army, which made their third line. The black horse, who were nine-tenths of this body, pretended to wheel, in order to meet the enemy's, but purposely confused themselves so much, that some went off immediately, which gave a pretext to the rest to follow them, and the 80 Europeans were left alone, who faced and drew up properly to receive the charge, relying on better assistance. As soon as the intention of Mr. Lally was understood, the division of Sepoys on the left of the first line were ordered to fall back in an angle from the front, ready to take the enemy's cavalry in flank as they were approaching, but performed the evolution with so little firmness, that little hope was entertained of any execution from their fire; but Captain Barker with the 2 guns of the separate detachment, had watched, and directing his own by the movement of the enemy, was within point blank of them just before they were opposite and riding in on the flank and rear of the horse, where only the European were ready to oppose them, for all the black were gone. In less than a minute the quick firing of the two guns brought down ten or 15 men or horses, which, as usual, threw the next to them, and they the whole, into confusion; and the horses growing every moment wilder, all

turned and went off on the full gallop, leaving Mr. Lally, as he asserts, singly alone. If so, he could not have staid long where he was, for the European horse, on seeing the enemy's check, were advancing; and many of the black, encouraged by the security, were returning, and the whole soon after set off after the enemy, whom they pursued in a long course quite to the rear of their camp.

The English army halted ten minutes in attention to this attack, during which the French line cannonaded, but beyond the proper distance even for ball, and nevertheless often fired grape, and neither with any effect. The English did not begin to answer until nearer, and then perceiving their own fire much better directed, halted in order to preserve this advantage, as long as the enemy permitted it to continue, by not advancing from the front of their camp. Mr. Lally retiring from the English cavalry, and deserted by his own, rejoined his line of infantry, which he found suffering, and with much impatience, from the English cannonade: his own impetuosity concurred with their eagerness to be led to immediate decision, and he gave the order to advance. The English line was not directly opposite to the front of the French, but slanting outwards from their left, which required the French troops on this side to advance much less than those of their right, who had more ground to wheel, in order to bring the whole line parallel to that of the English.

Colonel Coote seeing the enemy coming on gave the final orders to his own. None but the Europeans of the first and second lines were to advance any farther. The Sepoys on the wings of both, and the cavalry in the third line, were to continue where they were left, and to take no share in the battle, until they should hereafter receive orders how to act.

The enemy began the fire of musketry at one o'clock, but Colonel Coote intended to refrain until nearer; nevertheless the company of Coffrees, which was inserted in one of the Company's battalions, gave their fire without the order of their officers, and it was with difficulty that the irregularity was prevented from extending. Colonel Coote was at this time passing from the right to the left to join his own regiment, and received two or three shot in his cloaths from the fire of the Coffrees. As soon as he arrived at his regiment they began, and the fire became general through the whole line.

Coote's had only fired twice, when Lorrain formed in a column twelve in front: the operation is simple and was expeditious. Colonel Coote made no change in the disposition of his regiment, but ordered the whole to preserve their next fire: which Lorrain coming on almost at a run, received at the distance of 50 yards in their front and on both their flanks; it fell heavy, and brought down many, but did not stop the column. In an instant the two regiments were mingled at the push of bayonet; those of Coote's opposite the front of the column were immediately born down, but the rest, for the greatest part, fell on the flanks, when every man fought only for himself, and in a minute the ground was spread with dead and wounded, and Lorrain having just before suffered from the reserved fire of Coote's, broke, and ran in disorder to regain the camp. Colonel Coote ordered his regiment to be restored to order before

before they pursued, and rode himself to see the state of the rest of the line.

As he was passing on, a shot from one of the guns with Draper's regiment, struck a tambril in the retrenched tank on the left of Lally's, where the marines were posted, and the explosion blew up 80 men, many of whom, with the chevalier Poete, were *killed dead*, and most of the others mortally hurt. All who were near, and had escaped the danger, fled in the first impulse of terror out of the retrenchment, and ran to gain the camp by the rear of Lally's, and were joined in the way by the 400 Sepoys at the tank behind, who, although they had suffered nothing, likewise abandoned their post. Colonel Coote on the explosion, sent orders by his aid de camp Captain Izer, to Major Brereton, to advance with the whole of Draper's regiment, and take possession of the retrenched tank before the enemy recovered the confusion which he judged the explosion must have caused; as in this situation, they would command, under cover, the flank of Lally's regiment. The ground on which Draper's was standing opposite to Lally's when the order came, obliged them, in order to prevent Lally's from outflanking, or flanking them as coming down, to file off by the right. Mr. Buffy, who commanded on this wing, had before endeavoured to rally the fugitives, of whom he had recovered 50 or 60, and adding to them two platoons of Lally's, led and posted them in the tank, and then returned to support them with the regiment. But Brereton's files kept wheeling at a distance, and moving at the quickest pace, suffered little from their fire, and coming upon the left of the retrenchment, assaulted it impetuously, and carried it after receiving one fire of much execution from the troops within, under which Major Brereton fell mortally wounded, and when fallen refused the assistance of the men next him, but bid them follow their victory. The first of Draper's who got into the retrenchment fired down from the parapet upon the guns of the left of Lally's, and drove the gunners from them; whilst the rest, being many more than required to maintain the post, formed, and shouldered under it, extending on the plain to the left to prevent the regiment of Lally, if attempting to recover the post, from embracing it on this side. Mr. Buffy wheeled the regiment of Lally, and sent off platoons from its left, to regain the retrenchment, whilst the rest were opposed to the division of Draper's on the plain. But the platoons acted faintly, only skirmishing with their fire instead of coming to the close assault. The action likewise continued only with musketry, but warmly; between the two divisions on the plain, until the two field-pieces, attached to the right of Draper's, which they had left behind when marching to attack the retrenchment, were brought to bear on the flank of Lally's, who had none to oppose them; on which their line began to waver, and many were going off. Mr. Buffy, as the only chance of restoring this part of the battle, put himself at their head, intending to lead them to the push of bayonet, but had only advanced a little way when his horse was struck with a ball in the head, and floundering at every step afterwards, he dismounted; during which the fire from Draper's had continued, of which two or three balls passed through his cloaths, and when he alighted only 20 of Lally's had kept near him, the rest had shrunk. Two platoons set off on

the full run from Draper's, to surround them: the officer demanded and received Mr. Buffy's sword, and sent him with a guard into the rear; he was conducted to Major Monson, who had wheeled three companies of the grenadiers of the second line, and was halting with them and their field-piece at some distance, ready if necessary to support the event of Draper's. Mr. Buffy asked who the troops he saw were; and was answered 200 grenadiers, the best men in the army, who had not fired a shot; he clasped his hands in surprise and admiration, and said not a word.

During the conflict on this side the two centers, which were composed of the troops of the two East India Companies, had kept up a hot, but distant fire; neither choosing to risque closer decision until they saw the event between Draper's and Lally's; but as soon as Lally's broke, the enemy's center went off likewise, but in better order, although in haste, to regain their camp. Many of Coote's, in the first fury of victory, had pursued their antagonists of Lorrain up to the retrenchment, by which the fugitives entered the camp: they might have suffered by this rashness, if the guard there, as well as the nearest Sepoys along the ridge, had not taken fright, and abandoned their posts on seeing the rout of Lorrain. It took some time to bring the pursuers back to their colours, when the officers, sending off the wounded, formed the rest into their ranks, and afterwards only made the appearance of advancing, whilst the rest of the battle remained in doubt, lest Lorrain with the Sepoys should rally; to prevent which the four field-pieces on the left kept up an incessant fire plunging into the camp.

As soon as the other wing and the center of the enemy's army gave way, their opponents, the Company's battalion and Draper's regiment got into order, and with Coote's, who were ready, advanced to the pursuit, leaving their artillery behind. They entered the enemy's camp without meeting the least opposition, India and Lally's had passed through it hastily to the other side, although not in route as Lorrain's before. Mr. Lally, after the rout of Lorrain, rode away to join his own regiment on the left, but on the way saw the explosion of the tumbril at the retrenched tank, the dispersion of the marines in this post, and the flight of the Sepoys out of the tank behind. He was in this instant near, and intended to speak to Mr. Buffy, but turned suddenly, and ordered the Sepoys stationed along the ridge in front of the camp to advance. None obeyed; and most of them being those of Zulphacarsing who had served with Mr. Buffy in the Decan, he rashly suspected treachery, and, unable to controul the impulse of distraction, rode into the camp to stop the fugitives of Lorrain.

The whole body of the French cavalry, near 300, who were all Europeans, appeared on the plain in the rear of the camp to which they had retreated, followed by the cavalry of the English army, whose encounter they had hitherto avoided by abler evolutions; so that neither of these two bodies had been within sight of the brunt between the two infantries. The French cavalry chanced so, be near enough to see the flight of Lorrain through the camp, and, animated by a sense of national honour, resolved to protect them, if, as might be expected, they should endeavour to escape still farther by gaining the plain.

plain. In this purpose they united their squadrons and drew up in the rear of the camp, and in face of the English cavalry, of whom the black horse, awed by their resolution, dared not, and the European were too few, to charge them. This unexpected succour probably prevented the utter dispersion of the French army. There were in the rear of the camp three field-pieces with their tumbrils of ammunition; at which the fugitives of Lorrain, encouraged by the appearance of the cavalry, stopped, and yoked them. These protections restored confidence to Lally's and the India battalion as they arrived, likewise beaten from the field. They set fire to the tents and undangerous stores near them, and the whole filed off into the plain in much better order than their officers expected. The three field-pieces kept in the rear of the line of infantry, and behind them moved the cavalry. They passed to the westward, and when opposite to the pertaks of Vandivash were joined by the troops, who had continued at the batteries there, which they abandoned, leaving all the stores and baggage, and received no interruption from the garrison as they were going off. The Morattoes, who were under the mountain when the cannonade began, intended not only to protect their own camp, but to fall upon the baggage of the English army; but when they saw the whole body of Sepoys remaining in the rear of the action, were deterred from advancing to the village, to which the baggage was sent; and having their own all ready loaded on their bullocks, sent off the whole train to the westward soon after the cannonade commenced; and with the first notice from their scouts of the rout of Lorrain, began to go off themselves. Their route led them across the way, along which the French were retreating; whom 700 of them joined and accompanied. Colonel Coote sent repeated orders to his cavalry to harass and impede the retreat of the French line. They followed them five miles until five in the afternoon, but the black horse could not be brought up within reach of the carbines of the French cavalry, and much less of their field-pieces. The brunt of the day passed entirely between the Europeans of both armies, the black troops of neither had any part in it, after the cannonade commenced. The commandants of the English Sepoys complimenting Colonel Coote on the victory, thanked him for the sight of such a battle as they had never seen.

Twenty-four pieces of cannon were taken, 19 in the field and camp, and 5 in the battery against Vandivash, 11 tumbrils of ammunition, all the tents, stores, and baggage, that were not burnt. Two hundred of the Europeans were counted dead in the field, and 160 were taken, of whom 30 died of their wounds before the next morning; 6 of the killed, and 20 of the prisoners, were officers; wounded continually dropt on the road; so that the immediate diminution of the enemy's force was computed 600 men. Of the English army, 63 Europeans were killed, and 124 wounded, in all 190; of this number, 36 of the killed, and 16 of the wounded, belonged to the Company's battalions, 17 and 66 to Draper's, 13 and 36 to Coote's regiment; four of the European horse, and two of the artillery, were wounded, but none of either killed. Of the black troops, 17 of the horse were killed, and 32 wounded: in all, 22 and 47; of the Sepoys only 6 and 15. The killed, as well in the Eu-

ropean

ropean as the black troops, was, although not in the different bodies, one half of the number wounded, a proportion on the whole which rarely happens, excepting as in this action, by cannonade.

The first news of the victory was brought to Madras at sun-rise the next morning by one of the black spies of the English camp. At noon came in another, with a note of two lines, written with a pencil, by Colonel Coote on the field of battle; other accounts followed, and soon after eye-witnesses. The joy which this success diffused throughout the settlement, was almost equal to that of Calcutta on the victory at Plassey. Their congratulations to Colonel Coote and the army were abundant as their joy.

The great length of this narrative prevents our making farther extracts from the present volume; we shall therefore only add that, every step we have advanced in the perusal of this history, we have seen fresh grounds for admiring the Author's fidelity and impartiality, as well as his ability in historical writing. We shall hope in due season to see the whole plan completed, and a copious index annexed to this and the remaining volumes, such as Mr. Orme has given with the second edition of his first volume.

ART. XII. *The Fathers ; or, The Good natur'd Man* A Comedy.

As it is acted at the Theatre Royal, in Drury-Lane. By the late Henry Fielding, Esq; Author of *Tom Jones*, &c. 8vo., 1s. 6d. Cadell. 1778.

TO this Comedy is prefixed the following advertisement :

The Comedy now published, was written by the late Henry Fielding some years before his death. The author had shown it to his friend Mr. Garrick; and entertaining a high esteem for the taste and critical discernment of Sir Charles Williams, he afterwards delivered the manuscript to Sir Charles for his opinion. At that time appointed Envoy Extraordinary to the court of Russia, Sir Charles had not leisure to examine the play before he left England. Whether it has had the honour to travel with the Envoy into Russia, or was left behind, that it might not interfere with the intrigues of the embassy, we cannot determine. Sir Charles died in Russia, and the manuscript was lost.

As Mr. Fielding had often mentioned this affair, many enquiries were made, after his decease, of several branches of Sir Charles's family, but did not produce any tidings of the Comedy.

About two years ago Thomas Johnes, Esq; member for Cardigan, received from a young friend, as a present, a *tatter'd manuscript play*, bearing, indeed, some tokens of antiquity, else the present had been of little worth; since the young gentleman assured Mr. Johnes, that it was "a damn'd thing!"—Notwithstanding this unpromising character, Mr. Johnes took

the dramatick foundling to his protection with much kindness : read it : determin'd to obtain Mr. Garrick's opinion of it ; and for that purpose sent it to Mr. Wallis, of Norfolk-street, who waited upon Mr. Garrick with the manuscript, and asked him, if he knew whether the late Sir Charles Williams had ever written a play ?—Mr. Garrick cast his eye upon it—“ The lost sheep is found !—This is Harry Fielding's Comedy !” cry'd Mr. Garrick, in a manner that evinc'd the most friendly regard for the memory of the author.

“ This recognition of the play was no sooner communicated to Mr. Johnes, than he, with the most amiable politeness, restored his foundling to the family of Mr. Fielding.

“ Two gentlemen, of the most distinguished dramatic talents of the age, have shewn the kindest attention to the fragment thus recovered. To the very liberal and friendly assistance of Mr. Sheridan, and to the Prologue and Epilogue, written by Mr. Garrick, is to be attributed much of that applause with which the public have received the *Fathers* ; or, *The Good-Natur'd Man*.”

It is difficult to discover what is meant by *the very liberal and friendly assistance of Mr. Sheridan*. If it is intended to imply the heightening touches of that writer's elegant pen, we will venture to say, that such assistance has not been very liberal : and indeed, in strict justice to the deceased Author, and to the Public, the *added and altered* passages, if there be any such, should have been fairly pointed out to the reader, that he might form a judgment on the original manuscript, and decide whether it had received the last hand of the Author, or was only submitted to his friend, Sir Charles Williams, as the rough outline of a Comedy. Cibber paid this due respect to the remains of Sir John Vanbrugh, and contributed by his fidelity, as well as industry, to establish the theatrical reputation of the departed writer. Such *very liberal and friendly assistance*, seems to have been unfortunately with-held on the present occasion. The loose indigested scenes of *The Fathers*, may be rather said to contain some crude materials towards the erection of a comedy, than the regular fabric. The very dialogue, notwithstanding many masterly strokes, is unfinished, the characters are scarce more than sketches, and the fable is most grossly defective. The original idea of the Good-Natur'd Man and his brother, was palpably suggested by the Micio and Demea of Terence ; and indeed some part of the scenes between Bonicour and Sir George, is no more than a free translation from that author. Young Bonicour is at once a faint and coarse copy of the Latin writer's *Æschinus*, and the junior part of the family of Valence are detestably original. Valence himself is an excellent drawing, very much in the best manner of the admirable Fielding ; for
the

the sake of whose memory, and the benefit of his surviving family, we most heartily wish that this "Dramatic Foundling" had been reared with more care, and nursed with more tenderness.

After having dismissed the above article, and sent the copy to the press, a very melancholy and most affecting occasion induces us to make a small addition to it, in order to pay a sincere, though very unequal tribute, to the memory of one of the most distinguished, as well as most worthy, characters of our own time. The Reader, we dare say, anticipates us with the name of DAVID GARRICK, who long flourished an honour to the stage, to letters, and his country. His talents, though great and various, were even surpassed by his good qualities; and as we, among many others, long enjoyed the happiness of his acquaintance, we cannot suppress the first emotions of regret on his loss.—His peculiar felicity in writing Prologues and Epilogues, has long been felt and acknowledged; and this talent, though one of his smaller excellencies, calls upon us to introduce his eminent name into this article. His respect for the memory of the deceased Author, of whom he was for many reasons the intimate acquaintance, urged him to seize the opportunity of shewing his regard to the literary remains of his friend. He accordingly wrote the Prologue and Epilogue to *the Fathers*; and we are touched with the deepest sorrow when we reflect, that they are the last pieces of the kind, which the world will ever receive from his pen. Before the appearance of this posthumous play, a malevolent report was circulated, that Mr. Garrick had communicated the principal incidents to the author of the *Jealous Wife*, who had worked them up into that comedy. Those, who were acquainted with Mr. Garrick, knew him to be incapable of such treachery; and the work itself sufficiently refutes so scandalous an accusation.

Mr. Garrick's Prologue to *the Fathers* is as follows:

When from the world departs a son of fame,
His deeds or work embalm his precious name;
Yet not content, the public call for art;
To rescue from the tomb his mortal part;
Demand the painter's and the sculptor's hand,
To spread his mimic form throughout the land:
A form, perhaps, which living, was neglected,
And when it could not feel respect, respected.
This night no bust or picture claims your praise,
Our claim's superior, we his spirit raise:
From time's dark store-house, bring a long-lost play,
And drag it from oblivion into day.

But who the Author? need I name the wit?
Whom nature prompted as his genius writ:
True smil'd on *Faust* for each well-wrought story,
Where characters, live, act, and stand before ye:

Suppose

Suppose these characters, various as they are,
 The knave, the fool, the worthy, wife, and fair,
 For and against the Author pleading at your bar.
 First pleads *Tom Jones*—grateful his heart and warm;
 Brave, gen'rous *Britons*—shield this play from harm:
 My best friend wrote it, should it not succeed,
 Though with my *Sally* blest—my heart will bleed—
 Then from his face he wipes the manly tear;
 Courage, my master, *Partridge* cries, don't fear:
 Should Envy's serpents hiss, or malice frown,
 Though I'm a coward, sounds! I'll knock 'em down:
 Next, sweet *Sophia* comes—she cannot speak—
 Her widder for the play o'erfread her cheek;
 In ev'ry look her sentiments you read:
 And more than eloquence her blushes plead:
 Now *Bliss* bows—with smiles his false heart gilding,
 He was my foe—I beg you'll damn this *FELDING*:
 Right, *Thwackum* roars—no mercy, Sirs, I pray—
 Scourge the dead Author, thro' his orphan play.
 What words! (cries *Parson Adams*) fie, fie, disown 'em;
 Good Lord!—*de mortuis nil nisi bonum*:
 If such are Christian teachers, who'll revere 'em—
 And thus they preach, the Dev'l alone should hear 'em.
 Now *Slipshod* enters—tho' this *scro'ning-vagrant*,
 'Salted my virtue, which was ever *flagrant*,
 Yet, like black *Thebels*, I'd bear scorns and whips,
 Slip into poverty to the very hips,
 T' *ev'le* this play—may it *decrease* in favour;
 And be it's fame *immortalis'd* for ever!
 'Squire *Western*, reeling, with *Ossiber* mellow,
 'Tall, yo!—Boys!—Yoax—Criticks! hunt the fellow!
 Damsen, these wits are varmint not worth breeding,
 What good e'er came of writing and of reading?
 Next comes, brim-full of spite and politicks,
 His *filior Western*—and thus deeply speaks:
 Wits are arm'd pow'rs—like *Frauds* attack the foe;
 Negotiate 'till they sleep—then strike the blow!
Alquorby last, pleads to your noblest passions—
 Ye gen'rous leaders of the taste and fashions,
 Departed genius left his orphan play,
 To your kind care—what the dead wills obey;
 O then respect the FATHER's fond bequest,
 And make his widow smile, his spirit rest.

After reading the above, the various characters represented by Garrick, will probably rise in imagination before the Reader, bearing the strongest testimony of his transcendent powers, and exciting the keenest sorrow for his loss.

ART. XIII. *Cases and Observations on the Hydrophobia.* By J. Vaughan, M. D. To which is annexed, An Account of the Cæsarian Section; with Reflexions on dividing the Symphysis of the *Ossa Pubis*. The second Edition. 8vo. 3s. 6d.; Cadell. 1778.

DR. Vaughan's cases of the Hydrophobia, and of the Cæsarian Section, were noticed by us in their former edition*. The reflexions on the division of the *Ossa Pubis*, which are added to the present publication, were communicated by Dr. Hunter, and are extremely well deserving of the public attention.

This very respectable writer promises his remarks on the operation in question, with the following general observations, which, we think, are of no small importance in the system of what might be termed medical jurisprudence.

‘Men of humanity, as well as of a reasoning faculty, need not be told, that in desperate cases, our judgment and practice are not to be regulated merely by the chances with respect to life. The sufferings of the patient, both in body and mind, should be fairly put into the scale, against the better chance for life. In such a trial, I have seen a patient pay a much higher price, in sufferings, than the little chance of saving life was worth.

‘These reflexions should be especially in our mind, when we are to give an opinion in any case of the Cæsarian Section, or of cutting the *Symphysis* of the *Ossa Pubis*. And, in calculating the chances of a life to be saved, we should take care to make a just estimate of the life itself. Thus, in more advanced age, the value of it is less in proportion; it is less too, in proportion as it is to be attended with pains or infirmities, or with whatever will diminish or destroy the enjoyments of life. Existence is so nearly equal to nothing, that its real value must arise from its connection with some kind of enjoyment; and where, upon the whole, there is none, life is either worth nothing, or a positive evil.

‘The value of life rises likewise in proportion to the desire of life, and the dread of death. The life of the mother is, for that reason, almost of an incomparably greater value than that of an unborn child; a being which, we may suppose, has no enjoyment, and has neither a desire to live, nor fear to die. This appears to be reasonable; and experience shews it to be the dictate of nature, as well as common sense. I have lived thirty-nine years in one of the largest cities in the world, and, for the greater part of that time, in a very active station; so that numbers of dangerous cases must have come within my knowledge, and these among all ranks of mankind; yet I never, in any instance whatever, knew the life of a child put into any

* Vid. Monthly Review for May 1778. Art. II.

fort of competition with that of the mother, by the husband or any other person.

In conformity to these rational and truly humane principles, Dr. Hunter proceeds briefly to discuss, with the greatest candour, the merits of the proposed operation. He considers, first, 'Its supposed advantages as a substitute for the Cæsarian operation; that is, with a view of saving the mother or child when otherwise both must be lost;' and, secondly, 'How far it may be advisable in some very difficult labours, with the view of saving the child.' The most material objection with respect to the first of these considerations, and a very important one, indeed, it is, is that the room gained by splitting the Symphysis of the Pubis will not, in many cases, allow the child's head to pass; consequently it cannot be a substitute for the Cæsarian operation. This fact Dr. Hunter satisfactorily proves, by the view of three different pelves of subjects on whom the Cæsarian operation was performed, in none of which the allowance of two inches and a half more (the space gained by the separation of the Pubis) would give the space which the French authors themselves require for the passage of a living child. As to the second consideration, that of saving the child in cases which otherwise would require opening the head, the Dr. thinks it too severe a duty to exact from the sex, that they should submit to a hazardous and painful operation for the probable chance of saving an infant, whose life ought not to be put in competition with the mother's happiness and safety. And in this determination, we are persuaded the greatest part of our readers will heartily join.

He concludes with acknowledging, that the new operation may in a very few cases, be a much better resource than the Cæsarian section; not for saving the child, but the mother. These cases will be those in which the narrowness of the Pelvis does not admit the application of the wretchet; but where the room gained by the separation of the Osia Pubis might be sufficient to bring the child within reach of this instrument.

ART. XIV. *A Radical and expeditious Cure for a recent Catarrhus Gough.* Preceded by some Observations on Respiration; with occasional and practical Remarks on some other Diseases of the Lungs. To which is added, a Chapter on the Vis Vitæ, so far as it is concerned in preserving and reinstating the Health of an Animal. Accompanied with some Strictures on the Treatment of Compound Fractures. By John Mudge, F. R. S. Surgeon at Plymouth. 12mo. 3s. sewed. Walter. 1778.

THE variety of subjects contained in this small volume, and the cursory manner in which, of consequence, they are treated, preclude the attempt to give an exact analysis of its contents.

contents; and as the theoretical and doctrinal parts, though ingenious, are not, in general, new, we shall confine ourselves to an account of the most important of the practical observations.

In a digression concerning the fault of giving medicines in trifling and inefficacious doses, the Author related a very singular case of the catalepsy; which, after the unsuccessful exhibition of a variety of nervous medicines, and, in particular, of valerian, to the quantity of half a dram of the powder in a dose, was entirely cured by the same drug, in doses of half an ounce in substance twice a day. The medicine was continued till seven pounds had been taken.

A similar spirited mode of practice cured the Author himself, in a hectic, attended with very formidable consumptive symptoms, on his submitting to the application of a large truss between his shoulders; which made an issue capable of containing between forty and fifty peas.

In spitings of blood, he says, he knows by long experience, that there is not a more efficacious remedy, than half a dram of nitre, taken two or three times a day, in a glass of water.

Mr. Mudge, at length, proceeds to a remedy for a catarrhus cough, which is the main subject of this publication. He says he was led to it, by a persuasion that this disease took its rise from an inflammatory affection of the pituitary lining of the trachea, and its branches; and was, consequently, to be removed by diminishing the irritability, and dissipating the inflammation of the affected part. These intentions, he supposed, would be completely answered by opium and the steams of warm water; and in the invention of a convenient and effectual machine for administering the latter, does the whole of the discovery consist. This machine, termed an inhaler, is so contrived, that the air drawn through a tube in respiration, passes first through a body of hot water, and thus comes to the lungs loaded with warm vapour. The same air, when expelled in expiration, passes back through the tube, and thence through a valve, when by proper management, it may be distributed over the surface of the body, and thus act as a vapour bath. The Author's directions for this process are as follows. 'In the evening, a little before bed-time, the patient, if of adult age, is to take three drachms, or as many tea-spoonfuls, of elixir pægoricum, in a glass of water: if the subject is younger, for instance, under five years old, one tea-spoonful; or, within that and ten years, two. About three quarters of an hour after, the patient should go to bed, and being covered warm, the inhaler, three parts filled with water, nearly boiling, and being wrapped up in a napkin, but so that the valve in the cover is not obstructed by it, is to be placed at the armpit, and the bed-

cloaths being drawn up and over it, close to the throat, the tube is to be applied to the mouth, and the patient should inspire and expire through it, about twenty minutes, or half an hour.

This method, the Author assures us (and we have no reason to doubt his veracity), is an infallible and immediate cure for the cough consequent on catching cold; rarely requiring repetition, and that only of the inhaler, for the same time in the morning. In a note we are informed, that these inhalers are to be purchased of W. Barnes, pewterer, No. 157, Fleet-street.

The only practical observation of importance in the chapter on the *vis vitæ*, relates to the treatment of compound fractures, and though not entirely new, is more minutely insisted on here, than we have before seen it, and is confirmed by cases. It is, That in order to prevent the disagreeable symptoms generally attending these fractures, the only effectual method is to reduce them as nearly as possible to the state of simple ones, by totally excluding the access of the external air. It is justly remarked, that simple fractures must very often be attended with great internal contusion and laceration; which, however, rarely occasion any troublesome symptoms, merely because the air, that great promoter of inflammation and putrefaction in wounds, gets no admission. In treating a compound fracture, therefore, this circumstance is to be imitated, by suffering the coagulum of blood, with the dressings, to remain untouched, till the wounds, caused by the splinters, &c. are almost or entirely healed. In a bad case here related, the first dressings were left on till the seventeenth day, in extremely hot weather, not only without inconvenience, but with the happiest effects; and the success of this practice is asserted in numerous other instances, under Mr. Mudge's own care, and that of several other surgeons. In addition to the coagulum formed by the blood and lint, the traumatic balsam was frequently poured on, which would not only add solidity to the mass, but likewise correct the tendency to putrefaction.

MONTHLY CATALOGUE,

For JANUARY, 1779.

POLITICAL.

Art. 15. *An Address to the Lords of the Admiralty, on their Conduct towards Admiral Keppel.* 8vo. 1s. Almon. 1778.

A Keen animadversion on the proceedings of administration in general, as well as of the Admiralty-board, in respect to the unlucky and unseasonable measure of bringing Mr. Keppel before a court-martial. The Writer is particularly severe on the Lords Mulgrave and Sandwich. Sir H. Palliser, too, is not spared. The Addresser is a warm and spirited advocate for Admiral K. and we may pronounce him a good writer, in the sarcastic as well as the argumentative

tative walk, notwithstanding a few—*isms*, one of which evidently shews that he is not an Englishman. An instance or two will suffice: 'Did he find this doctrine in the same book as taught him,' &c. P. 15. 'Though they took advantage of the night to go into Brest and resist, we ourselves were obliged, the day thereafter, to return to Plymouth.' P. 23.

Art. 16. *A Constitutional Packet*, by a Friend to the Constitution of Great Britain. Containing an Address to the E^{xxx} of S^{xxxxxx}; First Lord of the Admiralty; with a political Manifesto from the Author: 8vo. 1s. Williams.

Consists, chiefly, of angry, we had almost said *furious* invective against Lord Sand—h, on two accounts,—I. The Case of Admiral Keppel: II. The Proceedings in regard to the Cause between the Commissioners of Greenwich Hospital, and their late Lieutenant Governor, Capt. Baillie. The Writer's style is so excessively acrimonious, and he so repeatedly promises to renew and continue his attacks, in future publications, that instead of a *Constitutional Packet*, we think his 'Address' will only be considered in the invidious light of a *threatening letter*.

Art. 17. *Letters on the American War*: Addressed to the Right Worshipful the Mayor and Corporation, to the Worshipful the Wardens and Corporation of the Trinity-House, and to the worthy Burgesses of the Town of Kingston upon Hull. By David Hartley, Esq; Member of Parliament for Hull. 4to. 3s. Admon. 1778.

In these Letters Mr. Hartley lays before his constituents, in full detail, the proceedings of the several sessions of this present Parliament with respect to the American war, in order to prove that whatever deceptions may, from time to time, have been used, or whatever pretexts may have been held out, coercion, and not reconciliation, was from the very first the secret and adopted plan, and this plan hath, ever since, been systematically and inflexibly pursued. At the same time the Author gives a view of the steps which have been taken by the members in opposition and their friends, to terminate the dispute: and he particularly recites the proposals which he has himself made, without success, for the accomplishment of this laudable end. The narrative, though written in a style which will perhaps generally be thought verbose and tedious, will be acceptable to those who wish to see this interesting series of facts in their connection.

Art. 18. *The School for Scandal*. A Comedy. 8vo. 1s. 6d. Bladon.

Not Mr. Sheridan's celebrated *comedy*, bearing the above title, but a political *hum*, of very little merit, with respect either to plan, sentiment, or language. It is a satire on the politics of the court, and it mauls Lord Bute and the Scots.

Art. 19. *The Junto; or, the interior Cabinet laid open*. A State Farce, now acting upon the most capital Stage in Europe. 8vo. 1s. Bladon. 1778.

Low, scurrilous stuff,—about the evil politics and misconduct of 'The Thane, Lord Jefferies, Lord Boreas, Lord Minden,' &c.

Art.

Art. 20. *Report from the Select Committee, to whom it was referred to examine the Accounts of extraordinary Services incurred and paid, and not provided for by Parliament, which have been laid before the House of Commons in the Years 1776, 1777, and 1778.* 2vo. 2s. 6d. Almon.

This Report bears relation only to one branch of the public service, viz. the article respecting the *ram-contracts* with Messrs. Muir and Atkinson, and others; which was the first object of the inquiry entered upon by the committee. The amount of the several payments on this article, from January 31, 1776, to Feb. 1, 1778, was about 111,550l. *—for the use of our forces in America:—The devil's in it if this was not enough to keep the army in *spirits* for two years!

* * * Were the spirits of our brave forefathers, who won the battles of Cressy and Agincourt, or of Oliver's fighting saints, kept up by such means?

P O R T I C A L.

Art. 21. *An Heroic Epistle to Sir James Wright.* 4to. 1s. 6d. Bew.

When Sir J. W. thought it proper to make his appeal to the Public, on account of his late dispute with Dr. Addington, he must have expected some abuse from the bigots or the mercenaries of the other party; (for all parties have their *mercenaries* as well as their *bigots*) and the writer of this epistle has taken care that he should not be disappointed. There is plenty of abuse in this satire; but it is not like the satire of Malcolm Macgregor, Esq; Author of the heroic epistle to Sir William Chambers. Squire Macgregor cuts with a fine edged razor: Sir James Wright's friend hews with a butcher's cleaver.

Art. 22. *An Ode to Mars.* 4to. 6d. Millar. 1778.

* The object of this poem, says the Author, in his *advertisement*, is not only to dispose the Reader to the love of peace, by exhibiting a picture of the calamities of war, and of civil war in particular; but to awaken the dying embers of public spirit, by a display of the virtues of our ancestors, and to point out a nobler field for British valour, than the extermination of our freeborn fellow-subjects.*

The ode is dedicated to General Burgoyne, who, the writer affirms, * fell a victim to those infatuated Counsels, destined to undo this nation, and by which almost every individual among us is more or less a sufferer.*

SPECIMEN of the POETRY.

* Our Country's Genius, pierc'd with many a wound,
Sinks beneath Discord's flaming car.
I see Heav'n's wrath in dreadful thunders hurl'd;
And rising tumults rack the peaceful world;
Inglorious triumphs the sad victor's boast,
Or years of honour in the conflict lost:
You Western Empire wrapt in flames;
And kindred wet with kindred blood;
Unmindful of the tend'rest names!
The Sons are butchers to the Sire;

* At 5s. 3d. per gallon.

Nov. Jan. 1779

F

Nos

Nor less the guilty Parent's ire,
 Whose mad'ning zeal boils in th' unnatural feud :
 And Savage Bands; untaught like men to feel,
 High raise the murder'ous ax; the ruthless tort'ring steel!"

Art. 23. *Ode to the Warlike Genius of Great Britain.* By the Rev. W. Tasker, A. B. The second Edition, with considerable Additions. 4to. 2s. Doddsley, &c. 1778.

In our Review for July last, p. 72, we inserted a Catalogue-article of this Ode, which then appeared without the Author's name: a circumstance which gives the present edition a customary right to some notice, as a knowledge of the Writer is new matter of information to our readers.

Mr. Tasker, like Tyrtæus of old, aims, in general, at the great purpose of rousing the martial spirit of the people; but the more immediate and peculiar occasion of this poem, is the celebration of our last year's encampments, near Maidstone, Salisbury, Winchester, and Brentwood:

On every heath, on every strand,
 Embattled legions grace the land:
 To Arms! to Arms! the hills rebound,
 Echo, well pleas'd, repeats the voice around.

Gallia's pale genius stands aghast,
 (The lillies wither in her hand)
 Her fleets receive the favouring blast,
 But dare not seek the adverse land.
 On England's rough and rocky shore,
 She hears th' awaken'd Lion roar."

These lines, detached from very distant parts of the poem (but not, we apprehend, unnaturally connected here), will serve, in some measure, as a specimen of this spirited Ode:—from which no quotation was made in our first mention of it.

Art. 24. *The History of the Holy Bible*, as contained in the sacred Scriptures of the Old and New Testament. Attempted in easy verse. With occasional Notes. Including a concise Relation of the sacred History from the Birth of Creation to the Times of our Lord and Saviour Jesus Christ and his Apostles; and comprehending all the memorable Transactions during the Space of above 4000 Years. By John Fellows, Author of *Grace Triumphant*; a Poem. 12mo. 4 vols. 8s. Hogg. 1778.

This book may prove agreeable and useful to children, and youth, for whom it is particularly intended, and to some others who wish to assist the memory, and are not much solicitous about the exactness and beauty of poetry.

D R A M A T I C.

Art. 25. *Buthred; a Tragedy.* As it is acted at the Theatre-Royal in Covent-Garden. 8vo. 1s. 6d. Newbury. 1779.

Two ingenious gentlemen have publicly disclaimed this piece; which seems to be the production of some fond schoolboy, who had seen and read tragedies; till he had betrayed himself into the idea of being able to write one. *Buthred* is beneath all criticism.

Miscel-

M I S C E L L A N E O U S.

Art. 26. *The Panegyric of Voltaire.* Written by the King of Prussia, and read at an Extraordinary meeting of the Academy of Sciences and Belles Lettres of Berlin, November 26, 1778. 8vo. 1 s. 6 d. Murray, &c.

We have before us a performance which is, at once, a monument to the memory of Voltaire, and to the honour of human friendship. The prince who had warmly patronised the poet when living, asserts and vindicates his fame when dead.—Farther than this, friendship cannot go.

This piece, however, does not seem to be one of those happy eulogiums which have both immortalized *themselves*, and the *subject of their praise*. It is, on the whole, a production too superficial for the pen of the Royal Prussian, from whose literary and philosophic accomplishments, something more substantial might have been expected.—But, indeed, the wonder is, how, with such important and hazardous engagements on his hands, at the juncture when this panegyric was composed, the letter'd warrior could so detach himself from the 'tented field,' as to execute this academical task, so decently as he has done.—But it will be asked, why then did the King, *so circumstanced*, undertake so nice and difficult a theme? A theme too, on which he was sure to meet with very powerful competitors.*—In reply to this, we shall, perhaps, be told that, at least, 'we have here a strong proof of the SINCERITY of that regard which his Majesty had so long professed for Monsieur de Voltaire;'—we must admit this.

The translator of this piece justly observes, in his preface, that 'Voltaire, who celebrated many kings, is himself celebrated by a king.' It is the province of poets to write the panegyric of princes, but Voltaire is perhaps the first poet whose panegyric is professedly written by a sovereign. The following piece was composed after the king of Prussia had begun to withdraw his troops from Silesia, and before he returned to take up his winter-quarters in that country. If it is remarkable that the king of Prussia should write the panegyric of Voltaire, it is still more remarkable that he should undertake this task amidst the cares, the fatigues, and the disappointments of the field. But the singular character of that philosophical hero renders what would appear most extraordinary in the conduct of other men, natural and familiar with him.

The translator farther remarks, that 'In order to estimate the merit of the panegyric, it is necessary to take into consideration not only the dignity of the author, and the peculiar circumstances in which he wrote, but the nature, object, and aim of this species of composition

Without bidding open defiance to the evidence of historic truth, he panegyrist is entitled to borrow all the colours of painting, and

* Among other eminent *literati*, engaged in the same task, we have been particularly informed of Messrs. Linguet and Palissot; the latter of whom has actually published his panegyric on M. Voltaire; and we have given an account of it in our *Appendix to Rev. vol. lix.* just published.

to employ the whole power of eloquence, to magnify the character of the hero who is the object of his praise. To those adjectives which principally tend to elevate and to adorn it, he is so giv^e prominence and relief; while he throws whatever is blamable or defective into the shade of obscurity. This is the great rule of panegyric, as practised by its inventors, the Greeks; and such is the nature of the encomium which their imitator Pliny bestows on his admired Trajan. Whatever is great, elevated, and noble; whatever is proper to excite a mixed passion of surprise and approbation, by rising superior to the ordinary conduct and character of men, may with propriety be introduced into a panegyric. Yet the mob of mankind, dazzled with the splendor of external circumstances, and prone to admire what is elevated in rank and station, rather than what is eminent in abilities and virtue, seem to think that princes, warriors, and statesmen, are alone worthy to become the subject of popular applause. With this prejudice his Prussian Majesty is obliged to contend; and it is *beautiful* to hear a prince, born in a country where the phantom of nobility, and the vain decoration of empty titles, are regarded with more respectful stupidity than in any other kingdom of Europe, raise his voice against the prevailing errors of his nation, and reinstate personal merit and abilities in that rank, which they are justly entitled to maintain. He praises that the fertility of M. Voltaire's genius, and his unexampled success in all the various kinds of literary composition, render him truly deserving of universal admiration; while his successful ~~fight~~ against that worst species of tyranny, which would enslave the heart, the affections, the minds of men, entitle him to the gratitude of the whole human race. To establish these points, his Majesty gives an analysis of the principal works of his favourite author, and describes those translations of his life, by which he added lustre to his speculative principles, and defended the injured case of suffering humanity. The history of the family of Calas and of Sirvens, makes a distinguished figure; and the amiable beneficence of indulgent philosophy, is contrasted with the destructive vigour of gloomy superstition. With singular propriety the royal author throws a veil over the more doubtful or licentious writings of the philosopher of Ferney. He affirms that Voltaire was convinced of the great truths of natural religion; and too intimately persuaded of the authenticity of revealed, to imagine that the vain doubts and reasonings of a few speculative men, could counteract the effect of divine inspirations. The aim of his majesty throughout, is to destroy the opinion generally entertained of the impiety of Voltaire, and to shew that he explained the philosophy of Epicurus, Hobbes, and Bolingbroke, without adopting their tenets. He goes still farther; and undertakes to prove, that the life and conduct of this celebrated writer was generally governed by the amiable maxims, the humanity, candour, and divine charity of the Gospel. The attempt is worthy of our serious attention; and proves that, even in the opinion of the King of Prussia, a disrespect for Christianity can never be employed as a topic of panegyric.

These observations are just;—as to the *panegyric* itself, all that we shall add, in the present article, will be the following short extract from which the reader will infer, how highly the royal censor

deems of the abilities and learning of the singular genius whom he celebrates:

‘ Such a diversity of talents, and such a variety of knowledge, united in the same man, affect the readers with surprize, mixed with admiration. Call to remembrance, Gentlemen, the lives of the great men of antiquity, whose names are handed down to later ages. You will find that each of them confined his talents to one particular art. Aristotle and Plato were philosophers; Æschines and Demosthenes, orators; Homer, an epic poet; Sophocles wrote tragedies; Anacreon, songs; Thucydides and Xenophon, histories. In the same manner, among the Romans, Virgil, Horace, Ovid, Lucretius, were poets; Livy and Varro, historians; Crassus, and the elder Antony, attended only to their pleadings. Cicero, that eloquent consul, the guardian and father of his country, is the only Roman who possessed the whole compass of literary attainments. He joined to that commanding eloquence, which rendered him superior to all his contemporaries, a deep knowledge of the philosophy studied in ancient times; as is evident from his *Tusculan Questions*, his admirable *Treatise on the Nature of the Gods*, and *Books of Offices*, which contain, perhaps, the best system of morality which we have seen to this day. Cicero was likewise a poet: he translated, into Latin, the *Verbes of Aratus*; and it is believed that his corrections much improved the philosophical Poem of Lucretius.

‘ It is necessary, therefore, to run over seventeen centuries before we can find, in that immense multitude which composes the human species, a single man fit to be compared with our Author. It may be said; if I may be allowed so to express myself, that Voltaire alone was equal to a whole academy. In some of his writings we recognise Bayle, armed with all the arguments of logic; in others we seem to read Thucydides: here he is a philosopher, prying into the secrets of nature; there a metaphysician, supported by analogy and experience, following, with measured steps, the wary track of Locke. In other performances you find the rival of Sophocles: there he assumes the comic mask; but the elevation of his genius can hardly descend to an equality with Terence and Moliere. Soon you see him mount on fiery Pegasus, who, extending his wings, carries him to the top of Helicon, where the god of the Muses adjudges him his place between Homer and Virgil.’

‘ Having already discussed the celebrity of M. de Voltaire, in our account of M. Puffinor’s *Eulogium*, in our *Appendix* (just published), we have thought it the less requisite to enlarge on the present panegyric;—notwithstanding that so illustrious a man is the subject, and so great a Prince the author.

Art. 27. *A Year’s Journey through France, and part of Spain.*

By Philip Thicknesse, Esq; the *Second Edition*, with Additions. 8vo. 2 vols. 10s. 6d. sewed. Brown. 1778.

We are not surprized to see, that a second edition of these entertaining travels hath been so speedily called for. The Author’s original manner, his shrewd sensible turn of observation, and the many amusing and instructive particulars comprehended in his narrative, could not fail to recommend his work to the generality of readers: who love nothing more than to sit at their ease, and travel at home.

Among the additions made to this re-publication, we are pleased to find a letter to the Author, from the holy fathers of the monastery, at the mountain of *Montserrat*, in acknowledgment of the present which he had sent them of his *perspective view* of that mountain, &c. which he justly styles (in the preface to this edition) one of the most singular and beautiful productions of nature*. The *substance* † of the letter is as follows:

Worthy Sir,

The letter and print which came enclosed to me, demand our warmest thanks, and it is with pleasure we hear of your health, and of your worthy family; this whole community highly value the two accounts; *first*, for the excellent and delicate manner in which the work is executed, and *secondly*, for its strong resemblance to the original, but as none of our fraternity understand English, the letter would have been to us quite useless. We should be happy to see your good family once more on our mountain. *Pere Pasqual* is at this time very much indisposed, but desires his respects. May all manner of felicity attend you and yours, for which I offer up my prayers, being, with great esteem

Your obliged servant,

PERE PASQUAL RODRIGUEZ.

A letter from the Hermits of *Montserrat*, is like news from the other world: with what peculiar pleasure must it have been received by Mr. Thicknesse: we envy him his feeling on this occasion.

Art. 28. *Candid and impartial Narrative of the Transactions of the Fleet under the Command of Lord Howe*, from the Arrival of the Toulon Squadron on the Coast of America, to the Time of his Lordship's departure for England. With Observations, by an Officer then serving in the Fleet. 8vo. 1s. Almon. 1779.

From the circumstances detailed in this narrative, we are led to conclude, that the pamphlet is really the production of a person actually present in the service which he describes.

The Author highly extols the conduct—the skill, the bravery, of Lord Howe, but he violently exclaims against the ‘ignorance,’ the ‘dastardly councils, or treacherous designs,’ of our ministry; and he, particularly, makes very free with the name of Lord Sa—h. —He may have spoken the honest truth, in the warm praises which he has bestowed on his favourite hero; and we are inclined to believe that he has done so; but we cannot commend the splenetic, the virulent, we may add, the outrageous manner, in which this ‘*candid and impartial*’ Narrator inveighs against the seersmen placed at the helm of the British state. He produces, however, some facts in support of his invectives; and we must do him the justice to acknowledge, that he can argue as well as rail.

* Our extract from the Author's very ample description of this aerial habitation of monks and hermits, may be seen in the Review for Sept. 1772.

† The original is given at length, in our Author's *Appendix*.

‡ One of the good fathers of the monastery, particularly mentioned in our Author's description of *Montserrat*.

Art.

Art. 29. *Verses to the Memory of Colonel Ackland.* With some *Letters to a noble Lord.* Particulars one on the Advantages arising from the Newfoundland Fishery, to Great Britain and Ireland. 4to. 1s. 6d. Brown.

A strange jumble of wretched verse, and illiterate prose. What had the accident by which Col. Ackland unfortunately lost his life, to do with the advantages of the Newfoundland fishery? Why did the author not add a dissertation upon Dumplings?

Art. 30. *Essays Moral and Literary.* By the Rev. Mr. Knox, Fellow of St. John's College, Oxford, and Master of Tunbridge School. The second Edition corrected and enlarged. 12mo. 4s. Dilly. 1778.

Having already expressed our sentiments on the merits of this publication*, we again introduce it to the attention of our Readers, only to make them acquainted with the name of the Author, and to inform them that they will meet with several additional essays, equally ingenious and elegant with those which appeared in the first edition. The subjects of these are—*the art of Physic*:—*the means of vindicating old Age from Contempt*:—*Ridicule as a test of Truth in common life*:—*the old English Poets.*

Art. 31. *The present State of the West-Indies:* Containing an accurate Description of what Parts are possessed by the several Powers in Europe.—The Materials collected on the Spot [here are many *Spots*!] during the last War, by some of the Officers of his Majesty's Forces, and diligently compared with all authentic narrators. Illustrated with a complete Map of the West Indies, done from the latest Observations. 4to. 3s. Baldwin. 1778.

As the West-Indies are at all times, but in *these times*, especially, a great object of commercial attention in this country, the present compilement will probably afford much satisfaction to those Readers who need the information of books on the subject. What the Compiler observes in his preface, is certainly just, 'the last peace,' says he, 'has made such various changes in the whole face of affairs in this part of the world, that all former accounts of it are become almost useless, and contradictory to the present state, with regard to trade, government, and proprietors: a new description and history of the West-Indies, and adjacent countries, was therefore highly necessary.' What new *changes* the next peace may make, time will reveal, to those who live to see it.

Art. 32. *A Voyage to California to observe the Transit of Venus, with an Historical Description of the Author's Route through Mexico;* by M. Chappe d'Aueroche. *Also a Voyage to Newfoundland and Salles, &c.* By M. de Cassini. 12mo. 4s. Bound. Dilly. 1778.

An account of the first part of this performance, the whole of which is translated from the French, was given in the *Appendix* to our xlviii. volume, page 560. The other part contains the relation of a voyage to Newfoundland and Salles, made by M. Cassini, by order of the King of France, principally with a view of making trial of M. le Roy's time-keepers. The Author's first observations on shore, were made at the island of *St. Pierre*; of which, and of the

isle of *Miquelon* (both lately taken by us from the French) he gives a description, and of the method of preparing and drying the cod-fish caught there. This is followed by an account of the Town of *Salles*, in the King of Morocco's dominions; where a second course of observations was made. On his arrival at Cadiz, the Author was eager to examine the results of his various operations: from which he draws the following conclusions.

That a ship which had been at sea near four months, in the different climates through which he passed in the voyage, would have been misled by one of the watches under his care, only 56 minutes of a degree; which makes an error only of about 14 leagues in longitude. By the other watch, which had been opened at the island of *St. Pierre*, this error would have amounted to 1 degree and 45 minutes, that is, about 27 leagues.

Art. 33. *An Appeal to the Public on the right of using Oil-Cement, or Composition for Stucco, &c.*—Containing Provisos in Letters Patent granted for Inventions; and the Provisos in the Act of Parliament for extending the Term of the Patent granted to John Liardet; with Specifications to Patents granted before that of Liardet, for Oily Composition or Cement, and those of Liardet; several Extracts from various Authors, some of which were produced in Court at a late Trial; also the Evidence given of the Public Use of Oil Composition, in different Parts of the Kingdom, before the Date of Liardet's Patent. To which are added Remarks, &c. on Liardet's Patent and Specifications, &c. 8vo. 1s. 6d. Bew.

In the reigns of Queen Elizabeth, and of James I. monopolies of various kinds were become so great a public grievance, that they required a public remedy; and this grievance was at length in some measure removed by the statute of 21 Jac. I. which declares monopolies to be contrary to law, and void; but an exception was made in favour of patents not exceeding the grant of fourteen years for *New Inventions*, upon certain conditions, in order to encourage the progress of commerce and the arts; and which if granted with proper caution might be a great public benefit; though this power like that of granting monopolies, it is obvious, must be very liable to abuse, and in danger of becoming a public injury.

The intention of this pamphlet is to prove that this power has been abused in a recent case; which has already occasioned two tedious and expensive trials at law; and the Author has recited prior patents, and receipts, long published, in various Authors, so that *Liardet's* or what is now called *Adams's* OIL CEMENT, is not a new invention; and in our opinion it plainly appears from his compilation and observations, that this famous cement so nearly resembles many compositions known long before the date of *Liardet's* patent, that were *they* to be used *now* those who used them would risk danger of being prosecuted by the Patentee, as imitators of his new invention; consequently, that the patent instead of promoting the public good, or bringing any new matter to light, has a tendency to prevent the public from making use of those lights which they had before, and which have been published for ages. In this, as in many other cases, we may complain of the Ancients for having stolen our thoughts; and say with a gentleman well read in the history of philosophy, and the

the arts, that we suspect neither Mr. L —, nor Mr. A —, nor Mr. J —, were the inventors of the Oil Cement; but rather "one Mr. *Firmin*."

Art. 34. *Observations on two Trials at Law*, respecting Messrs. Adams's new invented Patent Stucco. 8vo. 6d. Fielding and Walker.

We learn from the preface that these observations are extracted from one of the periodical pamphlets for September last; being taken from the Review of a Pamphlet lately published, entitled, *an Appeal to the Public on the right of using Oil Cement, or Composition for Stucco*, &c.

Art. 35. *A Reply to Observations on two Trials at Law, respecting Messrs. Adam's New-invented Stucco, containing Mr. Wallace's Reply to Mr. Dunning, with the Summary of the Evidence and Charge to the Jury, as taken down in Court*. 8vo. 6d. Bew.

If we have here a true copy of the Council's reply to Mr. Dunning, we do not wonder that the learned judge was fatigued, and the jury confounded; but the following summary has much more perspicuity, and brings considerable light out of that chaos in which the court seems to have been involved:—we cannot however subscribe even to this great authority, when he represents the merit of the invention as of little consequence; because it is obvious that patents for ineffectual or imperfect discoveries, are the means of preventing better things from taking place under the character of inventions.

We think the ingenious proprietors of the patent for Oil Cement have very considerable merit in prevailing upon gentlemen to make use of a better plastering than usual; and that in their hands it will contribute greatly to the beauty of our public buildings: but it does not seem to us to have such evident characters of a *new invention*, as to entitle the discoverers to an exclusive right to the use of what we apprehend has long lain in a great measure dormant, not so much through ignorance of such compositions, as on account of the great expence attending the use of them: and which expence will still greatly limit their application and utility.

We apprehend it is yet as great a desideratum as ever to find out a cheap and durable covering for the walls of houses; and we hope such a discovery would not be deemed as an imitation of one much less valuable, because of less universal application.

AFFAIRS OF THE EAST-INDIA COMPANY.

Art. 36. *Every Merchant not his own Ship-BUILDER*. Addressed to the Proprietors of India Stock. 8vo. 1s. 6d. Murray, 1778.

On the side of the ships husbands; but the Author's pert sarcastic manner of treating his antagonist, the writer of *Considerations on the Important Benefits to be derived from the East-India Company's building and navigating their own Ships*, is disgusting enough to destroy the effect of any thing he may say to the purpose; and to excite a suspicion that the force of argument is on the opposite side of the question.

* See Review, August 1778.

MEDICAL.

M E D I C A L.

Art. 37. *Historical and practical Enquiries on the Section of the Symphysis of the Pubes*, as a substitute for the Cæsarian Operation, performed at Paris by M. Sigault, October 2, 1777. By M. Alphonse Le Roy, Doctor Regent of the Faculty of Physic in Paris, and Professor of Midwifery. Translated from the French by Lewis Poignand, of the Corporation of Surgeons, London, and Surgeon to the Westminster Lying in-Hospital. 8vo. 1s. 6d. Baldwin. 1778.

Whatever may be the fate of this attempt to introduce a new operation into the practice of surgery, the fact of its having been successfully performed is certainly an important one in the annals of medicine, and well worthy the attention of every one interested in the improvement of the healing art. Without troubling our Readers with any extracts from the introductory part of this pamphlet, we shall lay before them the substance of the narrative relating this extraordinary case.

Mrs. Souchot, a very small and deformed woman, had four times been delivered of children which could not be brought into the world without the use of the crotchet. In her fifth pregnancy, a design was formed to put in practice upon her the operation of cutting the symphysis of the pubes, in order to allow the separation of those bones, so as to give room for the extraction of a living child. In justice to the gentlemen concerned, Messrs. Signault and Le Roy, it must be observed, that they had previously, by experiments on other animals, and on dead bodies, assured themselves, as much as possible, of the probable success of the operation. The patient consenting, it was performed in the following manner. An incision was made with a bistory through the integuments (which were drawn downwards), from a little above the pubes to the middle of the symphysis, immediately after which, the upper part of the cartilage was divided; the lower part of the integuments, and of the cartilage, was then cut through in the same manner. The purpose of this double incision seems to have been, to allow of the division of the upper edge of the cartilage, where it is connected with the bladder, before any hæmorrhage should come on, sufficient to obstruct this nicest part of the operation. As soon as the cartilage was completely divided, the pubes parted with a degree of violence, which the writer judiciously proposes to prevent in future, by not raising and opening the thighs till the section is finished. The space between the separated bones was *two inches and an half*, admitting the writer's four knuckles. He immediately proceeded to extract the child; which, presenting by the feet, was brought in that direction, and was born *alive*. Very little blood was lost in the operation, and it was neither very painful nor tedious. On lowering the thighs, the separation of the pubes was reduced to right lines. A particular journal is given of the progress of the cure, and method of treating the wound, concerning which we shall only observe, that it does not give a very favourable idea of French surgery. The event, however, was, that the bones perfectly reunited, the patient recovered her strength, was able to walk up and down stairs, and appeared with her child at the end of 60 days before the College of Physicians.

Physicians, with no other complaint than an involuntary discharge of urine, which appeared to be getting better. Since the publication of this case, the operation has been performed with success by Mr. Despres of St. Paul de Leon in Britany, and Mr. Cambon in Mous.

For several objections made to this operation, and the answers given to them, we must refer to the pamphlet, without attempting to anticipate any further reflections which may suggest themselves to the minds of our Readers on this curious and interesting subject.

RELIGIOUS and CONTROVERSIAL.

Art. 38. *The Conquest of Canaan*: in which, the natural and moral State of its Inhabitants, the Character of their Conquerors, with the Manner and Design of their Conquest, are considered: In a Series of Letters from a Father to his Son. Intended for the Amusement and Instruction of Youth. By John Martin. 12mo. 3s. Boards. Buckland. 1777.

Calculated to convey, both to youth and to other persons, instruction and assistance as to this part of the Old Testament History, and also to improve their minds, and promote their virtue and piety. Such ends the Author proposed by this publication, and such ends it is fitted to answer. Some objections to this part of Sacred History are briefly considered, and several useful observations are made.

Art. 39. *A Memoir of some principal Circumstances in the Life and Death of the reverend and learned Augustus Montagu Toplady, B. A. late Vicar of Broad Hembury, Devon.* To which is added, written by himself, the Dying Believer's Address to his Soul; and his last Will and Testament. 8vo. 6d. Mathews: 1778.

The followers and admirers of Mr. Toplady will read this account with great edification, as it appears to have been drawn by an intimate friend of the deceased.

Art. 40. *Remarks on the Prophetic part of the Revelation of St. John*: especially the three last Trumpets. By Thomas Reader. 8vo. 4s. Boards. Buckland. 1778.

The general scheme of this Author's work is as follows: the seven seals include a space of time from A. D. 96 to 395; the seven trumpets from A. D. 395 to 3,125, i. e. to the end of the world and last judgment, in which is included the seven vials extending from A. D. 1936 to 1942. He acknowledges his obligations for much knowledge of this book to Mr. Fleming, Mr. Mede, Mr. Lowman, Bishop Newton, and others; and where, says he, I have left my guides, I have submitted my reasons for it to the understanding and candour of every reader, who must judge of them as he can? He appears to be a man of piety, and discovers a degree of knowledge and learning suitable to this kind of enquiries. He is possibly too much biassed by an attachment to system. It should be considered that human systems whether Arminian, Calvinistic, or otherwise, are not absolutely Scripture-truth. We agree with him in supposing that papal and other establishments have debased Christianity; and is there not also

reason to believe that it may have been injured by a rigid adherence to systematic divinity.

Art. 41. *An Antidote to Popery; or the Protestant's Memory jogg'd in Season: By the following Narratives and Facts. I. The Persecutions of the Protestants in the Reigns of Henry IV. V. VIII. and that of Queen Mary. II. The Irish Martyrology. III. Popish treasons and conspiracies in England. IV. Persecutions in France. V. Extracts of Letters from Lisbon, by an eminent Minister of the Church of England. VI. A short Account of the most material Errors now taught in the Church of Rome. By a Clergyman of the Church of England.* 12mo. 3d. or 2s. 6d. W. Domes, Matthews. 1778.

This little performance is introduced by a short advertisement in which the Author expresses an earnest but just concern that we may be preserved from the infection of Popish seductions, and the horrors of Popish persecution; at the same time he cautions the good people of England against the present Jesuitical topology, introduced, he says, in the News papers, that the Papists are now too refined in morals and manners to commence persecutors. As friends to liberty, religion and civil, we sincerely wish these blessings to every man, and hope we abhor every thing that bears hard on the rights of conscience. Yet as we have been taught by clear and undoubted testimony and conviction how inimical the principles of Popery are to the comfort and welfare of a Protestant community, and the just and reasonable claims of mankind, it cannot admit of a question whether or not we ought to guard against its encroachments. Since this is the case, and since great ignorance, as well as negligence, may, or we may say, does prevail even in our enlightened land, on this and other important points, we esteem it very friendly in this Clergyman of the Church of England, who at so cheap a rate endeavours to give us a jog.

Art. 42. *A Letter of solemn Counsel from a Minister of the Gospel, to a Person in a declining State of Health.* 8vo. 6d. Robinson. 1778.

The Author of this pamphlet is the Rev. Mr. de Courcy. It is a warm and affectionate address, on the Methodistical plan, to those who are sick, but intended also for the admonition and assistance of persons in health.

Art. 43. *Collatio Codicis Cottoniani Geneseos cum Editione Romana, a viro Clarissimo Joanne Ernesto Grabe, jam olim facta; nunc demum summa cura edita ab HENRICO OWEN. M. D. S. R. S. &c.*—A Collation of the Cotton MS. of Genesis, with the Roman edition, formerly made by the celebrated John Ernest Grabe, and now carefully published by Henry Owen. M. D. F. R. S. Rector of St. Olave, Hart-street. 8vo. 3s. Rivington. 1778.

This ancient and beautiful MS. is said to have been brought into England in the reign of Henry VIII. by two Greek bishops. Queen Elizabeth made a present of it to Sir John Fortescue, from whom it descended to the Cotton library. Walton says that there were five volumes of this MS. containing the whole Pentateuch, but that the four last came into the hands of a Frenchman, who never returned them.

them to the owner. Dr. Owen considers it as the most ancient MS. in England, if not in all Europe. Besides its large and exact letters, it is adorned with beautiful figures, describing some parts of the history. Four prints of this kind are given in the present pamphlet. But this valuable MS. was nearly destroyed, it is said, by the fire which so greatly damaged the Cotton library in 1731. Sometime before this fatal event the illustrious Grabe had promised to publish this very ancient MS. of Genesis, or at least a Collation of it with the Roman edition, but he died before he could fulfil his promise. This therefore Dr. Owen has undertaken, and now offers to the learned world. A Collation of the same kind is to be found in the sixth volume of *Bibl. Polyglott. Londinensis*, but very imperfect. Our Author has performed his task from those remains of Grabe's writings upon it, which have been preserved in the Bodleian library, what additions there are of his own, are properly distinguished, and those of the notes which belong to Grabe are pointed out by the letter G. The work is curious, and appears to merit the attention of the learned.

Art. 44. *A Letter to the Rev. Mr. Jebb, with relation to his declared Sentiments about the Unlawfulness of all religious Addresses to Christ Jesus.* 8vo. 1 s. 6 d. Galabin and Baker, 1778. Mr. (now Dr.) Jebb, in 'the short State of the Causes of his Resignation,' expressly condemned all religious addresses to Jesus Christ, and referred to Mr. Lindsey's Apology, for the proof of their unlawfulness. The Author, therefore, of the present Tract thought it incumbent upon him to examine the grounds upon which Mr. Jebb rested his assertion; he has accordingly gone through the passages of the New Testament, which Mr. Lindsey had considered with regard to the subject; and hath endeavoured to shew from them that the religious addresses ought to be made to Jesus Christ. The critical knowledge and learning of this Author are visible in every page of the performance before us; and his calmness and candour are equally apparent. How far he is right in some of his remarks, may we think justly be disputed; but many of them undoubtedly call for the serious attention of Mr. Lindsey, and Dr. Jebb. In saying this, we do not mean to determine in the present Writer's favour; but to express our wishes that the question were still more deeply investigated. An accurate and extensive examination of the subject in which the worship to be paid to the One God and Father of all, should be traced through the Old and New Testament, and the subordinate homage due to Jesus, should be fixed with precision, is the grand desideratum in Christian theology.

Art. 45. *Sermons on several important Subjects.* By James Bryson, A. M. Belfast, printed. 1778.

These Sermons, which were published by subscription, are thirteen in number; the subjects are: A sense of God, and regard to integrity, the great supports of virtue and sources of comfort; from Gen. xvii. 1. The immortality of the soul; from 2 Cor. v. 10. and 2 Tim. i. 10. The principles out of which the happiness of the future life shall arise, and the influence the hope of it should have on the conduct of life; from 1 John iii. 2, 3. The vanity of human life, to an unoffending mind; from Eccles. i. 14. Conscious guilt, what

what renders death an object of fear; from 1 Cor. xv. 56. Religious meditation; from Psalm. cxix. 15.

Concerning these sermons the Author observes, that, 'in laying these subjects first before his own audience, and now before the Public; he was directed by this single rule; that the light of the understanding should warm the heart and direct the life. Abstract-reasoning, he says; may support the belief, but cannot enforce the practice of religious virtue. On the other hand, religious virtue can never be permanent, consistent, and strong, without the powerful aid of solid principle. How far he has avoided the extravagance of philosophy, and the feebleness of sentimental address, he leaves to the decision of the impartial Public.—No man, it is added, (he is fully persuaded) ever appeared before the Public with greater diffidence, or wished to treat it with greater candor.'

Such is the account which this writer gives of himself.—It may be some alleviation of his honest fear, to be informed, that his discourses must be acknowledged to be rational, sensible, and ingenious; they plead strongly, and convincingly, in favour of religious virtue; and are calculated to serve its interests; they are perhaps rather too much laboured, and have consequently some degree of stiffness in the composition; but they have real merit, and appear, as Mr. Bryson says, to be 'the offspring of a heart to which the interest of pure religion, and the happiness of mankind, are not indifferent.'

S E R M O N S.

I. Preached at St. Mary's, Oxford, July 6, 1778: on Occasion of the Anniversary Meeting of the Governors of the Radcliffe Infirmary. By John, Lord Bishop of Oxford. 4to. 1s. Oxford. Clarendon Press. Rivington, &c.

In this judicious and elegant discourse, which is printed for the benefit of the charity, legal institutions for the relief of the poor, however expedient and necessary on the whole, are shown to be unfriendly to the exertion of the benevolent principle; the excellence of the Christian institution, in encouraging an unrestrained spirit of liberality, is illustrated; and useful precepts are given, respecting the selection of proper objects of charity.

II. Preached at St. Sepulchre's, London, March 15th; and at the Parish Church of Cheshunt, Herts, October 27th, 1778, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by drowning. By Colin Milne, L.L.D., Rector of North-Chapel, Suffex. 8vo. 1s. Rivington, &c. 1778.

The Preacher's text is, *For no Man liveth to himself.* After some time spent in censuring those, who, according to his account, vilify and degrade Human Nature, he proceeds to recommend the present charitable institution; and with proper warmth and fervor urges a contribution to its support, suitable to the benevolence of the design.

III. *Ministers, Labourers together with God.*—Preached at Exeter, before the Assembly of the united dissenting Clergy of Devon and Cornwall; September 9th, 1778. By the Rev. Sir Harry Tre lawney

lawney, Bart. A B. Minister of the Presbyterian Church at West Looe, Cornwall. 4to. 6d. Buckland. 1778.

When Sir Harry Trelawney first quitted the Church of England, his principles and connections being of the Methodistical kind, he naturally associated himself with those Dissenters who, in their zeal for Calvinism, and the warmth of their enthusiasm, approach the nearest to the Methodists. Even then, however, he discovered, on many occasions, great candour of disposition; and, in his confession at his ordination, he shewed that the grounds of his nonconformity, were the same with those which were built upon by the most rational of the Dissenting clergy. In other respects *that* service was not well digested; and he was rather unfortunate in meeting with such persons to conduct his ordination, as could not be said to be the first of their profession, either in abilities or a liberal turn of thinking. In the discourse before us, Sir Harry Trelawney hath proved, that he is possessed of a mind which is capable of rising above every narrow prejudice. The sentiments he hath advanced are, throughout, rational, candid, and enlarged. The authors he refers to, with approbation, are, Erasmus, Grotius, Le Clerc, Dr. Jortin, Dr. Ogden, Dr. Price, and Dr. Watson of Cambridge. His zeal is accompanied with knowledge; and he is for having the cause of Christian truth defended with the spirit of meekness, and the manners of a gentleman. The bigots, it seems, have said, that the rational Dissenters have put an *extinguisher* over Sir Harry Trelawney; but to this it hath been answered, that they have only made use of the *sauffers*.

IV. *The beneficial Effects of Harmony.* Preached at the Meeting of the Three Choirs in the Cathedral Church of Gloucester, September 9, 1778. By S. Glasse, D. D. F. R. S. and Chaplain in Ordinary to his Majesty. 4to. 1s. Rivington.

If the prophane music of an Orpheus could move the rocks, we cannot doubt, but the music of the Choirs, in Gloucester Cathedral, supported by the eloquence of Dr. Glasse, would be sufficiently powerful to draw gold from the pockets of the auditors, and convey it to the plate of charity.

V. *A Revision of the English Translation of the Old Testament, recommended:*—before the University of Oxford, at St. Mary's, November 15, 1778. To which is added, some Account of an ancient Syriac Translation of great Part of Origen's Hexaplar Edition of the LXX, lately discovered in the Ambrosian Library at Milan. By the Rev. Joseph White, M. A. Fellow of Wadham College, Laudian Professor of Arabic, and one of his Majesty's Preachers at Whitehall. 4to. 1s. Rivington, &c.

In this rational, sensible discourse, the learned and ingenious Author bestows high encomiums on the translators of the present English version of the Old Testament: but he gives them no more than their just praise; for we are certainly under great obligations to them. He observes also, as what 'cannot be impressed too often, that our common translation is extremely well calculated to answer every purpose of general piety, both for the learned and unlearned Christian. What is wanting, he says, is wanting, not for the necessity of edification,

cation, but for the improvement of Sacred Literature.' The many discoveries of MSS. and versions, since the days of James the First, afford great advantages for corrections or amendments of our present version. Mr. White therefore wishes for a new translation, and especially recommends the study of the Hebrew to divines; that 'the great intellectual treasure which is attained in the present day, may, he says, be carried to the temple of God, and presented as an oblation for its ornament and its use.' To the sermon is added, a Latin letter from Professor Bjornstahl to Mr. White, giving an account of the Milan manuscript: of which it is unnecessary for us to say any thing farther; as we have already sufficiently announced it in our Review for December 1778, Article vii. of the *Foreign Literature*. It appears somewhat strange, that Dr. Kennicott should have heard nothing of it, in his enquiries of this kind, in almost every part of the globe.

VI. *The Remembrance of former Days*.—Preached at Broad Mead, Bristol, November 5, 1778. By Caleb Evans, M. A. Published at the Request of those who heard it. 8vo. 6d. Buckland, &c.

A good, honest, zealous, dissenting declamation, against Despotism, and against Popery, the friend of despotism. Mr. Evans does not absolutely protest against the indulgence lately extended to the Roman Catholics of this country; but he strongly recommends it to us still to keep a watchful eye upon them; and, among other testimonies, he quotes some striking passages, from the celebrated *Gangani's Letters*, to evince that the old intolerant spirit of the Church of Rome is not yet rooted out of her.

VII. *The Conversion of Sinners the greatest Charity*. Being the Substance of a Sermon, at St. Peter's, Cornhill, November 19th, before a Society for promoting religious Knowledge among the Poor. By H. Venn, A. M. Rector of Yelling, and Chaplain to the Earl of Buchan. 8vo. 6d. Crowder, &c. 1778.

CORRESPONDENCE.

F. R. S. will please to take notice, that what we intended to say, in regard to the *Sermon* which he recommends to our particular consideration, was sent to the press before we received his favour.—Any communication from this correspondent, on the important subject of SCRIPTURE CRITICISM, will, at all times, be respectfully attended to.

*. If *Oronotus* will favour us with his *address*, an answer shall be sent to his obliging letter of January 2d.—He will see an account of some of the books which he mentions, in this month's Review.

†† The letter signed 'A lover of the Classics,' is under consideration. Any *occasional observations* from the writer, must ever prove acceptable to persons engaged in critical researches. We shall, particularly, be glad to hear from him on the subject of *Tibullus*.

‡ The letter from U. X. and that from Mr. D—, will be duly noticed in our next.



T H E

MONTHLY REVIEW,

For FEBRUARY, 1779.

A. T. L. *The Light of Nature pursued.* By Edward Search, Esq. Vols. IV. V. VI. and VII. The Posthumous Work of Abraham Tucker, Esq. Published from his Manuscript as intended for the Press by the Author. 8vo. 18s. Boards. Payne, &c. 1778.

THE former volumes of this comprehensive and interesting work were published in 1768, during the life of the Author, and were duly noticed in the course of our Review*. We must refer our Readers to the Articles quoted at the bottom of the page, for an account of the abilities of the Writer, the plan of his work, and the manner in which it is executed. We shall only observe, that the same liveliness of imagination, the same goodness of heart, and we might add, the same sagacity and ingenuity in his reasonings and illustrations, [though in our opinion not so happily directed], that we noted in his former publication; are discovered in the volumes before us.

The present publication, according to the division made by the Author, which we censured in our account of the former part†, is called volume III. divided into four parts, and entitled, *Lights of Nature and Gospel blended*. The apparent intention of Mr. Tucker, in this part of his work, is to reconcile the doctrines and services of religion, and particularly of that religion which is professed and established in this country, to those views of human nature and of the divine government which he has given in the former parts; or to shew that a man may adopt the principles that he has maintained, and yet continue a good Christian, and a sound member of the Church of England. His professed design is, 'to bring his theory reconcilable to practice'—to adapt it to general convenience, and to prove that philosophical opinions and popular notions, respecting human nature and theology, 'may be reconciled, so

* See vol. xli. p. 19. 112. 241. and vol. xlii. p. 8.

† See Monthly Review, vol. xli. p. 22.

as to assist and co-operate with each other, as springing originally from the same root, and conducing ultimately to the same purpose. To which end, in the first chapter, entitled, *Partition of the General Rule*, the great fundamental rule of conduct, which he had deduced from the probable connection of interests throughout the creation, of labouring constantly to increase the common stock of happiness, by any beneficial service or prevention of damage in our power, 'is first parted into two main branches, Prudence and Benevolence, commonly called our duty to ourselves and to our neighbour.—But since to keep us steady in the exercise of these two branches it is necessary to inculcate' (it should have been to *cultivate*) 'just sentiments of the Supreme Being, because it is by the knowledge of his attributes alone that we can discover any thing with assurance concerning things invisible, or trace the connection of interests, or discern any measures of conduct in this world conducive to the improvement of our condition in the next; hence arises a third branch of the fundamental rule, our duty to God. For the foundation of this duty is not the obligation of serving God himself, of which we are utterly incapable, but because by so doing we serve ourselves, and one another most effectually. This duty is fulfilled by the best exercise of our rational faculties to form the soundest notions they are able to reach of his essence and manner of government, and then employing such expedients as the nature of our constitution requires to impress them upon the imagination, that they may rise spontaneously in their genuine lively colours.' We have taken this account of the manner in which our Author introduces the consideration of the doctrines and services of religion, or rather in his own words, of 'the religion wherein we were bred up,' from the last chapter of the present publication, in which he has given a summary of the whole work. In the first chapter he justly observes that our temporal interest, our interest in the present state, is the proper rule and guide of our conduct; by our attention to which we shall not only render life agreeable, but also make the best preparation and most effectual provision for our future existence. But then by interest he understands the same as happiness, including those three great articles, Competence, Health, and Peace. To each of these he gives a large and liberal interpretation, and includes in the last that satisfaction of mind which results from a right use and improvement of our powers and faculties, and that happiness which arises from the prospect of distant good. He concludes the chapter with the following just sentiments: 'Yet this idea, the idea of the abundance and prevalence of good and happiness in the world, 'cannot have its full effect without religion, which alone can ensure us a share in the stream of bounty that flows

... copiously

copiously on all sides, and opens a much larger and richer prospect into the invisible world than this narrow earth can afford. Nevertheless care must be taken not to embrace every thing hastily that carries the appearance of religion: for many, by an injudicious earnestness to become religious, have filled themselves with doubts and despondencies, destroyed their own peace, entertained an unfavourable opinion as well of their fellow-creatures as of the creation, and thought narrowly and unworthily of their Creator. Wherefore it is of the utmost importance, and deserves our principal attention, to cultivate just sentiments of him, and as he wants not our adoration nor our services, but has vouchsafed so much knowledge of himself as he judges needful, and given us religion for our benefit, we may be sure that is the truest which tends most to preserve our minds in a steady tenour, to draw us out of hurtful courses, and make us profitable to one another.'

In our account of the former parts of the work, we took notice, with surprise, of the prejudice which this intelligent Writer discovered in favour of the esoteric and exoteric doctrine of the ancient philosophers. The second chapter of the present publication is entitled, *Esoterics and Exoterics*. Mr. Tucker begins with observing that 'religion, although justly styled the service of God, because then only having the true and real value, when performed in obedience to his will, yet was not given to serve himself, but his creatures; therefore must be adapted to their needs and their natures, in order to become serviceable to them. But human nature being very various among people and individuals according to their capacities, endowments, or casts of imagination; their diversity of characters requires a different management to serve them effectually. And you may as well think of setting out a measure of cloaths that shall fit every body as of drawing up a complete system of religion accommodated to the uses of all mankind.' He might have added, *or of any considerable number of individuals*; and the natural inference would have been that national establishments must necessarily fail of answering the end for which they are professedly appointed, the prevention of those feuds and animosities, and of that contempt of religion in general which are apt to arise from discordant opinions and different modes of worship. But this would not have suited our Author's purpose; for he goes on to observe, that 'the bulk of mankind, unable to strike out any thing of themselves, would have no restraint upon their passions, no love or dependance, or perhaps no thought of an invisible power governing both worlds, if they were not let into it by custom and authority: but authority and custom have the stronger influence the more generally they are complied with. Therefore it is expedient and necessary to have

some form of doctrine generally agreed to, for preserving peace and a regard to futurity among the people. And the more concise and simple this form can be contrived, the better: because more comprehensive, as being *easier* accommodated to the diversity of characters. We entirely agree with Mr. Tucker that the more simple and comprehensive the plan is upon which an establishment is formed, the more commendable and useful it is likely to be; and doubt not but that he would have agreed with us in wishing that this was in a greater degree the character of the establishment in England and Scotland: "But no established form," he goes on, "can contain the whole of every man's opinions, for unless he strikes out something of his own from what has been taught him; he will make very little proficiency in religion: and the same expressions convey very different ideas to a number of hearers; so that it is not to be concluded that we have all exactly the same sentiments, because we all join in the same form of words. Mr. Tucker instances, in the first article of the Apostle's Creed, the various conceptions that are formed of the Supreme Being, the different senses in which the epithet Almighty, or rather the Greek word *Παντοκράτωρ*, is explained by Dr. Barrow, and the different ideas that we may have under the terms Maker and Heaven. He then proceeds, 'Thus a perfect uniformity of sentiment is neither practicable nor needful: it is enough that we agree together so far as that we may act in concert upon the common occasions of life, and not disturb one another in our religious exercises.' Therefore, our laws have wisely provided for such a uniformity of profession as is requisite to maintain order and good harmony, and keep alive a sense of religion in all parts of the community: giving full liberty and indulgence to any diversity of opinions that does not tend to invalidate those provisions, and unsettle the minds of the people." How happy would it have been if our civil and ecclesiastical superiors at the time of the Reformation, or at any subsequent period, had been actuated by the liberal sentiments contained in the first sentence of this paragraph. If our present governors had thought it sufficient that we should agree together so far as that we might act in concert upon the common occasions of life, and not disturb one another in our religious exercises, neither the petitioning clergy nor dissenting ministers and schoolmasters would have applied for relief in vain. In the latter sentence of the paragraph, we apprehend that Mr. Tucker is guilty of a mistake. Surely the *assent* and *consent* required by the act of uniformity implies something more than uniformity of profession: and the preface to the Thirty-nine Articles expressly declares that they were agreed upon in convocation, 'for the avoiding of the diversities of opinions, and for the establishing

of consent touching true religion. He resumes this subject in another chapter, entitled, *Articles*: in which he pleads for the utmost latitude of interpretation. 'We ought to presume,' says he, 'the compilers of our articles framed such as in their judgment contained the soundest system of religion, and most expedient for instilling salutary sentiments into the minds of the people. As they were men, they certainly were not infallible; and in articles prepared for national use, there may possibly be something occasional, not necessary for the maintenance of true religion at all times, but calculated upon the condition of the present: if any thing of this sort should appear, there is a legislature always in being who may rectify whatever, upon proper examination, might be found amiss, and accommodate what might be judged unsuitable to the temper and occasions of our times.'

'And for the manner of understanding them, this may be and has been accommodated to the current ways of thinking, by tacit consent of the people themselves: for whoever will examine the writings of the last century, comparing them with those of our cotemporaries, may perceive, that although we still retain the same set of articles, we find in them much less of the mysterious, the marvellous, and the magical, than our forefathers did a hundred years ago. Therefore I hope it will be allowed a lawful and honest intention, however defectively executed, with which I go through my present labours; for implicit faith will not go down now-a-days; men are not easily silenced without being convinced, nor will they be made to swallow mysteries, to them unintelligible, by the drenching-born of ecclesiastical authority. It is then working in the service of the Church to endeavour showing, that without change of a single word in her doctrines, they may be so expounded as to render them consistent with the discoveries of Reason and Philosophy, and to bear standing a close inspection by the Light of Nature.'

As a specimen of Mr. Tucker's manner of interpreting the Articles, we shall give our Readers the following paragraph: 'The harshest expression I can recollect, is that used in the eighteenth Article, where it is declared, that those are to be holden accursed who presume to say, that every man shall be saved by the law or sect which he professeth; but why should we give the *Accursed* here a larger compass than the *Damnable* in the oath of abjuration? or understand any more thereby, than 'that she,' that is, the Church, 'would have her members look upon it as a pernicious and fatal error to imagine the choice of one's religion a matter of indifference, to be made at pleasure lightly, or upon temporal convenience, amongst all that are current in the world; and would have them shy of persons at-

tempting to justify that error as dangerous persons for them to converse with.' It is astonishing that it should not have struck so intelligent a Writer, it is astonishing that it should not strike every person who thinks upon the subject, that to allow of a latitude of interpretation is to defeat the very purpose for which the Articles were framed, the preventing of diversities of opinion. If, notwithstanding the Articles, various and contrary opinions may be innocently holden and maintained respecting such doctrines as, *the Trinity, Original Sin, the Justification of Man, and the Inspiration of the Spirit of God*, what end can be answered by requiring subscription to them? Uniformity of profession without uniformity of opinion is, in our view, a crafty dissimulation, inconsistent with Christian simplicity and sincerity; and hath a tendency to weaken the principles of veracity and integrity, and to create a general indifference with respect to truth and falsehood.

Mr. Tucker proceeds to state the ground and necessity of the distinction between Esoterics and Exoterics in the following manner: 'Yet is this liberty,' the liberty of entertaining a diversity of opinion upon moral and religious subjects, 'to be used cautiously: for speculative opinions may have an influence upon practical, and one man's speculations, though innocent and salutary to himself, may cause disquietude, and do mischief in the mind of another, who perhaps will draw inferences from them the Author never intended nor would think consequential, tending to overthrow some established tenet, or even subversive of religion and good manners. For in every science, those who make it their business to dive into the depths of it, find a very different scene of things from those who take only so much as is requisite for common use: and such as have bestowed much thought upon the foundations of right and wrong, discover many contrarieties and absurdities in the popular notions; as on the other hand their refinements appear unintelligible and absurd to the generality. Therefore it behoves every man to regard not only what is rational, consistent, and wholesome to himself, but what will continue so when thrown into a diversely moulded imagination: reserving the former for his private use, or for those of a similar cast, but dealing out the latter only to all comers.

'Hence the so noted distinction among philosophers of their esoteric and exoteric doctrines, the one to be trusted only with Adepts, the other communicated to the Vulgar: or if they did sometimes venture the former in a mixed audience, they couched them under such enigmatical and mysterious terms that nobody could tell what to make of them without the enigmatical key. But this reserve of theirs has been commonly placed in a wrong light; as if proceeding from a vain and niggardly temper,

fond of hoarding up their treasures for themselves, and thinking any worthless scrapes good enough for the Vulgar. Nor has the word *Vulgar* contributed a little towards encouraging this notion, as signifying with us a person of mean understanding, little knowledge or accomplishment: so that *Adept* is regarded as a title of honour, and *Vulgar* as a word of reproach. Whereas in former times the terms were relative to some art, or science, or profession, respectively comprizing all who were or were not masters therein: so that the philosopher himself was among the *Vulgar* with regard to commerce, masonry, navigation, or other business he did not understand, and acknowledged such as were skilful in each profession for Adepts.

Now all this may be a good reason why authors or instructors should not throw out crude and indigested notions at random, and that they should endeavour to guard their sentiments or language against any perversion or abuse to which they might be otherwise liable; but can be no reason that they should not endeavour to extend the knowledge of the truth, by asserting it in the clearest light, and pointing out its connexion with the true interest and happiness of mankind; much less will it justify a philosopher or adept in confirming the vulgar or illiterate in their errors and superstitions, by talking the same language, and giving them reason to think that he is of the same opinion. The natural and almost necessary consequence of conformity to established errors and superstitions in those whom our Author terms philosophers and adepts is the prevalence of scepticism and infidelity. For this we may appeal to the state of things among the Greeks and Romans before the Christian era; and also to the present state of things in France and Italy, and we fear that we might add, in our own country.

Mr. Tucker enters upon the more immediate design of the publication, by considering the attributes of Purity, Majesty, and Holiness, which he had omitted in the former parts of his work. These being in his opinion, or according to his explanation, of the exoteric kind, 'rather negative of what is in man, than affirmative of any thing in God.' By Purity he understands the intire freedom of the Divine Nature from all human frailties, affections, and passions; by Majesty, his being 'withholden from works and objects unbecoming the dignity of his character;' and by Holiness, 'a negation of those moral impurities whereto our nature lies liable.' The chief part of a long chapter on this last perfection is an endeavour to prove that notwithstanding the doctrine advanced in two chapters of the second volume, entitled, *Providence* and *Freewill*, that 'the machinations and actions of men as well as all other events,'—
— that every minute motion, both in the human breast and among the bodies around us, was comprized and noticed in the

plan of Providence,* the Divine Being is not the author or approver of folly and wickedness: or in other words that the admission of evil into the system of nature is not inconsistent with the perfect Holiness of its author!! Here Mr. Tucker has recourse to the distinction of characters in the Divine Being which he had supposed in Chap. 18. of the second volume; and upon the inutility of which we made some remark that still appears to us to be just*. The great principles upon which the admission of evil among the works of God is to be reconciled to his perfect moral rectitude, are, that his eye never terminates upon evil, but regards it only as a means to work out a greater good; that no evils are admitted which will not redound to some signal benefit of the creation; and that the provisions which are made for the evils interspersed among his works, are made with a view to the good whereof they are necessarily productive. We have expressed these principles nearly in the words of Mr. Tucker himself, and apprehend that they are sufficient to vindicate the moral rectitude of the Sovereign Disposer of all things, in the character of Creator as well as that of Governor of the Universe. In his disquisition on this subject our sagacious Author has introduced the unphilosophical distinction between doing and permitting, and justly placed it among the exoteric doctrines, which will not bear the examination of reason, especially when applied to the great first cause of all.

The next chapter is entitled, *Things Providential*: in which, because the chapter on Providence, in a former volume, 'was mostly esoteric, and scarcely applicable to common use,' he hath selected the most remarkable phenomena in the works and laws of nature, which prove intelligence, wisdom, and design in their Author,

The titles of the three remaining chapters of the fourth volume are, Religion—Freedom of Thought—and, Vanity. We shall give an account of their contents and design in the Author's own words, extracted from the summary of the whole work, which we cited before:

'The title Religion prefixed to the next chapter belongs rather as a running-title to the whole remainder than to this particular chapter, which contains little more than an address to both parties; that is, the Bigots, and the Freethinkers, 'suggesting a presumption that if one would always strive to find a rational construction agreeable to our natural notions in the divine oracles, and the other would consider the Facts of the evangelic history, though supposed to proceed from merely natural causes, as events extremely *providential*, having an ex-

* see Monthly Review, vol. xli. p. 243.

tenfive beneficial influence upon mankind, the result of both would terminate in a system of sentiment and conduct very little different in substantial; and exhorting them to deal with one another, not as adversaries but as persons in an amicable conference upon their common interests, for so the issue of their conference may justly be deemed, because the general connection throughout the universe being borne in mind, whoever hurts himself hurts me, therefore if I think another in a wrong way, I shall endeavour to bring him into the right by such methods as are likely to prevail with him; but if I cannot do that, I shall strive to turn his own opinions to his greatest advantage. But the work of reconciliation being a very nice business to manage, requiring a sober freedom and strict impartiality void of all bias or prejudice, it was needful enough for my own direction to examine what is true freedom of thought, and wherein it differs from *Bigotry* on the one hand, and that called *Freebinking* on the other; and to take warning against every danger that might threaten our liberty of judgment; whether from scrupulous fear, obstinate attachment to old notions, fondness for novelty, secret self-conceit, or the vanity of doing something extraordinary. This blemish of human nature creeping in some measure upon us all, extending its influence to all our motions as well momentous as trifling, deserved a particular discussion, the drift whereof was to ascertain the difference between true and false honour: for honour being the source both of the brightest virtues and most pernicious extravagancies it was attempting a good service to settle it upon its proper foundation, which is the prospect of attaining things excellent in themselves, rather than that of excelling or surpassing other persons.

We recommend the whole of the chapter upon Vanity to the attention of our Readers. Moral writers in general have considered emulation as a principle of action worthy to be employed by parents and teachers in the education of youth. Mr. Tucker is of opinion that the business of education, by a proper skill and attention, may be as effectually and more happily carried on without it. He justly observes that self-approbation and complacency arise from the consciousness of rectitude in our conduct, and that rectitude does not consist in doing better than others, but in judging impartially upon the best lights the occasion affords, and conducting ourselves accordingly without fallure or deviation. "The true sense of honour," says he, "respects only the laudableness of the deed, without reference to what is done better or worse by another: for his acting rightly takes nothing from our rectitude, nor can his failing excuse our own. — Rectitude has nothing to do with comparison, unless where there is a choice of different actions, and then it compares

compares between things and not persons : judging of the excellence upon what the performer himself might have done, not upon what any body else can do better or worse than him.'

With these just and useful sentiments we take our leave at present of this ingenious and sagacious Writer. His scheme of Christianity, and discourses on some practical subjects, &c. will furnish matter for another Article.

ART. II. *Travels through the interior Parts of North America, in the Years 1766, 1767, and 1768.* By J. Carver, Esq; Captain of a Company of Provincial Troops during the late War with France. Illustrated with Copper-plates. 8vo. 7s. 6d. Boards. Walter. 1778.

IF there are, yet, among us, any of those desponding politicians, or patriots, who are sorrowing for the presumed loss of our American colonies, the publication before us may possibly afford them some consolation ; for they will here see, that if much is lost, there is still, in America, much to be found : vast tracts of fine country, yet unsubjected to European colonization,—and to the property of which, we have, at least, as good pretensions as we had to most of the provinces which have lately bidden *good bye* to us.

The right of possession, founded on *discovery*, seems to the generality of travellers, who are seldom adepts in casuistry, or law, to be a very good sort of right ; and, certain it is, that, excepting a few instances of purchase from the *Aborigines*, it is the best kind of claim that we pretend to : and what more than *the best* can be expected from an honest adventurer ?—As to what may be *lawful*, either in the courts above, or the courts below,—why, as Admiral Montague says, “ A *f*— for law ! ” —With respect to Captain Carver, he has laudably discharged the duty of a good and loyal subject to his Majesty King George the Third, by taking possession, in form, for his Royal Master, of such of those countries into which he penetrated, as he judged would be valuable acquisitions to the crown of England : and to which, moreover, he asserts our claim of *priority*, from the discoveries of our first navigators to the new world.

In the Introduction to his narrative, Capt. Carver gives the following account of his motives for undertaking his Travels into the interior of North-America ; and of the progress which he actually made in the execution of his plan :

‘ No sooner was the late war with France concluded, and peace established by the treaty of Versailles in the year 1763, than I began to consider (having rendered my country some services during the war) how I might continue still serviceable, and contribute, as much as lay in my power, to make that vast acquisition of territory, gained by Great Britain, in North America, advantageous to it. It appeared to me indispensably needful, that government should be acquainted in the first place with the true state of the dominions they were now become

become possessed of. To this purpose, I determined, as the next proof of my zeal, to explore the most unknown parts of them, and so spare no trouble or expence in acquiring a knowledge that promised to be so useful to my countrymen. I knew that many obstructions would arise to my scheme from the want of good maps and charts; for the French, whilst they retained their power in North America, had taken every artful method to keep all other nations, particularly the English, in ignorance of the concerns of the interior parts of it: and to accomplish this design with the greater certainty, they had published inaccurate maps and false accounts; calling the different nations of the Indians by nicknames they had given them, and not by those really appertaining to them. Whether the intention of the French in doing this, was to prevent these nations from being discovered and traded with, or to conceal their discourse, when they talked to each other of the Indian concerns, in their presence, I will not determine; but whatsoever was the cause from which it arose, it tended to mislead.

As a proof that the English had been greatly deceived by these accounts, and that their knowledge relative to Canada had usually been very confined, before the conquest of Crown-Point in 1759, it had been esteemed an impregnable fortress: but no sooner was it taken, than we were convinced that it had acquired its greatest security from false reports, given out by its possessors, and might have been battered down with a few four pounders. Even its situation, which was represented to be so very advantageous, was found to owe its advantages to the same source. It cannot be denied but that some maps of these countries have been published by the French with an appearance of accuracy; but these are of so small a size and drawn on so minute a scale, that they are nearly inexplicable. The sources of the Mississippi, I can assert from my own experience, are greatly misplaced; for when I had explored them, and compared their situation with the French charts, I found them very erroneously represented, and am satisfied that these were only copied from the rude sketches of the Indians.

Even so lately as their evacuation of Canada they continued their schemes to deceive; leaving no traces by which any knowledge might accrue to their conquerors: for though they were well acquainted with all the Lakes, particularly with Lake Superior, having constantly a vessel of considerable burthen thereon, yet their plans of them are very incorrect. I discovered many errors in the descriptions given therein of its islands and bays, during a progress of eleven hundred miles that I coasted it in canoes. They likewise, on giving up the possession of them, took care to leave the places they had occupied in the same uncultivated state they had found them; at the same time destroying all their naval force. I observed myself part of the hulk of a very large vessel, burnt to the water's edge, just at the opening from the Straights of St. Marie's into the Lake.

These difficulties, however, were not sufficient to deter me from the undertaking, and I made preparations for setting out. What I chiefly had in view, after gaining a knowledge of the manners, customs, languages, soil, and natural productions of the different nations that inhabit the back of the Mississippi, was to ascertain the breadth of

of that vast continent, which extends from the Atlantic to the Pacific Ocean, in its broadest part, between 43 and 46 degrees northern latitude. Had I been able to accomplish this, I intended to have proposed to government to establish a post in some of those parts about the Straits of Annian, *which having been first discovered by Sir Francis Drake; of course belong to the English.* This I am convinced would greatly facilitate the discovery of a North West passage, or a communication between Hudson's Bay and the Pacific Ocean. An event so desirable, and which has been so often sought for, but without success. Besides this important end, a settlement on that extremity of America would answer many good purposes, and repay every expence the establishment of it might occasion. For it would not only disclose new sources of trade, and promote many useful discoveries, but would open a passage for conveying intelligence to China, and the English settlements in the East Indies, with greater expedition than a tedious voyage by the Cape of Good Hope, or the Straits of Magellan will allow of.

How far the advantages arising from such an enterprize may extend can only be ascertained by the favourable concurrence of future events. But that the completion of the scheme, I have had the honour of first planning and attempting, will some time or other be effected, I make no doubt. From the unhappy divisions that at present subsist between Great Britain and America, it will probably be some years before the attempt is repeated; but whenever it is, and the execution of it carried on with propriety, those who are so fortunate as to succeed, will reap, exclusive of the national advantages that must ensue, emoluments beyond their most sanguine expectations. And whilst their spirits are elated by their success, perhaps they may bestow some commendations and blessings on the person that first pointed out to them the way. These, though but a shadowy recompence for all my toil, I shall receive with pleasure.

To what power or authority this new world will become dependent, after it has arisen from its present uncultivated state, time alone can discover. But as the seat of empire, from time immemorial has been gradually progressive towards the west, there is no doubt but that, at some future period, mighty kingdoms will emerge from these wildernesses, and stately palaces and solemn temples, with gilded spires reaching the skies, supplant the Indian huts, whose only decorations are the barbarous trophies of their vanquished enemies.

As some of the preceding passages have already informed the reader that the plan I had laid down for penetrating to the Pacific Ocean, proved abortive, it is necessary to add, that this proceeded not from its impracticability (for the farther I went the more convinced I was that it could certainly be accomplished) but from unforeseen disappointments. However, I proceeded so far, that I was able to make such discoveries as will be useful in any future attempt, and prove a good foundation for some more fortunate successor to build upon. These I shall now lay before the Public in the following pages; and am satisfied that the greatest part of them have never been published by any person that has hitherto treated of the interior nations of the Indians; particularly, the account I give of the Nadowesies, and the situation of the heads of the four great rivers that take their rise within

within a few leagues of each other, nearly about the centre of this great continent; viz. The River Bourbon, which empties itself into Hudson's Bay; the Waters of Saint Lawrence; the Mississippi, and the River Oregon; or the River of the West, that falls into the Pacific Ocean at the straits of Anian.

The impediments that occasioned my returning, before I had accomplished my purposes, were these. On my arrival at Michillimackinac, the remotest English post, in September 1766, I applied to Mr. Rogers, who was then governor of it; to furnish me with a proper assortment of goods, as presents for the Indians who inhabit the track I intended to pursue. He did this only in part; but promised to supply me with such as were necessary, when I reached the Falls of Saint Anthony. I afterwards learned, that the governor fulfilled his promise in ordering the goods to be delivered to me; but those to whose care he intrusted them, instead of conforming to his orders, disposed of them elsewhere.

Disappointed in my expectations from this quarter, I thought it necessary to return to La Prairie Le Chien; for it was impossible to proceed any farther without presents to ensure me a favourable reception. This I did in the beginning of the year 1767, and finding my progress to the Westward thus retarded, I determined to direct my course Northward. I took this step with a view of finding a communication from the heads of the Mississippi into Lake Superior, in order to meet, at the grand Portage on the North-west side of that lake, the traders that usually come, about this season, from Michillimackinac. Of these I intended to purchase goods, and then to pursue my journey from that quarter by way of the lakes Le Pluye, Dubois, and Quinipique to the heads of the river of the West, which, as I have said before, falls into the straits of Anian, the termination of my intended progress.

I accomplished the former part of my design, and reached Lake Superior in proper time; but unluckily the traders I met there acquainted me, that they had no goods to spare; those they had with them being barely sufficient to answer their own demands in these remote parts. Thus disappointed a second time, I found myself obliged to return to the place from whence I began my expedition, which I did after continuing some months on the North and East borders of Lake Superior, and exploring the bays and rivers that empty themselves into this large body of water.

As it may be expected that I should lay before the Public the reasons that these discoveries, of so much importance to every one that has any connections with America, have not been imparted to them before, notwithstanding they were made upwards of ten years ago; I will give them to the world in a plain and candid manner, and without mingling with them any complaints on account of the ill treatment I have received.

On my arrival in England, I presented a petition to his Majesty in council, praying for a reimbursement of those sums I had expended in the service of government. This was referred to the Lords Commissioners of Trade and Plantations. Their Lordships from the tenor of it thought the intelligence I could give of so much importance to the nation that they ordered me to appear before the Board. This

message

message I obeyed, and underwent a long examination; much I believe to the satisfaction of every Lord present. When it was finished, I requested to know what I should do with my papers? Without hesitation the first Lord replied, that I might publish them whenever I pleased. In consequence of this permission, I disposed of them to a bookseller: but when they were nearly ready for the press, an order was issued from the council board, requiring me to deliver, without delay, into the Plantation Office, all my charts, and journals, with every paper relative to the discoveries I had made. In order to obey this command, I was obliged to re-purchase them from the bookseller, at a very great expence, and deliver them up. This fresh disbursement I endeavoured to get annexed to the account I had already delivered in; but the request was denied me, notwithstanding I had only acted, in the disposal of my papers, conformably to the permission I had received from the Board of Trade. This loss, which amounted to a very considerable sum, I was obliged to bear, and to rest satisfied with an indemnification for my other expences.

Thus situated, my only expectations are from the favour of a generous Public; to whom I shall now communicate my plans, journals, and observations, of which I luckily kept copies, when I delivered the originals into the Plantation Office. And this I do the more readily, as I hear they are mislaid; and there is no probability of their ever being published. To those who are interested in the concerns of the interior parts of North America, from the contiguity of their possessions, or commercial engagements, they will be extremely useful, and fully repay the sum at which they are purchased. To those, who, from a laudable curiosity, wish to be acquainted with the manners and customs of every inhabitant of this globe, the accounts here given of the various nations that inhabit so vast a track of it, a country hitherto almost unexplored, will furnish an ample fund of amusement, and gratify their most curious expectations. And I flatter myself they will be as favourably received by the Public, as descriptions of islands, which afford no other entertainment than what arises from their novelty; and discoveries, that seem to promise very few advantages to this country, though acquired at an immense expence.

To make the following Work as comprehensible and entertaining as possible, I shall first give my readers an account of the route I pursued over this immense continent (through which they will be able to attend me by referring to the plan prefixed) and as I pass on, describe the number of inhabitants, the situation of the rivers and lakes, and the productions of the country. Having done this, I shall treat, in distinct chapters, of the manners, customs, and languages of the Indians, and to complete the whole, add a Vocabulary of the words mostly in use among them.

And here it is necessary to bespeak the candour of the learned part of my readers in the perusal of it, as it is the production of a person unused, from opposite avocations, to literary pursuits. He therefore begs they would not examine it with too critical an eye; especially when he assures them that his attention has been more employed on giving a just description of a country that promises, in some future period, to be an inexhaustible source of riches to that people

people who shall be so fortunate as to possess it, than on the style or composition; and more careful to render his language intelligible and explicit, than smooth and florid.*

Having now introduced our Readers to some acquaintance with Mr. Carver, and informed them of his motives to this undertaking, we must desire them to shake hands with the Gentleman, and to part for the present. In our next we propose to have the pleasure of a second conversation with this intelligent and enterprising Traveller: in which his discoveries and observations will, if we are not greatly mistaken, afford us much entertainment, and not a little information.

ART. III. O'Halloran's *History of Ireland*, concluded. See our last.

IN the Shandyan phrase, every man has his hobby-horse. That of Mr. O'Halloran appears to be the antiquity and honour of his country: though, as we remarked in our account of this Author's former work *, we cannot suppose it a matter of very high moment, whether the Highland clans descended from the Irish, or the Irish from the Highland clans; neither can we absolutely reprehend a zeal of this kind, if united with *learning and judgment*. Under *their* direction it may help to throw light on ancient history, and contribute to entertain and inform the inquisitive reader. It is but justice to this Author, to allow that he writes in a manner that bespeaks him a man of erudition; and we must acknowledge, that the proofs he offers in support of the Irish descent from Milesius, bear the marks of reason and probability: in this respect we think there is ground to unite with Mr. Wynne, who, in his *History of Ireland*, produces some of the same arguments with Mr. O'Halloran †.

It was in the year of the world 2734, according to this writer, that the sons of Milesius determined to form a settlement in Ireland. This determination is said to have been made in consequence of a prediction delivered some years before by Caicer, one of their ancestors, that their posterity should settle in the most westerly island in the world. Accordingly Ith, a principal person among them, was appointed to visit the country. He set sail from Spain with a small force in the year 2735, and landed at a place called Daire-Calgach in the North, the present Derry, says our Author. When the inhabitants enquired who this adventurer was, and what his business; he immediately answered, we are told, in the Irish language, that they were from one common stock, being both the descendants of Magog; that distress of weather threw him on their coasts; and that the

* Vid. Review, vol. xlix. p. 201.

† Vid. Review, vol. xlviii. p. 470.

laws of affinity, as well as of hospitality, pleaded in his cause and that of his followers.

Here, says Mr. O'Halloran in a kind of triumph, we see to demonstration the Milesian adventurers well acquainted with the country, its inhabitants, and their ancestry:—we also find them speaking the same language; nor is there in history a fact better ascertained than this, notwithstanding the *flippant* assertions of some moderns, who will, on their bare authorities, have it, that all the colonies, previous to the Milesian expedition, came from Britain. On this point we will not dispute with our historian.

It is told of Ith, that finding the three princes (brothers) who then jointly ruled Ireland, were met at a palace not very distant, to agree about a partition of the crown jewels, he resolved to pay them a visit. He conducted himself with so much discretion, that the princes agreed to constitute him umpire. His justice and impartiality on the occasion is said not only to have prevented a civil war, but to have entirely reconciled the brothers, and given them great pleasure. But soon after Ith had left them, they began to reflect on the high encomiums he bestowed on their country, and the diligence with which he had observed and explored it, from whence, with other circumstances, they concluded he was a spy, and formed the resolution, for their own security, to cut off him and his party before they could reach their ship. One of the brothers was immediately detached with a number of men by a different route; they soon overtook Ith, who with his men retreated as fast as they could to their ship, and as they drew nearer to it, a desperate attack was made, in which the flower of his small company were killed, and with great difficulty the remains of the shattered troop reached the vessel, bearing with them their general mortally wounded.

Such was the event of the first Milesian expedition to Ireland. Those who reached Spain were provided with sufficient arguments to excite their countrymen to renew the attempt. Their preparations were vigorous, their troops numerous, and their fleet, it is said, such as would be respectable at any time, but for that period a very great one. This was the grand Milesian expedition under the conduct of Heber and Heremon. Our Author gives us the names of several principal persons as they have been, he says, carefully preserved in the Irish annals; and he mentions them, 'because many considerable places in the kingdom yet commemorate them,' of which he produces instances. On their landing, an embassy was sent to the reigning princes, the three sons of Cearmada, requiring a speedy submission. They replied, 'that it was contrary to the rules of war to take them thus by surprize, but if they would give proper time to collect their

their troops; they would then put the fate of the kingdom to the issue of a battle.' It was at length agreed that the Milesians should re-embark, and their ships clear the coasts; after which, if they made good their second landing, it should be deemed an equitable invasion, and the Damnonii, or present possessors, would either submit or oppose them as they found most convenient.

'I shall make no comment, says Mr. O'Halloran, on this extraordinary agreement, but observe to my readers, that it was faithfully adhered to by the Milesian chiefs. They conveyed all their troops and provisions on board, and put to sea with their whole fleet. When they had all cleared the land, and were fairly in the main ocean, they tacked about to reach the coasts they had left; but at this very critical time, a violent storm of wind at West arose, owing, say our annals, to the magical powers of the Damnonii; but let that pass as one of the many instances of pitiable credulity in our annalists, though at the same time of their great dread to alter the least iota in the national records; since nothing can be more absurd than recurring to preternatural causes in accounting for facts which we know may happen, and often happen, as a Westerly wind is a kind of trade wind on our coast. The wind increasing, and want of sufficient sea room, were the sources of dreadful calamities. The galley commanded by Donn ran into the Shannon, and was dashed to pieces beyond the Cashel, at a place which to this day retains his name, and every soul on board perished! Beside this chief, we are particularly told that twenty-four common soldiers, twelve women, four galley slaves, fifty select warriors, and five captains, being all on board, shared his fate! The galley commanded by Ir, met the same fate on the Desmond coast. The remainder of this fleet, though much damaged, stood off to sea till the storm abated, and then re-landed at Inbher-Sceine; but Arranan a most experienced seaman, in the height of their distress, mounting the mast to secure some sails, which none other had the boldness to attempt, was by the violence of the wind dashed down on the deck, where he died. The place of his interment yet goes by the name of Cnoc Arranan, though vulgarly called Cnoc Arrar, bordering on the Shannon, in Kerry. The squadron commanded by Heremon felt part of this storm, though most of them landed safely at Inbher-Colpa, or Drogheda, so called from Colpa who perished here, as did likewise Aireach. Thus by this high point of honour, of the eight sons of Milesius five perished in this storm, beside many ladies and captains of special note, and numbers of soldiers.

'The second landing was effected on the 17th day of the month Bel or May, and in the year of the world, according to
 Rev. Feb. 1779. H the

the Hebrew computation, 2736. The troops of Heber immediately took possession of their former camp at Sliabh-mis; nor were the Damnonii in the mean time idle, since we find them collect so considerable a force as to attack his entrenchments the third day after their landing. The attack was long and bloody; but the Danaans at length gave way to superior courage, having left a thousand of their best troops killed in the trenches. The loss of the Milesians was also considerable; three hundred brave fellows falling by the sword of the enemy, with two Druids, who animated them by their prayers, and two ladies, Scota; widow of Milesius, and Fais, wife to Un. The next day the remains of these amazons were interred with great funeral pomp; Scota in a vale, to this day from her called Glean-Scota, near Tralee, where a royal monument was erected to her memory. The beauty of this place has been celebrated by antiquity; but at present it appears a dreary uncultivated waste, the fatal consequences of depopulation and neglect of tillage! Fais was buried in another valley near Sliabh-mis, which yet retains the name of Glean Fais.

Encouraged by this first defeat of the enemy, the Milesians in good order proceeded towards Inbher-Colpa, or Drogheda, to join their associates commanded by Heremon; and we cannot doubt but in their route they were joined by many malcontents, but particularly by the Belgæ. This junction was happily effected, and now united, they send a second summons to the sons of Cearmada to surrender the kingdom, or to appoint a day to put its fate to the issue of the sword. These princes return a resolute answer, that they would die as they lived, *monarchs* of Ireland; and that they would meet them on the plains of Taiten, in Meath, where the longest sword and strongest arm should determine the conquest. At the time agreed on the two armies met, resolved on victory or death. Their numbers were nearly equal, as were the commanders; the three sons of Milesius, to wit, Heber, Heremon, and Amhergin, heading the invaders, while the Damnonii were led on by the three sons of Cearmada. The fight soon began, and continued with astonishing obstinacy from sun-rise, even to sun-set, as the book of invasion notes. The opposing princes eagerly sought for each other, through numbers of wounded and dying enemies. At length they met. The fate of Ireland now, like that of Rome, in the days of the Horatii, hung on the swords of these contending brothers! At length Mac Cuill fell by the hand of Heber-son, Mac Craecht was slain by Heremon, and Mac Greine by Amhergin. The Danaans, now deprived of their chiefs, gave way on every side, but this had more the air of a regular retreat, than a precipitate flight. The victors wisely considering, that if the enemy now escaped, it would be the source of fresh devastations, closely,

but

but in good order, pursued them. The Danaans made a gallant effort at Sliabh-Cualgne, so called from Cualgne, the son of Breogan, who fell in this battle; a second stand they made at Sliabh-Fuadh, so named from Fuadh, brother to Cualgne, who was here slain. But more enraged than intimidated at these checks, the Milesians continued the *pursuit*, putting to the sword all the enemy they *met*, and so effectually broke them, that they were never after able to make the least disturbance in the kingdom; and such as did not passively submit to the new government retired to Britain, possessing themselves of Devonshire and Cornwall, and carrying with them their name and language. Thus, after ruling Ireland for an hundred and ninety-five years, under nine princes, were the Danaans completely conquered. From their history it is evident that they were a very warlike, as well as a learned people.

The above relation of an important revolution in the Irish history we have chosen to lay before the reader in the author's own words, from whence some judgment may be formed of his manner of writing. He proceeds to tell us of the policy and humanity with which the Milesians treated their new subjects, which he contrasts with what he calls, the opposite conduct pursued since the revolution; but it should be remarked, that he does not, here at least, state those reasons and motives which, when they are properly examined, might possibly give *some* ground for a different mode of policy. However, this is an argument we do not undertake to discuss.

The supreme command of Ireland was vested in Heber and Heremon; the former, this writer says, had the southern half of the island, and the northern was the property of the latter. The nobility, the military, and the followers of these two princes, had estates and lands assigned to them, in proportion to their different ranks; but O'Naqi, a celebrated musician, and Mac Cis, a bard of the first eminence, had like to have produced much trouble, each prince being fond of retaining both in his service. It was, however, determined by lot, when the musician fell to the share of Heber, and the bard to that of his brother Heremon; an early index, remarks Mr. O'Halloran, who neglects nothing for the honour of his country, of that protection which the Irish nation ever after afforded to poetry and music! Nor were arts, agriculture, and manufactures less attended to.—Nor should it be forgot to the credit of our literati, that while many important actions of our ancestors have been lost, yet the names of such princes as most remarkably attended to and encouraged agriculture have carefully been handed down from age to age! Ireland was undoubtedly formerly, what China is at this day, one continued scene of tillage.

Should any of our Readers wish to know how Heber and Heremon proceeded in their new conquest and government, this Author gives the following account :

‘ The present pleasing dawn was soon clouded by ambition, for, *rara concordia fratrum* ! Like Pompey and Cæsar, Heber could not brook an equal, nor Heremon a superior. Our writers tell us, that the ambition of the queen of Heber gave rise to a war, in which this prince lost his diadem and his life. On the confines of their different territories were three lovely vales, two of which were the property of Heber, the third that of his brother. Tea, the queen of Heremon (we must suppose, to account for this quarrel), began to lay this out in great taste ; and the other lady mortified, requested the possession of it also. Heber, it appears, in compliance to his queen, solicited—but solicited in vain—this favour from his brother. However easy it may be sometimes to reconcile men, yet disputes among the fair are not so soon compromised ! The ladies on both sides grew positive. Each engaged her husband in her cause, and this dispute, in itself of so little consequence, was the source of the most dreadful calamities, and laid a foundation for those bloody wars which for near thirty centuries after distracted Ireland ! These altercations produced indifference on both sides ; this was succeeded by coldness ; hatred soon followed ; and revenge and war were the certain consequences. What a lesson of instruction ! The contending princes, no longer to be restrained by prudence, or fraternal love, agreed to put their cause to the issue of a general engagement. Both armies met on the plains of Geisíol, in Leinster ; and Heber, beside the loss of three of his best commanders, and numbers of gallant soldiers, fell also in this battle, a sacrifice to folly and vanity !’

Heremon now appears sole monarch of Ireland ; it was in his reign, Mr. O'Halloran observes, and about the year 2746, that the Picts first landed in Ireland : unable to oppose the power of Heremon, they sued for peace on such terms as might be imposed, and requested that settlements might be allotted them in Britain. ‘ To prove, he adds, the sincerity of their intentions, and their future dependance on Ireland, they at the same time requested wives from Heremon, engaging in the most solemn manner, that not only then, but for ever after, if they or their successors should have issue by a British, and again by an Irish woman, that the issue of this last *only* should be capable of succeeding to the inheritance ! Which law continued in force to the days of venerable Bede ; *i. e.* about two thousand years ! a mark of such striking distinction, that it cannot be paralleled in the history of any other nation under the sun ! The principal leader of this people on their landing *here* was Gud ; but he dying,

dying, this compact was made with his son Cathluan, and from whom the Picts were also called Caledones; *i. e.* the posterity of Cathluan; for Don in Irish signifies a family.—Such was the rise of these people, whose posterity made so brilliant a figure in British history!

We shall not controvert any of these points with our Author. That he esteems these and other accounts of his ancestors remarkable and striking is evident from the frequency of his notes of admiration, as well as from the reflections he often makes.

The death of Heremon is followed by a long list of Irish kings of the Milesian race, and chiefly the Heberian and Heremonian line. Of several of these kings we find little besides their names, of others larger accounts are given. From some of them we shall insert a few particulars, first observing that the narration is interrupted by a chapter concerning their deities and doctrine, from whence we shall only take one short passage relating to their worship of the sun and moon. ‘Some remains of this worship may be traced, even at this day; as particularly borrowing, if they should not have it about them, a piece of silver on the first sight of a new moon, as an omen of plenty during the month; and at the same time saying in Irish, “as you have found us in peace and prosperity, so leave us in grace and mercy.” Some notion of this kind, we think, is not wholly uncommon in England.

In the reign of Tighernmas (2815) we are told of what is called a wholesome though simple sumptuary law: ‘By this law, it is said, which his successors were sworn to maintain, and which was called *Ilbreachta*, the peasantry, soldiers, and lower order of people, were to have their garments but of one colour; military officers and private gentlemen, two; commanders of battalions, three; *Beatachs*, *Brughnibhs*, or keepers of houses of hospitality, four; the prime nobility or military knights, five; and the *Ollamhs*, or doctors learned in different sciences, six, being one less than the chief rulers!’

Cochaidh II. who reigned in 2909 was, we are informed, ‘surnamed *Faobharglas*, or of the green edge, because in his days the art of giving different colours to swords and arms was found out, and we are told that the points of his javelins and blades of his swords were coloured green.’ During the reigns from 2993 to 3075, we read of shields of pure silver, helmets ornamented with gold, particularly with crescents in the front of that metal, corselets cased with pure ductile gold, golden chains and collars; concerning all which, this Writer remarks, the very great plenty of gold in Ireland in these early days, and in times much nearer our own, will not be disputed but by such as shut their ears to the voice of truth. They acquired it from native mines, and they extracted both it and silver from their mines of

copper and lead. They accumulated quantities of gold by their traffic with Spain; and with Africa, hence their shields of pure silver, hence their helmets and corslets cased with gold; hence the number of swords of mixt metal, with gold handles, to this day found in bogs and morasses; hence the hostages detained at the courts of our monarchs, having their shackles of pure gold; hence the very harnesses for horses were ornamented with gold!

We remember that in our account of Wynne's History of Ireland we have taken notice of the institution of the royal assembly of Teamor or Tara, in the reign of Ollam-Fodhla, or the learned doctor*: this Writer naturally enlarges on the memorable appointment; but we observe that he and Mr. Wynne differ much in point of chronology; while the latter fixes it about A. M. 3266, and our Author about the year 3082. 'In this August convention, says Mr. O'Halloran, all the different records of the kingdom were examined, and this was the first rise of the famous Psalter of Tara, being an epitome of unerring facts, drawn from the other records of the kingdom, and which it was looked on as criminal to form the least doubt of! Here it was that this great prince delivered in the origin, the exploits, and migrations of the Milesian race, till their landing in Ireland, all wrote with his own hand, and entered into the *Sennachas More*, the great antiquity or Psalter of Tara, so called from this place of their meeting.'

In several succeeding reigns our Historian introduces the great connections between the Irish and the Carthaginians, and informs us of the share which the former had in the wars between the latter and the Romans. It would have an odd sound to most of our Readers to say that ancient Rome had been taken by the Irish: but hear what this gentleman, enamoured with the antiquity and glory of his country, declares. 'Plutarch in his life of Camillus, says he, tells us, as soon as the account of Rome's being taken by the Gauls reached Greece, that Heracles of Pontus, *who lived at the very time* (though this Author, i. e. Plutarch, says soon after) in his book *De Animis*, relates "that a certain report came from the West, that an army of Hyperboreans had taken a Greek city called Rome, seated some where on the Great Sea." But I do not wonder, says Plutarch, "that so fabulous a writer should embellish his account of the taking of Rome with such turgid words as *Hyperborean* and *Great Sea*." And yet, adds Mr. O'Halloran, for these remarks Plutarch is himself censured by Dacier, Dryden, and other translators. For nothing is more certain, than that the ancients called the Mediterranean sea *Mare Magnum*, as conveying

* Vid. Review, vol. xlviii. p. 470.

passengers to all parts of the world, in opposition to the Euxine, and other adjoining seas. Nor is Plutarch's remark on the Hyperboreans better founded; since they were at that time, and long before and after it, a great and powerful people. Nor are these commentators on our Author to be at all justified, when they affirm that the Greeks called all northern nations indiscriminately Hyperboreans. It is *evident*, that by Hyperboreans, the early Greeks understood the inhabitants of a single island only; and which island I have shewn in the present, as well as in a former work, to be Ireland. As then Rome was seated on the Great Sea, and the Hyperboreans at this time a powerful maritime state, we may conclude, that Heraclides was better informed in these matters (especially being a contemporary) than our Author supposes; and that the Irish made a distinguished figure in this war.'

It must be acknowledged fair and candid in this Writer when he lays before us the above quotation, to give at the same time the reflection which Plutarch himself makes on it, which appears sufficient to prevent, at this distance of time, our laying any great stress on it, or at least our applying it in the manner Mr. O'Halloran wishes to do. But whether or not the Milesian Irish might have any share in the taking of Rome by the Gauls, it is not at all improbable that they should maintain some connection with the Carthaginians, and perhaps were parties in some of their wars.

In his zeal for the honour and glory of Ireland, our Author, in his account of the reign of Aongus III. (about A. M. 2780) acquaints us, that from Fiacha, a son of the above prince, 'the royal line of Scotland are descended, and from him by the female line his present Majesty is descended.' However honourable he may esteem this to his Irish list, it does not appear very greatly so to the royal families he mentions; for this Fiacha proves to have been the son of Aongus III. by his own daughter. In another place he farther observes, 'I have taken great pains to clear up this part of the history, so honourable to his present Majesty, and to the North Scots. We shall not dispute with him about his authorities, or the exactness of his derivation, but we are rather diverted by his ardour for the honour of King George III.'

In a chapter on chivalry and the early orders of knights in Ireland, we find the following relations, 'In the bloody battle of Maigh-Lena, in the King's county, fought in the second century, it was proposed by some officers in the imperial army, to attack the troops of Munster, or indeed rather of Leath-Mogha, at night, by a kind of coup de main; but Gaull, the son of Morni, and chief of the knights of Connaught, made this heroic answer: "On the day that I received the honour of

knighthood, I vowed never to attack an enemy at night, by surprise, or under any kind of disadvantage."—In the third century, Mac Con, an exile, invades Ireland; but instead of immediately attacking his enemy, as yet unprepared, he sends his ambassadors to Art, the then monarch, notifying his arrival and his intentions. Their demands and his answer are worth reciting. "We come, said they, from Mac Con, to you Art Mac Cuin, requiring you in his name, to divide Ireland with him, or to meet him on the plains of Moicruimhe, where he will wait for you, with thirty battalions." "I will never consent to divide the kingdom, replies Art, nor will I decline the battle. He is unworthy of a crown who declines the fight. My father waded to the monarchy through torrents of blood, and the sword only shall deprive me of it!" The next question was, as to the time of fighting. Art demanded twelve months, to enable his allies to join him. But the numbers of foreigners in the army of Mac Con made it impossible to grant this request. By mutual agreement it was fought in a fortnight, and a most bloody and decisive battle it proved! For in it fell Art, by the sword of Mac Con; the king of Connaught, by that of Beine Briot, prince of Wales; seven sons of the king of Munster, and many heroes of prime note fell that day, as is particularly related in the history of this war.* These and such like instances are adduced to prove the honour and faith of his ancestors; these are followed by some account of their learning, music, poetry, &c.

Concerning the Druids and Bards he remarks in another place, 'In all the wars antecedent to christianity, we see the incantations, spells, and magic of the Druids introduced, and scarce a battle gained without their assistance. From this recital, what shall we think, it is added, of Macpherfon, who boldly affirms, that in all the relations of the early bards, not the least mention of religious ceremony is to be found! Shall we affirm that these are his own suggestions, not the dictates of truth; and shall we apply to him what the great Usher says of his countryman and fellow-labourer Dempster*?—"Tam suspectæ fidei hominem illum fuisse comperimus, & toties tesseram fregisse, ut oculatos nos esse oporteat, & nisi quod videmus, nihil ab eo acceptum credere." Other opportunities are embraced of attacking Macpherfon, O'Connor, and others.

Connaire the Great is supposed to have reigned about the time of the Christian æra: 'The first act of his reign, it is said, was an unexampled punishment on the people of Leinster, for the murder of his father. He ordered that every first of November three hundred swords mounted with gold, three hundred

* Primord, Eccles. Brit. p. 379.

cows, three hundred purple cloaks, and three hundred steeds should be delivered in at his palace, as an eric from that province. From this it becomes evident, that his father was murdered by a party, not killed in battle, since there was no law or precedent to justify this impost otherwise. In revenge for this, we read soon after, of his own palace in Meath's being burnt to the ground, and he himself with difficulty escaping. Barring this, our annals loudly proclaim the uncommon blessings of this reign.'

A. D. 46 Fearaidhach reigned in Ireland. His immediate predecessor was not of the Milesian line, and had been placed on the throne amidst opposition and anarchy; when he died the crown was offered to his son Moran, who with unexampled heroism and constancy, says this Writer, refused it. But he proves a steady friend to Fearaidhach, who was called the most just, and to the interests of his countrymen. Under such governors, as our Author quotes from Dr. Warner, to confirm his own account, Ireland could not be otherwise than happy. 'So great, it is added, was the reputation of Moran for wisdom and justice, that the gold collar he wore round his neck was used by all his successors; and so wonderful were the effects attributed to it, that the people were taught to believe, that whoever gave a wrong decree with this round his neck, was sure to be compressed by it, in proportion to his diverging from the line of the truth, but in every other instance it would hang loose and easy.'

'The supposed virtue of this collar was a wonderful preservative from perjury and prevarication; for no witness would venture into a court to support a bad cause, as he apprehended the effects of it, if placed round his neck. This cannot be better illustrated than by observing, that, *even at this day*, to swear—"Dar an Ioadh Mhoran; *i. e.* by the collar of Moran," is deemed a most solemn appeal.'—Moran's collar is to be wished for in every senate and court of justice.

'It is singular enough, says Mr. O'Halloran, that Cormac, who reigned A. D. 259, and appears to have been a great prince, notwithstanding the many improvements he made in the police of Ireland; notwithstanding his reducing Connaught into an Irish province, and transferring in a manner the crown of it from the Damnonii to his own family, &c. yet still by the loss of an eye, though in the cause of his country, he was judged unworthy of sovereign authority, and obliged to make a surrender of the crown.'

From the time of the establishment of christianity in Ireland under the direction of St. Patrick, the history of this country is better known, and has been particularly treated by different writers. Here, therefore, we shall take leave of this

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Author; hoping that the extracts we have made from the more early part of the history will prove acceptable to our readers. Mr O'Halloran has used great application, and he displays much learning in endeavouring to establish the high antiquity of his country, and vindicate its honour. His English is sometimes rather defective; but his work, on the whole, is entertaining and instructive.

ART. IV. *The Law of Lombardy; a Tragedy.* As it is performed at the Theatre Royal in Drury-Lane. Written by Robert Jephson, Esq; Author of *Braganza*. 8vo. 1s. 6d. Evans. 1779.

IT was needless to inform us in the title-page, that this Tragedy is written by the Author of *Braganza*; not only because the name of Robert Jephson, Esq; stands prefixed to both plays, but because the style and manner, the beauties and blemishes of both are so extremely similar. The second however is unequal to the first; the merit even of which, in our estimation, fell short of its transient popularity.

The Law of Lombardy, like *Braganza*, betrays more symptoms of labour than genius. In *Braganza* however the labour was more amply rewarded; for we cannot discover in the Law of Lombardy any dialogue at all comparable to the scene between Velasquez and the Monk in our Author's first tragedy. The diction is, if possible, still more laboured; and it would be easy to point out servile imitations of Shakespeare in almost every page. Dryden says of Milton or Ben Johnson, that you may every where "trace them in the snow of the ancients." The snow of Shakespeare would be too cold a phrase; unless we were to determine that the prototype (like the false Florimel in the *Fairy Queen*) became snow in the imitation.

Mr. Jephson is an acknowledged mimic. His tragedies are confessedly pieces of literary mimicry; wherein the Author, like other mimics, multiplies the defects, and aggravates the beauties of his original. Tropes, metaphors, similes, and sentiments, are thick sown in every scene; but, in our opinion, affected language, and sentimental dialogue, are as reprehensible in tragedy as in comedy. Passion should be the prime mover of the first, Humour of the last, and Nature should govern both.

The characters in the tragedy of the Law of Lombardy, are but poorly discriminated. King, Duke, Princess, Lover, Hero, Villain, Shepherd, Forester, Squire, &c. all converse in the same unnatural dialect. The fable also, after the third Act, takes an unfortunate turn; the fourth creating horror and disgust rather than a pleasing interest: and two-thirds of the fifth being made up of circumstances evidently introduced for the purpose of protracting the piece, which of course becomes proportionably languid. We have selected the conclusion of the

the third Act as the most favourable specimen of the performance. The Princess, convicted on the perjury of Bireno, breaks out thus :

P R I N C E S S. [*Kneeling.*]

All-seeing Heaven !

If e'er thy interposing Providence
Dast'd the audacious councils of the wicked ;
If innocence, ensnar'd, may raise its eye,
In humble hope, to thy eternal throne,
Look down, and succour me ! I kneel before thee,
Distrest, forlorn, abandon'd to despair,
By all deserted, and my life beset ;
The man, my soul adores, traduc'd, and wrong'd ;
Yet, Oh, there is a pang surpassing all !
While the envenom'd rancour of this fiend
Casts its contagion on my spotless fame,
And, unrebuk'd, persists to blast my virtue.

Bireno. Hear, she avows her love—

Prin. Yes, glory in it—

King. Ha, have a care, rash girl ! nor turn my grief
To curses on thy head—Dar'st thou confirm
Thy doubtful infamy ?

Prin. A love so pure,
What bosom might not feel, what tongue not own ?
It was a fault to hide the secret from you,
But are such sighs as vestal breasts might heave,
Such spotless vows as angels might record,
Pollution worthy death ? These are my crimes ;
And if I labour with a guilt more black,
May the full malice of that villain reach me.

King. What can I think ? His absence—Yet thy truth,
Thy nature's modesty plead strongly for thee—
Away with doubt—Oh, thou obdurate heart !

Bireno. We trifle time—The lists must be prepar'd,
The heralds sound defiance—

Prin. Hold a moment—
I'll tell thee how to arm thee for the combat :
Steep thy keen sword in poison, that no balm
May heal the wounds it gives, but each be mortal ;
Let a staunch blood-hound, with devouring fangs,
And eye-balls fiery red, couch o'er thy helm ;
The deadly fable of thy mail besmear'd
With scaffolds, wheels, and engines, virgin's heads
Fresh bleeding from the axe's severing stroke :
Scorn thou the mean device of vulgar knights,
Who fight for what they reverence, truth and honour ;
But be profess'd the champion whom thou serv'st,
And write in bloody letters, hell and falsehood.

Bireno. This passion, lady ! ill becomes your state :
Shame is wash'd out by sorrow, not by anger.

King. Hence, from my sight, detested parricide !
Assassin ! butcher ! lest these feeble hands,

Brac'd

Brac'd by my wrongs to more than mortal strength,
Fix on thy throat, and bare thy treacherous heart.

Bireno. Old man, I go—Compassion for thy grief,
Forbids me to retort these outrages.
Let frenzy take its course—When next we meet,
Summon thy fortitude; and learn, mean time,
Crowns cannot save the wearer from affliction,
But kings, like meaner men, were born to suffer.

[*Exeunt Bireno, Ascanio, Senators.*]

SCENE VII. KING, PRINCESS.

King. Morality from thee! He braves high heaven,
And well may scorn my anger. Oh, my child!
This little hour, while I can call thee mine,
Close let me strain thee to my bursting heart:
Alas! thy aged father can no more
Than thus to fold thee; pour these scalding tears,
And drench thy tender bosom with his sorrows.

Prin. By my best hopes of happiness hereafter!
To see that reverend frame thus torn with anguish;
To hear those heart-retch'd groans, is greater misery,
Than all the horrors of the doom that waits me:
I could put on a Roman constancy,
And go to death like sleep, did no soft sorrow
Hang on the mourning of surviving friends,
And wake a keener pang for their affliction.

SCENE VIII. *To them*, LUCIO.

Lucio. Forgive the obedience of reluctant duty!
I have the council's order to commit

The Princess to a guard's close custody,

King. Thou art my subject, Lucio! and my soldier;
Do thy unhappy master one last service;
Draw forth thy sword, and strike it through my heart.

Prin. No; let our grief be sacred: if we weep,
Let them not see, and triumph in our tears.
Martyrs have died in voluntary flames,
And heroes rush'd on death inevitable,
By faith inspir'd, or glory. Thou, Sophia!
Sustain'd alone by peace and innocence,
Meet fate as firmly, and transcend their daring. [*Exeunt.*]

The Prologue and Epilogue are both written by the Author of the piece: the first heavy and phlegmatic, and the last aiming at levity, and the manner of the late Mr. Garrick, but with far less pleasantry than the much lamented original.

ART. V. *A Vindication of some Passages in the Fifteenth and Sixteenth Chapters of the History of the Decline and Fall of the Roman Empire.* By the Author. 8vo. 2s. 6d. Cadell. 1779.

IN our Review for September last, we gave an account of Mr. Davis's *Examination of the Fifteenth and Sixteenth Chapters of Mr. Gibbon's History*, wherein he charges the Historian with perverting the ancients, and transcribing the moderns, with

with gross ignorance, and wilful falsehood; with betraying the confidence, and seducing the faith of those Readers, who may heedlessly stray in the flowery paths of his diction, without perceiving the poisonous snake that lurks concealed in the grass.

These weighty charges have prevailed over Mr. Gibbon's aversion to controversy, and have given rise to the elegant, sprightly, and spirited *Vindication* now before us.

He sets out with telling his Readers that Mr. Davis's title-page is a declaration of war; that in the prosecution of his religious crusade, he assumes a privilege of disregarding the ordinary laws which are respected in the most hostile transactions between civilized men, or civilized nations; that some of the harshest epithets in the English language, are repeatedly applied to the Historian, a part of whose work Mr. Davis has chose for the object of his criticism.

He goes on to tell us, that when he delivered to the world the first Volume of an important History, in which he had been obliged to connect the progress of Christianity with the civil state and revolutions of the Roman empire, he could not be ignorant that the result of his enquiries might offend the interest of some, and the opinions of others; that if the whole work was favourably received by the Public, he had the more reason to expect that this obnoxious part would provoke the zeal of those who consider themselves as the watchmen of the holy city; that his expectations were not disappointed, and that a fruitful crop of Answers, Apologies, Remarks, Examinations, &c. sprung up with all convenient speed.

He read with attention, he says, several criticisms which were published against the two last Chapters of his History, and, unless he much deceives himself, weighed them in his own mind without prejudice, and without resentment. After he had clearly satisfied himself that their principal objections were founded on misrepresentation or mistake, he declined with sincere and disinterested reluctance the odious task of controversy, and almost formed a tacit resolution of committing his intentions, his writings, and his adversaries to the judgment of the Public, of whose favourable disposition he had received the most flattering proofs.

' I should have consulted my own ease, continues he, and perhaps I should have acted in stricter conformity to the rules of prudence, if I had still persevered in patient silence, but Mr. Davis may, if he pleases, assume the merit of extorting from me the notice which I had refused to more honourable foes. I had declined the consideration of their *literary objections*, but he has compelled me to give an answer to his *criminal accusations*. Had he confined himself to the ordinary, and indeed obsolete charges of impious principles, and mischievous intentions, I should have acknowledged with readiness and pleasure that the religion of Mr. Davis appeared to be very different from

from mine. Had he contented himself with the use of that style which decency and politeness have banished from the more liberal part of mankind, I should have smiled, perhaps with some contempt, but without the least mixture of anger or resentment. Every animal employs the note, or cry, or howl, which is peculiar to its species; every man expresses himself in the dialect the most congenial to his temper and inclination, the most familiar to the company in which he has lived, and to the authors with whom he is conversant; and while I was disposed to allow that Mr. Davis had made some proficiency in Ecclesiastical studies, I should have considered the difference of our language and manners as an unsurmountable bar of separation between us. Mr. Davis has overleaped that bar, and forces me to contend with him on the very dirty ground which he has chosen for the scene of our combat. He has judged, I know not with how much propriety, that the support of a cause, which would disclaim such unworthy assistance, depended on the ruin of my moral and literary character. The different misrepresentations, of which he has drawn out the ignominious catalogue, would materially affect my credit as an historian, my reputation as a scholar, and even my honour and veracity as a gentleman. If I am indeed incapable of understanding what I read, I can no longer claim a place among those writers who merit the esteem and confidence of the Public. If I am capable of wilfully perverting what I understand, I no longer deserve to live in the society of those men, who consider a strict and inviolable adherence to truth, as the foundation of every thing that is virtuous or honourable in human nature. At the same time, I am not insensible that his mode of attack has given a transient pleasure to my enemies, and a transient uneasiness to my friends. The size of his volume, the boldness of his assertions, the acrimony of his style, are contrived with tolerable skill to confound the ignorance and candour of his readers. There are few who will examine the truth or justice of his accusations; and of those persons who have been directed by their education to the study of ecclesiastical antiquity, many will believe, or will affect to believe, that the success of their champion has been equal to his zeal, and that the *serpent* pierced with an hundred wounds lies expiring at his feet. Mr. Davis's book will cease to be read (perhaps the grammarians may already reproach me for the use of an improper tense); but the oblivion towards which it seems to be hastening, will afford the more ample scope for the artful practice of those, who may not scruple to affirm, or rather to insinuate, that Mr. Gibbon was publicly convicted of falsehood and misrepresentation; that the evidence produced against him was unanswerable; and that his silence was the effect and the proof of conscious guilt. Under the hands of a malicious surgeon, the sting of a wasp may continue to fester and inflame, long after the vexatious little insect has left its venom and its life in the wound.

The defence of my own honour is undoubtedly the first and prevailing motive which urges me to repel with vigour an unjust and unprovoked attack; and to undertake a tedious vindication, which, after the perpetual repetition of the vainest and most disgusting of the pronouns, will only prove that I am innocent; and that Mr. Davis, in his charge, has very frequently subscribed his own condemnation.

And

And yet I may presume to affirm, that the Public have some interest in this controversy. They have some interest to know whether the writer whom they have honoured with their favour is deserving of their confidence, whether they must content themselves with reading the History of the Decline and Fall of the Roman Empire as a tale *amusing enough*, or whether they may venture to receive it as a fact and authentic history. The general persuasion of mankind, that where *much* has been positively asserted, *something* must be true, may contribute to encourage a secret suspicion, which would naturally diffuse itself over the whole body of the work. Some of those friends who may now tax me with imprudence for taking this public notice of Mr. Davis's book, have perhaps already condemned me for silently acquiescing under the weight of such serious, such direct, and such circumstantial imputations.

Mr. Davis, who in the last page of his work appears to have recollected that modesty is an amiable and useful qualification, affirms that his plan required only that he should consult the authors to whom he was directed by my references; and that the judgment of ripen years was not so necessary to enable him to execute with success the pious labour to which he had devoted his pen. Perhaps before we separate, a moment to which I most fervently aspire, Mr. Davis may find that a mature judgment is indispensably requisite for the successful execution of *any* work of literature, and more especially of criticism. Perhaps he will discover, that a young student who hastily consults an unknown author, on a subject with which he is unacquainted, cannot always be guided by the most accurate reference to the knowledge of the sense, as well as to the sight of the passage which has been quoted by his adversary. Abundant proofs of these maxims will hereafter be suggested. For the present, I shall only remark, that it is my intention to pursue in my defence the order, or rather the course, which Mr. Davis has marked out in his Examination; and that I have numbered the several articles of my impeachment according to the most natural division of the subject. And now let me proceed on this hostile march over a dreary and barren desert, where thirst, hunger, and intolerable weariness, are much more to be dreaded, than the arrows of the enemy.

As few of our Readers can be supposed to be intimately acquainted with the writings of Eusebius, Lactantius, Jerom, Justin Martyr, Tertullian, &c. we shall pass over what Mr. Gibbon advances in his own vindication, with regard to the passages referred to in these writers; we cannot however deny ourselves the pleasure of placing before our Readers the very manly and satisfactory answer of Mr. Gibbon to the charges brought against him by Mr. Davis, respecting his mode of quotation.

Mr. Davis, in the Introduction to his *Examination* (see our Review for September last), tells us, that the Historian sometimes mentions the Author only, perhaps the book, and often leaves the Reader the toil of finding out, or rather guessing at the passage; that by this policy, he has an opportunity of indulging

dulging his wit and his spleen, in fathering the absurdest opinions on the most venerable writers of antiquity; that on examining his references, when they are to be traced, we often find him supporting his cause by manifest falsification, and perpetually assuming to himself the strange privilege of inserting in his text what the Writers referred to give him no right to advance on their authority.

Now hear Mr. Gibbon's reply.—‘Such, says he, is the stile of Mr. Davis; who in another place mentions this mode of quotation, *as a good artifice to escape detection*; and applauds, with an agreeable irony, his own labours in turning over a *few* pages of the Theodosian Code.

‘I shall not descend to animadvert on the rude and illiberal strain of this passage, and I will frankly own that my indignation is lost in astonishment. The Fifteenth and Sixteenth Chapters of my History are illustrated by three hundred and eighty three notes; and the nakedness of a few notes, which are not accompanied by any quotation, is amply compensated by a much greater number, which contain two, three, or perhaps four distinct references; so that upon the whole my stock of quotations which support and justify my facts cannot amount to less than eight hundred or a thousand. As I had often felt the inconvenience of the loose and general method of quoting which is so falsely imputed to me, I have carefully distinguished the *books*, the *chapters*, the *sections*, the *pages* of the authors to whom I referred, with a degree of accuracy and attention, which might claim some gratitude, as it has seldom been so regularly practised by any historical writers. And here I must confess some obligation to Mr. Davis, who, by staking my credit and his own on a circumstance so obvious and palpable, has given me so early an opportunity of submitting the merits of our cause, or at least of our characters, to the judgment of the Public. Hereafter, when I am summoned to defend myself against the imputation of misquoting the text, or misrepresenting the sense of a Greek or Latin author, it will not be in my power to communicate the knowledge of the languages, or the possession of the books, to those readers who may be destitute either of one or of the other, and the part which *they* are obliged to take between assertions equally strong and peremptory, may sometimes be attended with doubt and hesitation. But in the present instance, every reader who will give himself the trouble of consulting the first volume of my history, is a competent judge of the question. I exhort, I solicit him to run his eye down the columns of Notes, and to count *how many* of the quotations are minute and particular, *how few* are vague and general. When he has satisfied himself by this easy computation, there *is* a word which may naturally suggest itself; an epithet, which I should be sorry either to deserve or use; the boldness of Mr. Davis's assertion, and the confidence of my appeal will tempt, nay, perhaps, will force him to apply that epithet either to one or to the other of the adverse parties.

‘I have confessed that a critical eye may discover *some* loose and general references; but as they bear a very *inconsiderable* proportion to the whole mass, they cannot support, or even excuse a false and

ungenerous accusation, which must reflect dishonour either on the object or on the author of it. If the examples in which I have occasionally deviated from my ordinary practice were specified and examined, I am persuaded that they might always be fairly attributed to some one of the following reasons. 1. In some *rare* instances, which I have never attempted to conceal, I have been obliged to adopt quotations which were expressed with less accuracy than I could have wished. 2. I may have accidentally recollected the sense of a passage which I had formerly read, without being able to find the place, or even to transcribe from memory the precise words. 3. The whole tract (as in, a remarkable instance of the second Apology of Justin Martyr) was so short, that a more particular description was not required. 4. The form of the composition supplied the want of a local reference; the preceding mention of the *year* fixed the passage of the annalist, and the reader was guided to the proper spot in the commentaries of Grotius, Valesius or Godefroy, by the more accurate citation of their original author. 5. The idea which I was desirous of communicating to the reader, was sometimes the general result of the author or treatise that I had quoted; nor was it possible to confine, within the narrow limits of a particular reference, the sense or spirit which was mingled with the whole mass. These motives are either laudable or at least innocent. In two of these exceptions my ordinary mode of citation was superfluous; in the other three it was impracticable.

* In quoting a comparison which Tertullian had used to express the rapid increase of the Marcionites, I expressly declared that I was obliged to quote it from memory*. If I have been guilty of comparing them to *bees*, instead of *wasps*, I can however most sincerely disclaim the sagacious suspicion of Mr. Davis†, who imagines that I was tempted to amend the simile of Tertullian from an improper partiality for those odious Heretics.

* A rescript of Diocletian, which declared *the* old law (not *an* old law ‡), had been alleged by me on the respectable authority of Fra Paolo. The Examiner, who thinks that he has turned over the pages of the Theodosian Code, informs ¶ his reader that it may be found, l. vi. tit. xxiv. leg. 8.; he will be surprised to learn that this rescript could not be found in a code where it does not exist, but that it may distinctly be read in the same number, the same title, and the same book of the CODE OF JUSTINIAN. He who is severe should at least be just: yet I should probably have disdained this minute animadversion, unless it had served to display the general ignorance of the critic in the History of the Roman Jurisprudence. If Mr. Davis had not been an absolute stranger, the most treacherous guide could not have persuaded that a rescript of Diocletian was to be found in the Theodosian Code, which was designed only to preserve the laws of Constantine and his successors. Compendiosam (says Theodosius himself) Divulium Constitutionum scientiam, ex D. Constantini tem-

* Gibbon's History, p. 551. I shall usually refer to the third edition, unless there are any various readings.

† Davis, p. 144.

‡ Gibbon, p. 593.

¶ Davis, p. 230.

Riv. Feb. 1779.

I

poribus

poribus roboramus. (Novell. ad calcem Cod. Theod. l. i. tit. 5. leg. i.)"

We shall now lay before our Readers part of what Mr. Gibbon has advanced on the subject of *Plagiarism*, as another specimen of the manly and liberal manner in which he vindicates his reputation as an historian and a scholar.

Mr. Davis (see our Review for September last), tells us, that were he to restore to *Middleton*, *Barbeyrac*, *Dodwell*, *Mosheim*, and *Dupin*, the passages which Mr. Gibbon has purloined, he would appear as naked as the proud and gaudy daw in the fable, when each bird had plucked away his own plume; and that there would scarce be a single sentence left for him to boast of as his own, in his two famous chapters, which were to give the death wound to Christianity.

Besides the ideas (says Mr. Gibbon in his reply to the charge of *Plagiarism*) which may be suggested by the study of the most learned and ingenious of the moderns, the historian may be indebted to them for the occasional communication of some passages of the ancients, which might otherwise have escaped his knowledge or his memory. In the consideration of any extensive subject, none will pretend to have read all that has been written, or to recollect all that they have read: nor is there any disgrace in recurring to the writers who have professedly treated any questions, which in the course of a long narrative we are called upon to mention in a slight and incidental manner. If I touch upon the obscure and fanciful theology of the Gnostics, I can accept without a blush the assistance of the candid Beaufobre; and when, amidst the fury of contending parties, I trace the progress of ecclesiastical dominion, I am not ashamed to confess myself the grateful disciple of the impartial Mosheim. In the next Volume of my History, the Reader and the Critic must prepare themselves to see me make a still more liberal use of the labours of those indefatigable workmen who have dug deep into the mine of antiquity. The Fathers of the fourth and fifth centuries are far more voluminous than their predecessors; the writings of Jerom, of Augustin, of Chrysostom, &c. cover the walls of our libraries. The smallest part is of the historical kind: yet the treatises which seem the least to invite the curiosity of the reader, frequently conceal very useful hints, or very valuable facts. The polemic who involves himself and his antagonists in a cloud of argumentation, sometimes relates the origin and progress of the heresy which he confutes; and the preacher who declaims against the luxury, describes the manners, of the age; and seasonably introduces the mention of some public calamity, that he may ascribe it to the justice of offended Heaven. It would surely be unreasonable to expect that the historian should peruse enormous volumes, with the uncertain hope of extracting a few interesting lines, or that he should sacrifice whole days to the momentary amusement of his Reader. Fortunately for us both, the diligence of ecclesiastical critics has facilitated our inquiries: the compilations of Tillemont might alone be considered as an immense repository of truth and fable, of almost all that the Fathers have preserved,

served, or invented, or believed; and if we equally avail ourselves of the labours of contending sectaries, we shall often discover, that the same passages which the prudence of one of the disputants would have suppressed or disguised, are placed in the most conspicuous light by the active and interested zeal of his adversary. On these occasions, what is the duty of a faithful historian, who derives from some modern writer the knowledge of some ancient testimony, which he is desirous of introducing into his own narrative? It is his duty, and it has been my invariable practice, to consult the original; to study with attention the words, the design, the spirit, the context, the situation of the passage to which I had been referred; and before I appropriated it to my own use, to justify my own declaration, "that I had carefully examined all the original materials that could illustrate the subject which I had undertaken to treat." If this important obligation has sometimes been imperfectly fulfilled, I have only omitted what it would have been impracticable for me to perform. The greatest city in the world is still destitute of that useful institution, a public library; and the writer who has undertaken to treat any large historical subject, is reduced to the necessity of purchasing, for his private use, a numerous and valuable collection of the books which must form the basis of his work. The diligence of his booksellers will not always prove successful; and the candour of his readers will not *always* expect, that, for the sake of verifying an accidental quotation of ten lines, he should load himself with a useless and expensive series of ten volumes. In a very few instances, where I had not the opportunity of consulting the originals, I have adopted their testimony on the faith of modern guides, of whose fidelity I was satisfied; but on these occasions*, instead of decking myself with the borrowed plumes of Tillemont or Lardner, I have been most scrupulously exact in marking the extent of my reading, and the source of my information. This distinction, which a sense of truth and modesty had engaged me to express, is ungenerously abused by Mr. Davis, who seems happy to inform his Readers, that "in one instance (Chap. xvi. 164. or, in the first edition, 163.) I have, by an unaccountable oversight, unfortunately for myself, forgot to drop the modern, and that I modestly disclaim all knowledge of Athanasius, but what I had picked up from Tillemont†." Without animadverting on the decency of these expressions, which are now grown familiar to me, I shall content myself with observing that as I had frequently quoted Eusebius, or Cyprian, or Tertullian, *because* I had read them; so, in this instance, I only made my reference to Tillemont, *because* I had not read, and did not possess, the works of Athanasius. The progress of my undertaking has since directed me to peruse the Historical Apologies of the Archbishop of Alexandria, whose life is a very interesting part of the age in which he lived; and if Mr. Davis should have the curiosity to look into my second Volume, he will find that I make a free and frequent appeal to the writings of Athanasius.

* Gibbon, p. 605, N. 156; p. 606. N. 161; p. 690, N. 164; p. 699, N. 178.

† Davis, p. 273.

Whatever may be the opinion or practice of my adversary, this I apprehend to be the dealing of a fair and honourable man.

The historical monuments of the three first centuries of ecclesiastical antiquity are neither very numerous, nor very prolix. From the end of the Acts of the Apostles, to the time when the first Apology of Justin Martyr was presented, there intervened a dark and doubtful period of fourscore years; and, even if the Epistles of Ignatius should be approved by the critic, they could not be very serviceable to the historian. From the middle of the second to the beginning of the fourth century, we gain our knowledge of the state and progress of Christianity from the successive Apologies which were occasionally composed by Justin, Athenagoras, Tertullian, Origen, &c.; from the Epistles of Cyprian; from a few *sincere* acts of the Martyrs; from some moral or controversial tracts, which indirectly explain the events and manners of the times; from the rare and accidental notice which profane writers have taken of the Christian sect; from the declamatory Narrative which celebrates the deaths of the persecutors; and from the Ecclesiastical History of Eusebius, who has preserved some valuable fragments of more early writers. Since the revival of letters, these original materials have been the common fund of critics and historians: nor has it ever been imagined, that the absolute and exclusive property of a passage in Eusebius or Tertullian was acquired by the first who had an opportunity of quoting it. The learned work of Mosheim, *de Rebus Christianis ante Constantinum*, was printed in the year 1753; and if I were possessed of the patience and disingenuity of Mr. Davis, I would engage to find all the ancient testimonies that he has alleged, in the writings of Dodwell or Tillemont, which were published before the end of the last century. But if I were animated by any malevolent intentions against Dodwell or Tillemont, I could as easily, and as unfairly, fix on *them* the guilt of Plagiarism, by producing the same passages transcribed or translated at full length in the Annals of Cardinal Baronius. Let not criticism be any longer disgraced by the practice of such unworthy arts. Instead of admitting suspicions as false as they are ungenerous, candour will acknowledge, that Mosheim or Dodwell, Tillemont or Baronius, enjoyed the same right, and often were under the same obligation, of quoting the passages which they had read, and which were indispensably requisite to confirm the truth and substance of their similar narratives. Mr. Davis is so far from allowing me the benefit of this common indulgence, or rather of this common right, that he stigmatizes with the name of *Plagiarism* a close and literal agreement with Dodwell in the account of some parts of the persecution of Diocletian, where a few chapters of Eusebius and Lactantius, perhaps of Lactantius alone, are the sole materials from whence our knowledge could be derived, and where, if I had not transcribed, I must have invented. He is even bold enough (*bold* is not the proper word) to conceive some hopes of persuading his readers, that an Historian who has employed several years of his life, and several hundred pages, on the Decline and Fall of the Roman Empire, had never read Orosius, or the Augustan History; and that he was forced to barrow, at second-hand, his quotations from the Theodosian Code.

Code. I cannot profess myself very desirous of Mr. Davis's acquaintance; but if he will take the trouble of calling at my house any afternoon when I am *not* at home, my servant shall shew him my library, which he will find tolerably well furnished with the useful authors, ancient as well as modern, ecclesiastical as well as profane, who have *directly* supplied me with the materials of my history.'

Towards the close of his answer to Mr. Davis, Mr. Gibbon says, that his Readers must be satisfied, and indeed satiated, with the repeated proofs which he has made of the weight and temper of his adversary's weapons; that they have, in every assault, fallen dead and lifeless to the ground; that they have more than once recoiled, and dangerously wounded, the unskilful hand that had presumed to use them; that he has examined all the *misrepresentations* and *inaccuracies*, which even for a moment could perplex the ignorant, or deceive the credulous; that the *few* imputations which he has neglected, are still more palpably false, or still more evidently trifling; and that even the friends of Mr. Davis will scarcely continue to ascribe his contempt of that Gentleman to his fear.

The remaining part of Mr. Gibbon's *Vindication* is employed in considering the criticisms of Mr. Apthorpe, Dr. Watson, Dr. Randolph, Dr. Chelsum, &c.—'Being reluctantly drawn into the lists of controversy, says Mr. Gibbon, I shall not retire till I have saluted, either with stern defiance, or gentle courtesy, the theological champions who have signalized their ardor to break a lance against the shield of a *Pagan* adversary.'

He treats Dr. Watson in a very polite and liberal manner; gives his reasons for not entering into a public controversy with a writer of so respectable a character; and, after illustrating a passage, which, by the misconstruction of his true meaning, seems to have made, he says, an involuntary, but unfavourable impression on the liberal mind of Dr. Watson, proceeds as follows.

'Far be it from me, or from any faithful Historian, to impute to respectable societies the faults of some individual members. Our two Universities most undoubtedly contain the same mixture, and most probably the same proportions, of zeal and moderation, of reason and superstition. Yet there is much less difference between the smoothness of the Ionic and the roughness of the Doric dialect, than may be found between the polished stile of Dr. Watson, and the coarse language of Mr. Davis, Dr. Chelsum, or Dr. Randolph. The second of these critics, Dr. Chelsum of Christ Church, is unwilling that the world should forget that *he* was the first who sounded to arms, that *he* was the first who furnished the antidote to the poison, and who, as early as the month of October of the year 1776, published his *Strictures* on the Two last Chapters of Mr. Gibbon's History. The success of a pamphlet, which he modestly styles imperfect and ill-digested, encouraged him to resume the controversy. In the beginning of the present year, his Remarks made their second appear-

ance, with some alteration of form, and a large increase of bulk; and the author, who seems to fight under the protection of two episcopal banners, has prefixed, in the front of his volume, his name and titles, which in the former edition he had less honourably suppressed. His confidence is fortified by the alliance and communications of a distinguished Writer, Dr. Randolph, &c. who, on a proper occasion, would, no doubt, be ready to bear as honourable testimony to the merit and reputation of Dr. Chelsum. The two friends are indeed so happily united by art and nature, that if the author of the Remarks had not pointed out the valuable communications of the Margaret Professor, it would have been impossible to separate their respective property. Writers who possess any freedom of mind, may be known from each other by the peculiar character of their style and sentiments; but the champions who are enlisted in the service of Authority, commonly wear the uniform of the regiment. Oppressed with the same yoke, covered with the same trappings, they heavily move along, perhaps not with an equal pace, in the same beaten track of prejudice and preferment. Yet I should expose my own injustice, were I absolutely to confound with Mr. Davis the two Doctors in Divinity, who are joined in one volume. The three critics appear to be animated by the same implacable resentment against the Historian of the Roman Empire; they are alike disposed to support the same opinions by the same arts; and if in the language of the two latter the disregard of politeness is somewhat less gross and indecent, the difference is not of such a magnitude as to excite in my breast any lively sensations of gratitude. It was the misfortune of Mr. Davis that he undertook to *write* before he had *read*. He set out with the stock of authorities which he found in my quotations, and boldly ventured to play his reputation against mine. Perhaps he may now repent of a loss which is not easily recovered; but if I had not surmounted my almost insuperable reluctance to a public dispute, many a reader might still be dazzled by the vehemence of his assertions, and might still believe that Mr. Davis had detected several wilful and important misrepresentations in my Two last Chapters. But the confederate Doctors appear to be scholars of a higher form and longer experience; they enjoy a certain rank in their academical world; and as their zeal is enlightened by some rays of knowledge, so their desire to ruin the credit of their adversary is occasionally checked by the apprehension of injuring their own. These restraints, to which Mr. Davis was a stranger, have confined them to a very narrow and humble path of historical criticism; and if I were to correct, according to their wishes, all the particular facts against which they have advanced any objections, these corrections, admitted in their fullest extent, would hardly furnish materials for a decent list of *errata*.

‘The *dogmatical* part of their work, which in every sense of the word deserves that appellation, is ill adapted to engage my attention. I had declined the consideration of theological arguments, when they were managed by a candid and liberal adversary; and it would be inconsistent enough, if I should have refused to draw my sword in honourable combat against the keen and well-tempered weapon of Lr. Watson, for the sole purpose of encountering the rustic cudgels of two staunch and sturdy Polemics.’

We shall now conclude this article with observing, that it is impossible for an impartial Reader to peruse Mr. Gibbon's *Vindication* with any degree of attention, without entertaining a very high idea of his learning, his abilities, and his candor. There are some objections, indeed, to the Fifteenth and Sixteenth Chapters of his History, which have been urged by Dr. Watson, Dr. Chelsum, and others, to which he has given no answer, thinking them, perhaps, of little importance, but which, in our opinion, deserved a distinct, and serious consideration.

ART. VI. *Elements of General History*. Translated from the French of the Abbé Millot. 8vo. 2 Vols. 12s. Boards. Cadell. 1778.

SUCH of our Readers as are conversant with foreign literature, can be no strangers to the character of Abbé Millot, whose judgment as an Historian, and whose elegance as a Writer, give him a just title to that respect and consideration which he enjoys in the republic of letters.

The work now before us cannot fail of adding considerably to his reputation, and must be particularly acceptable to all those readers, who are desirous of having a general acquaintance with the principal historical events of ancient times, but who have neither leisure nor ability to consult the originals. He has reduced a very extensive subject within narrow limits, confining himself to what is useful and important to men and citizens, without entering into minute enquiries, or tedious details of uninteresting facts, and leaving out those idle fables and silly stories which are so frequently to be met with in ancient history, and which, while they load the memory, contribute little or nothing towards strengthening the understanding, or improving the heart.

Though the Author has the instruction of youth principally in view, yet those of advanced years, and cultivated understandings, will reap very considerable advantage from an attentive perusal of his work; which, with few, very few exceptions indeed, breathes a manly, candid, and liberal spirit; shews the Historian to be an enemy to superstition, bigotry, violence, and tyranny; and a hearty friend to every thing that can improve, adorn, or exalt humanity.

The first volume contains the history of the Egyptians, Chinese, Assyrians, Babylonians, Phœnicians, Hebrews or Jews, Medes, Persians, Scythians, and Celtae, Indians, Greeks, and Romans, and closes with the history of the second Punic war.—The work is divided in such a manner as to make each chapter the subject of one lesson for youth.

The translation, though not elegant, has yet considerable merit, being, in general, very just to the original. Our Readers

may form some judgment of it from the following specimen, which will give them, at the same time, some idea of the Author's taste and manner of writing; we shall take it from that part of the work which treats of the arts, learning, and science of the Greeks. Part of what he says concerning their philosophy is as follows:

'When the minds of men are set in motion, and they are led by curiosity, emulation, or any other motive, to dedicate their attention to study, it is impossible that all can pursue the same track; so that if the *belles lettres* have an invincible attraction for some, there are others no less delighted with the sciences: a passion for acquiring knowledge, and a love of searching after truth, shew themselves even in the train of the muses. When the pleasures derived from reason begin to be relished, those of the imagination lose their influence upon those serious active minds who prefer the solid to the agreeable; or rather who find what is agreeable in the discovery of truth. Man, society, and nature, present to them an immense field for reflection and enquiry: they embrace philosophy because there alone can they find the gratification of their desires.

'The first philosophers were sages who chiefly dedicated their attention to the study and practice of morality. What could best secure the happiness of individuals or of the state, was the subject of their meditations; their deepest contemplations related to that object; they were unacquainted with vain subtilties and contentions about words, or with a passion for supporting different systems and sects, which produced such numberless errors and extravagancies, when sense was forsaken for intellectual causes, and the love of truth was sacrificed to opinion. They afterwards lost themselves in different hypotheses on the origin of the world, the first cause, the supreme good, &c. &c. Wisdom evaporated in idle reveries, and endless sophistry. What was said to Thales of Miletus, by a good woman, who saw him fall while contemplating the stars, may be applied to most of the ancient philosophers. *How should you know the heavens*, said she, *when you do not see what is at your feet!*

'The Grecian philosophy was divided into two branches, the Ionic and Italian sects; both of which were subdivided into several others. Thales, the cotemporary of Solon, was at the head of the first, and Pythagoras the chief of the second. I shall only speak as a historian, and mention the most celebrated philosophers, but in a few words, confining myself to what is most interesting.

'Pythagoras deserves to be ranked first, because he laboured effectually in the cause of morals. It was not in the time of Numa, as numbers have supposed, but in that of Tarquin the proud, about five hundred and forty years before the christian era, that that great man did so much honour to Greece, and so much good to Italy. He was believed to be a native of Samos, and having heard the reasonings of a philosopher upon the immortality of the soul, immediately devoted himself in a kind of enthusiasm, to the study of philosophy. He travelled into Egypt, Phœnicia, Chaldea, and probably as far as the Indies, in quest of knowledge. Though a geometrician and astronomer, he looked upon virtue as the first of the sciences, and was

was persuaded that he was born to make proselytes. After having taught some time in Greece, he went into that part of Italy, which is called *Magna Græcia*, because of the colonies by which it was peopled. Crotona, Metapontum and Tarentum, were the places in which he chiefly resided. Here he did not shut himself up in the shade of his closet, but openly harangued in the cause of virtue, to reform the manners of the people. Crotona, a place noted for debauchery, very soon changed its appearance; a reformation took place, the women stript themselves of their ornaments, and the marriage vow became inviolably sacred. Several other towns of Italy likewise followed the instructions of the philosopher, and were governed by his counsels. One of his maxims was, that there were but five things which ought to be combated; the diseases of the body, the ignorance of the mind, the passions of the heart, sedition in cities, and discord in private families.

He lived in the same society with his disciples, and made them submit to a kind of noviciate, for at least two years, and some for five, during which time they were to learn in silence, without being entitled to enquire the reason of his doctrines, because he did not imagine they were capable of reasoning until they had imbibed good principles. He taught them to reason by making them acquainted with geometry, without which they could not discover a quack or impostor. Whatever he said, was received as an oracle. *The master said so*, was sufficient to stop the mouths of his scholars. Did he then order a blind submission, or did he dispel their doubts by persuasion? The true philosopher can never think of tyrannizing over the human mind, and it is not probable that a geometrician would desire to be believed upon his word.

His doctrine of the divinity was excellent. He taught the unity of God, the author of all things, an infinite almighty spirit, incapable of suffering, who is not an object of our senses, or perceivable but to the understanding. His desire was, that all our actions, and all our application, should be directed to make us resemble the Deity, by the acquisition of truth; adding, that to know the truth, it is necessary to seek it with a pure heart, and keep the passions in perfect subjection. Perhaps it is without any foundation that the opinion of the Stoics has been ascribed to him; that God is the soul of the universe, from whence human souls are derived as parts from their whole: but at least he does not seem to have taken it in the same sense with the materialists.

The metempsychosis was a fundamental part of his doctrine, in consequence of which, he forbade the killing and eating of animals. The rewarding the good, and punishing the wicked were connected with this idea, which was spread over all Asia and Egypt. It must be owned that this was an useful error for those people who had not the advantage of revelation to inform them of a future state.

Some miracles and absurd stories have been handed down about Pythagoras, because he was looked upon as inspired. Impositions equally improbable, have likewise been attributed to him; but the laws of his disciples, Zaleucus and Charondas, of which some valuable fragments have been preserved by Diodorus, serve as a proof of his profound wisdom, amidst the ignorance of idolatry. The first
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of these was a lawgiver of the Sibarites, a people formerly noted for their effeminacy; the second, of the Locrians in Italy. The preamble to the laws of Zaleucus dwells upon the existence of the Deity, to whom every good which we enjoy ought to be ascribed, who disdains the sacrifices of the wicked, and who should be honoured by purity of morals and the exercise of every virtue. A body of laws erected upon such a foundation, is the more to be respected, as it inspires mankind with a love of those duties which it prescribes.

Thales, the chief of the Ionic sect, said that water was the first principle of all things, and that God, a spiritual substance, which he believed to be the soul of matter, had formed every thing out of water. Anaxagoras, about an age after Thales, taught that the formation of the universe ought to be ascribed to an infinitely powerful and wise being. He believed that matter was eternal, and his successors adhered to that opinion. However, it was the greatest step that could be taken by a philosopher to exalt his knowledge to the belief of a Supreme Being, whose wisdom had formed the world. Anaxagoras appeared impious in the eyes of the Athenians, because he said that the sun was a flaming substance; for which he would have been put to death, if Pericles had not made him fly from that superstitious city. Such are the decisions of ignorance, animated by a blind zeal, which is a disgrace to that religion it pretends to support. Upon that Philosopher being asked whether he chose to have his body, after his death, carried to Clazomene, the place of his nativity: *To what purpose?* replied he, *the road to the other world is as short from one place as another.*

Socrates, the disciple of Anaxagoras, dedicated all his labours to serve the cause of virtue; he laughed at the vanity of the sophists, and taught his pupils to think that the proper study of man, was to know himself, that he might become better; he devoted his philosophy to the good of the public, from which it never should be separated, and was made to drink the hemlock like an impious criminal, as a reward for his piety, and services to his country.

Socrates committed nothing to writing; but Plato, his disciple, composed many excellent pieces in an eloquent style, upon the Deity, the soul, laws, and the duties of morality, though he introduced a number of extravagant ideas, from whence an infinity of chimeras were produced. He was governed by fancy, but a philosopher should hearken only to reason. He created an intellectual world, in which genii, numbers, and fantastical relations, formed a perfect chaos. Pythagoras had employed numbers, probably as signs; but Plato employed them as reasons, and nature was forgot in all his systems: it could not be found either in his physics or metaphysics, nor even in his morals, and still less in his politics, the principles of which are impracticable: nevertheless, he is often so admirable, that even his imperfections are enticing. *I should like better to be deceived with Plato, said Cicero, than to think right with the other philosophers* (Tuscul. 1.) A strange maxim indeed, but serves to shew that the greatest geniuses sometimes are dupes to prejudice.

Aristotle, of Stagyræ in Macedonia, the most celebrated of all the disciples of Plato, was of very different sentiments, and was the founder

founder of the sect of Peripatetics. When Alexander set out on his expedition to Asia, Aristotle went to teach at Athens, from whence he withdrew upon being accused of impiety by a priest of Ceres, though without any proof being offered; *to prevent the Athenians, as he said, from committing a second offence against philosophy.* His doctrine of the Deity is equivocal. Sometimes he would have it that the world is God; at other times that there is a God superior to the world. The obscurity in which almost every subject he has handled is immersed, has been greatly increased by the ignorance of modern peripatetics; but he has left some very valuable monuments of his abilities upon politics, natural history, and the *belles lettres*, in which there is ample room to admire the extent of his knowledge, and the acuteness of his genius.

The academy, or school of Plato, grew very soon tired of that dogmatical philosophy, whose opinions adopted at random, could not convince people who were capable of reasoning; they therefore followed the method of Socrates, who maintained nothing that was doubtful. Arcefilas, who was founder of the *middle academy*, went from one extreme to another. He seemed to doubt of every thing; and suspended his judgment upon all subjects, as if there was no such thing as truth in the world. The *new academy* founded by Carneades, followed a system, which in appearance was not so extravagant, but in the end amounted to almost the same thing. He acknowledged that there were truths, but so obscure, and confounded with so many errors, that they could not be discerned with any degree of certainty; and thus his followers were permitted to act from probabilities, provided they affirmed nothing positively. There was at least modesty in this philosophy. What a multitude of errors and contentions would have been prevented, if doubts had not been extended to those principles which have been best established by reason and sentiment!

Our Author concludes what he says upon this subject with observing, that the speculative philosophy of the Greeks has produced scarcely any thing but errors and disputes; because, instead of having recourse to experiment, they erected systems, and dreamed when they ought to have been employed in making observations;—that a taste for sophistry and ill-founded subtleties became common to all the different sects, and gave rise to those numerous follies and chimeras which have been handed down to the present times.

He introduces what he says concerning the poetry of the Greeks with the following observations:

“A delicate taste, a lively imagination, a fertility of genius, a rich harmonious language, eminent abilities excited by the most ardent emulation, all together contributed to make the Greeks in point of learning, the masters and models of the whole world. Their incomparable language, universally flexible, and fit to embellish every subject, had under the pen of Homer, united grace, strength, and majesty, and was worthy either to celebrate the praises of Jupiter, or of Venus; which, if I am not mistaken, evidently proves, that there were good writers before the time of Homer, for languages
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are formed but very slowly, and can be improved only by the labours of the learned.

Poetry has almost always been prior to every other kind of learning, which is undoubtedly owing to its being the produce of sentiment and fancy, two faculties of the mind always employed before reason. Sensible minds are led by a kind of instinct to sing their pleasures, their happiness, the gods whom they adore, the heroes they admire, and the events they wish to have engraven upon their memories: accordingly poetry has been cultivated in all savage nations. The warmth of the passions has been of great use in promoting this delightful art, but the cause of humanity as often given a subject for the song of the poet. The intention of the Iliad of Homer, was to stifle that discord which prevailed in the minds of the Greeks, and by exhibiting a view of the noble deeds of their ancestors, to inspire them with a passion for performing heroic actions. If the milder virtues had been known at that time; it is probable they had likewise been celebrated by Homer.

The second volume carries the History of the Romans down to the establishment of Mahometanism in the seventh century.—To the first volume is annexed a Table of ancient Geography, and to the second a Chronological Table of some of the principal Facts recorded in ancient History.

ART. VII. *Considerations on the present State of public Affairs, and the Means of raising the necessary Supplies.* By William Pulteney, Esq; 8vo. 1s. Doddsley, &c. 1779.

THE sensible and moderate Writer of these *Considerations*, laid before the Public, last year, the sentiments he then entertained concerning our American affairs. As matters are now in a very different situation, he thinks it his duty, in a crisis of such importance, and even danger, to contribute every thing in his power to the public service, by giving his opinion upon a subject, which, he says, must have exercised the anxious thoughts of the ablest men in the kingdom.

Whatever may be thought of his plan for raising the necessary supplies, within the year; or whatever sentiments may be entertained in regard to what he advances concerning our unhappy contest with America, every unprejudiced reader, we cannot but think, will be pleased with the temper and spirit with which he writes. He delivers his opinion with a manly but decent freedom, like one who has nothing in view but the public good, and who means to serve the interested views of no party whatsoever.

It were much to be wished, that gentlemen of leisure and ability, of large and comprehensive views, would follow Mr. Pulteney's example, apply themselves, with the utmost seriousness and attention to the consideration of public affairs, and publish their sentiments, not with that bold, illiberal and decisive tone which marks the mere party-writer, but with that
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decent, liberal, and candid spirit which becomes the sincere lover of his country. For surely the present critical situation of Britain calls loudly for the exertion of every virtue, and every useful talent, and renders unanimity, vigour, firmness, and wisdom in our public measures, absolutely necessary to save our country from those dangers which threaten it on every side.

Mr. Pulteney sets out with telling us, that the great load of our public debt has always appeared to him a millstone, which, sooner or later, would endanger almost the existence of this kingdom; that he thought so at the last peace, and saw with indignation the alarming addition that was then made, to our ordinary expences, commonly called our *peace establishment*: that he has great reason to speak confidently, when he says, that the enormous amount of our national debt, has been one of the chief causes of the American resistance; and has, above all other things, encouraged France to engage in the present contest; that it has not only encouraged our enemies, and depressed our own minds, but that the taxes upon many of the necessities of life, which it has occasioned, have cramped the industry of our people, and thereby diminished our power, as well as our importance.

He goes on to tell us, that as the congress is understood to have entered into a treaty, offensive and defensive, with our natural enemy, no option seems now to be left us, but either to proceed with the utmost vigour, in prosecuting the war, or to submit not only to the claim of American independence, but to such further conditions of peace, as France and the Congress may think proper to impose: for it is not to be imagined, he says, that France, if we were ready to yield, would demand nothing for herself; or that the Congress would, in such a case, either disunite themselves from France, or be contented with the simple acknowledgement of independence:—Besides, it would be dishonourable, Mr. P. observes, in the highest degree, on our parts, to desert, unconditionally, those friends in America, who, from a sense of duty and allegiance, have hitherto stood firmly by us, at the hazard of their lives and fortunes.

‘ In the present situation of our affairs, those who are sufficiently detached from party-connections, and are influenced by no other motive, than that interest, which all men have in the public prosperity, are naturally led to consider, whether the object we are now contending for, by the war, deserves to be pursued; and if it does, whether or not it be attainable, and by what means?

‘ The object now, I apprehend, is, to preserve such a connection with the Colonies in North America, as to unite the force of the whole empire, in time of war, for the common safety; so that no one part may be thrown into the scale of a foreign enemy, to the prejudice of the other part.

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‘ This object, it is imagined, will be attained, if the Colonies acknowledge the same King, which involves the power of peace and war, and the rights of mutual naturalization and succession; and this point is at the same time consistent, with the most ample ideas, of a free constitution in each of the Colonies, and even of a Congress, in the nature of a general Parliament, to take care of the general interests of the whole. It is perfectly consistent too, with the idea, of an exclusive power in the Colony Assemblies, and Congress, to impose taxes in that country, and of an exclusive power, to vote the number of troops to be kept up in their respective provinces, similar to the control of the British Parliament, upon the Crown, with respect to troops in Great Britain; still more is it consistent, with the idea of their enjoying a trade, almost free from restriction, not only to Great Britain, but to all parts of the world.

‘ It is difficult to imagine, what any reasonable man in the Colonies can wish for more; and if Great Britain were willing, as I hope she would be, to give, besides, a share in the general government of the Empire to these Colonies, by admitting representatives from their respective Assemblies, to a seat in the British House of Commons *, and a vote in all questions (except as to taxes imposed here) it would seem to place the Colonies in the happiest situation, that has ever fallen to the lot of any body of people, since the beginning of time. They would, I apprehend, derive every possible advantage from such a connection, without any one disadvantage which it is possible to conceive.

‘ The whole force of Great Britain, and of its navy, would serve to them as a protection and support. The great expence of the civil government here, would fall entirely upon us, and they would be only obliged to defray the very moderate expence, of their own internal governments. Their trade would not only be free to this country, but would have a natural preference here, to that of other nations; the large capitals of the merchants of this country, would continue to support and extend their agriculture and improvements of every kind; and, free from the risk of internal discords, or external annoyance, they would enjoy every privilege, pre-eminence, and advantage of British subjects.

‘ On the other hand, every power of injury, or of oppression, from hence, would be at an end. They would not trust to our virtue or good faith; for, by having the exclusive power of voting and levying their own money, and of regulating the number of their troops, the future government of America would be carried on by the consent of the people alone, and by the voice of the representatives chosen by them. The power of voting their own money, and of regulating their military force, would involve a redress of every other possible grievance: it is precisely the control, which the British Parliament has in this country, over the Crown, and for which our ancestors contended successfully, in the reign of Charles the First. The removal of custom-house officers named by the Crown, the secu-

* ‘ This point, concerning representation here, is of a delicate nature; but under proper qualifications, I apprehend it would be advantageous to both countries.

city of charters, the control over judges and governors, which they so much desired; in short, every point from which the least jealousy has ever arisen, would naturally follow; nor would the Americans have to dread their being involved in the expence of our wars, since it would be in their own power, to refuse to contribute to that expence.

‘What then would the Colonies lose by giving up their claim of independency? They would give up the power, indeed, of sending Ambassadors to the court of France, to contrive there, the means of humbling and weakening, the mother-country, and of exalting the power, of the common enemy of Europe. But they would certainly be exposed, to the risk of having their Assemblies managed, by the intrigues and money of that artful people, and of having the manners of that country, imperceptibly introduced amongst them. They would be exposed, too, to those dissensions and civil wars, which their new, and, I think, very defective constitutions of government, in an extensive continent, would certainly introduce; and they would soon feel, the enormous expence, which by degrees would be entailed upon them, by their new situation.

‘The body of the people in that country, were made to believe, that, by their new constitutions, the power would be placed in their hands; because every person, it was said, in any trust or authority, was to be chosen, directly or indirectly, by them: but they have already seen, that by laws made by their own representatives, the right of voting can be altered and restrained, so as to model the elections, according to the will of their present Rulers; and when to this infringement of their constitutions, the effects of French money, shall come to be added, the power of the people, will soon be found to be nothing but a phantom.’

If danger to liberty were still to be apprehended by America, Mr. Pulteney confesses that it would admit of an argument, whether the dangerous connection with France ought not to be risked, as an option between two evils. But it would be as reasonable, he says, for Scotland or Ireland, to prefer a similar connection with France, as it would *now* be for America. The renouncing Great Britain, therefore, upon the terms now proposed, appears to him, to be the renouncing of that, which ought to be, to America, the object of her most earnest wishes.

‘It is, he says, to renounce their birthright for a mere phantom, and to throw away the most precious jewel, to grasp with eagerness the most worthless stone.’

He goes on to point out the consequences of giving way to the claims of the Congress; consequences, which, if his opinion is well founded, must make every friend to Britain tremble.

‘No doubt, therefore, he thinks, can remain, that the object of compelling the disaffected part of the Thirteen Colonies to trace that fair and honourable connection, which is now cut to them, is not only desirable, but essentially necessary, to their own existence, as an independent people. Persons of all he observes, are interested in this, and however the heat of

of party, and former opinions, may for a time deceive a part of this country, he is convinced, that when they come to consider attentively the train of consequences, necessarily connected with this object, they will forget their animosity, and unite in the proper measures, for preserving, from such imminent danger, the state to which they belong—**GOD GRANT THEY MAY!**

‘ That the object is attainable, continues Mr. Pulteney, I am also most fully convinced; but not unless the administration of public affairs, is directed, by men of fortitude and exertion, equal to the great occasion, by men, who like Lord Chatham, are capable of selecting, and resolute in employing, the most proper officers by sea and land, by men, who are not to be depressed or elated, by every little change of fortune; whose minds are not only capable of taking in the whole views of this great object, and of deciding with wisdom and dispatch upon every occurrence, but of prosecuting with vigor, perseverance, and industry, such plans, as, after full information, are found to be most fit, and with such frugality and œconomy of the public money, as may enable us to persist in the contest, as long as shall be necessary.

‘ Till the late offers of conciliation were made to America, a great part of this kingdom, were averse to the war. The ministers themselves carried it on with languor and reluctance, and the officers of our fleets and armies, performed their duty, without that ardent zeal, which can alone insure success. The generous temper of an Englishman, could not be induced, to act with full vigour, in support of pretensions, which certainly would have tended, to reduce our fellow-subjects, to a state unworthy of freemen.—On the other hand, America was in general united, and few were our friends there, at the bottom of their hearts.—The contest is now entirely changed. The offers of Great Britain have been such, as became a brave and generous nation, and have left nothing, in point of freedom, to be wished for, by our fellow-subjects. The rejection of these offers by the Congress, has dispelled every doubt, in the minds of impartial men, with respect to the justice of the war; and the unnatural object, of reducing the power of Great Britain, avowed in the treaty, made by the artful American deputies, with the government of France, has roused the indignation of every generous Briton: at the same time, that the great body of the people in America, have now seen, the true object of those, who had till then, professed the freedom of America, as the sole motive of their conduct. It now appears, that, in fact, they had another and more favourite motive, namely, their private ambition. The severities they have of late been obliged to exercise, upon the people of America, are evident proofs, that now they govern by a faction, and not with the consent of the body of the people, who plainly see, that their sufferings are disregarded, whilst they serve as the means of exalting and supporting in authority, a few men, who, by artful pretences, have raised themselves into power and consequence.

‘ In considering this question therefore, how far, the object is attainable, we are not to suppose, that we have now to contend, with the

the united power of America, but only with a part of that power. The part indeed, who are in possession of the executive power, and the arms in their hands, but who are not supported, by the majority in the people, either with respect to property or numbers.

France, is no doubt to be added to the scale against us; but I do not conceive it possible, that either Holland or Spain, are to be numbered in this contest amongst our enemies; because, if it is proposed on our part, to remove, as I think we ought, almost every obstruction to the American trade, with the rest of the world, neither of these powers, can have any possible motive of interest, for supporting American independence, but directly the contrary, since it is evidently against the interest of both these powers, to add America to the scale of France.

Neither can I suppose, that, in the present state of the contest, which certainly is, whether America shall be thrown into the scale of the most ambitious power in Europe, we can want alliances. At all times, if Spain should take part with France, we could not fail, in the case, to derive the most effectual assistance, from those maritime powers in the North, whose evident interest it would be, to preserve the balance of naval power, from preponderating in favour of France and Spain.

The object be worth contending for, and can hardly be purchased at too high a price; if it be intimately connected with our independence, as an independent nation; and if it be attainable, notwithstanding all that has hitherto befallen us, the next question is, with respect to the means to be employed.

I will not take upon me, to enter into an examination, of the proper military operations, either by sea or land, which will require to be discussed by an abler hand; all that I shall say upon that subject is, that, without the most unprejudiced and unremitting attention, in the choice of our commanders in chief by sea and land, and without the most determined firmness, to enquire into, and to punish, misconduct of every kind, accompanied with a noble eagerness to reward distinguished merit, it will be in vain, after so long a peace, to expect those animated exertions, which, in former times, have so often distinguished the British nation.

But supposing, every proper measure to be adopted, both in the civil and military line, as well as with respect to foreign alliances, another most interesting and important question remains: Whether the resources of this nation, are still sufficient, to support a war against America, united with France and Spain? and whether there is any probability, of raising the annual supplies, for the length of time that may become necessary? That it will not be sufficient to raise these supplies for a year or two, is but too evident; we must be prepared to hold out for many years, and must decidedly take our arrangements upon that footing, otherwise we may expect, that our enemies will continue to persevere in the contest, from the flattering hope, of our being soon exhausted.

After some sensible and obvious remarks upon the subject of our finances, and the inconveniences of having recourse to money-lenders, to support the public expences, Mr. Pulteney tells us, that it becomes the spirit of a free country, in an hour

of party, of this imminent danger, to lay aside, for a time, the practice of confining, and to call upon the individuals of the kingdom, for copious direct aid, equal to the public occasions. This aid, he thinks, may be given, by every person's paying a certain rate or portion of his real capital or income; and if the money were raised in this manner, it would fall much lighter, he says, than in the mode of borrowing.

In order to judge whether it is practicable to raise, in time of war, the necessary supplies within the year, he endeavours to form some calculation of the national wealth, and mentions one or two modes by which this computation may be made. He then says, that *1½ per cent.* of every man's capital, to be paid by instalments, in the course of two years, would be fully adequate to the purpose of supporting, with the ordinary supplies, a vigorous war of two years at least.

But for what he says, in support of his opinion upon this subject, we must refer our Readers to the *Considerations* at large, and shall only observe that, though his plan will generally be looked upon as chimerical, yet if it could be carried into execution, it would, in all probability, have a decisive effect on our national affairs, and make this country the object of admiration to every European power.—BUT ALAS!—

ART. VIII. ISAIAH. A new Translation; with a Preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert Lowth, D. D. F. R. SS. Lond. and Goetting. Lord Bishop of London. 4to. 18s. Boards. Doddsley, &c. 1778.

PERHAPS there never was a work, of so critical a nature, and which so peculiarly relates to biblical and hebraical literature, that hath excited a greater expectation than the present performance. This hath been owing to the high and just reputation of the Author, from whose genius, taste, and learning, the Public had every thing to hope for, on the subject he had undertaken. But those would be the most pleased with the Bishop of London's having chosen the Book of *Isaiah* for the object of his illustration, who were best acquainted with his Lordship's lectures on the sacred poetry of the Hebrews. We speak from a very particular study of that work, when we give it as our opinion, that, from the elegance of its composition, the ingenuity and justness of its remarks, the accuracy and beauty of its translations, and the new light it throws on the poetical writings of the Jews, and on many important parts of the Old Testament, it is the first critical production of the age. Though it hath been much read, it has, nevertheless, not been so universally attended to, as it deserves. Even some good classical scholars have been deterred from studying it, from an apprehension that they could not reap the benefits of it, unless

they

they were skilled in the Hebrew language. But though an acquaintance with that language would be of considerable use in reading the Bishop's *Praelectiones*, yet the passages produced by him are translated with so happy a conformity to the spirit and manner of the original, that every man of taste will receive a degree of instruction and pleasure from them not greatly inferior to what are enjoyed by the best Oriental critics. To all, therefore, who understand the Latin tongue, we would recommend the perusal of Dr. Lowth's lectures on the Hebrew poetry: and we now have the pleasure of congratulating the merely English Reader, that the knowledge of the nature and species of that poetry is laid open to him in the present work; besides the many valuable advantages which the learned and Christian world will otherwise derive from it.

Our excellent Prelate begins his Preliminary Dissertation with informing us, that the design of the translation of *Isaiah* is not only to give an exact and faithful representation of the words and sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, and to give the English reader some notion of the peculiar turn and cast of the original. The latter part of this design coincides perfectly with the former; as it is indeed impossible to give a just idea of the prophet's manner of writing, otherwise than by a close literal version: and yet, though so many literal versions of this prophet have been given, as well of old as in later times; a just representation of the prophet's manner, and of the form of his composition, has never been attempted, or even thought of, by any translator, in any language, ancient or modern. Whatever of that kind has appeared in former translations, has been rather the effect of chance than design, of necessity than study.

It has, Dr. Lowth thinks, been universally understood, that the prophecies of *Isaiah* are written in prose. The style, the thoughts, the images, the expressions, have been allowed to be poetical, and that in the highest degree: but that they are written in verse, in measure, or rhythm, or whatever it is that distinguishes, as poetry, the composition of those books of the Old Testament, which are allowed to be poetical, such as *Job*, the *Psalms*, and the *Proverbs*, from the historical books, as mere prose; this has never been supposed, at least has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew verse, have been various; their ideas of the nature of it vague, obscure, and imperfect: yet still there has been a general persuasion that some books of the Old Testament are written in verse; but that the writings of the prophets are not of that number.

Our Author hath met with only one exception to the universality of this opinion. About the beginning of this century, Herman Vonder Hardt, the Hardouin of Germany, attempted to reduce Joel's Elegies, as he called them, to Iambic verse; and, consistently with his hypothesis, he affirmed that the prophets wrote in verse. But his assertion was looked upon as one of his paradoxes, and little attention was paid it. What success he had in making out Joel's Iambics, the Bishop of London cannot say; having never seen Hardt's treatise.

Our ingenious Writer, having shewn that both the ancient and modern Jews have been uniformly of the same opinion with the learned in general, adds: 'But if there should appear a manifest conformity between the prophetic style, and that of the books supposed to be metrical; a conformity in every known part of the poetical character, which equally discriminates the prophetic and the metrical books, from those acknowledged to be prose: it will be of use to trace out and to mark this conformity with all possible accuracy; to observe how far the peculiar characteristics of each style coincide; and to see, whether the agreement between them be such, as to induce us to conclude, that the poetical and the prophetic character of style and composition, though generally supposed to be different, yet are really one and the same.'

The consideration of this subject is pursued much farther, and to a greater degree of minuteness, in the Dissertation before us, than it had been in the 18th and 19th of our learned Author's lectures on the Hebrew poetry: and, in order to make the proper comparison between the prophetic and the poetical books, he remarks, that it will be necessary, in the first place, to state the true character of the poetical or metrical style; to trace out carefully, whatever plain signs or indications yet remain of metre, or rhythm, or whatever else it was that constituted Hebrew verse; to separate the true, or at least the probable, from the manifestly false; and to give as clear and satisfactory an explanation of the matter as can now reasonably be expected, in the present imperfect state of the Hebrew language, and in a subject, which for nearly two thousand years has been involved in great obscurity, and only rendered still more obscure by the discordant opinions of the learned, and the various hypotheses, which they have formed concerning it.

The first and most manifest indication, says the Bishop, of verse in the Hebrew poetical books presents itself in the Acrostich or Alphabetical Poems: of which there happily remain many examples, and those of various kinds; so that we could not have hoped, or even wished, for more light of this sort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of these poems is this: the poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the num-
ber

ber of the letters of the Hebrew alphabet; and every line, or every stanza, begins with each letter in its order, as it stands in the alphabet; that is, the first line, or first stanza, begins with *A*, the second with *B*, and so on. This was certainly intended for the assistance of the memory; and was chiefly employed in subjects of common use; as maxims of morality, and forms of devotion; which being expressed in detached sentences, or aphorisms, (the form in which the sages of the most ancient times delivered their instructions,) the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant in the books of the Old Testament, twelve of these poems; (for I reckon the four first chapters of the Lamentations of Jeremiah as so many distinct poems;) three of them perfectly alphabetical; in which every line is marked by its initial letter; the other nine less perfectly alphabetical, in which every stanza only is so distinguished. Of the three former it is to be remarked, that not only every single line is distinguished by its initial letter, but that the whole poem is laid out into stanzas: two of these poems each into ten stanzas, all of two lines, except the two last stanzas in each, which are of three lines: in these the sense and the construction manifestly point out the division into stanzas, and mark the limit of every stanza. The third of these perfectly alphabetical poems consists of twenty-two stanzas, of three lines: but in this the initial letter of every stanza is also the initial letter of every line of that stanza; so that both the lines and the stanzas are infallibly limited. And in all the three poems the pauses of the sentences coincide with the pauses of the lines and stanzas.

‘ It is also further to be observed of these three poems, that the lines, so determined by the initial letters, in the same poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of syllables; and that the lines of the same stanza have a remarkable congruity one with another, in the matter and the form, in the sense and the construction.

‘ Of the other nine poems less perfectly alphabetical, in which the stanzas only are marked with initial letters, six consist of two lines, two of stanzas of three lines, and one of stanzas of four lines: not taking into the account at present some irregularities, which in all probability are to be imputed to the mistakes of transcribers. And these stanzas likewise naturally divide themselves into their distinct lines, the sense and the construction plainly pointing out their limits; and the lines have the same congruity one with another in matter and form, as was above observed in regard to the poems more perfectly alphabetical.

‘ Another thing to be observed in the three poems perfectly alphabetical is, that in two of them the lines are shorter than those of the third by about one third part, or almost half: and of the other nine poems, the stanzas only of which are alphabetical, that three consist of the longer lines, and the six others of the shorter.’

From these examples, which are not only curious, but of real use in the present enquiry, Dr. Lowth proceeds to draw

some conclusions, that plainly follow from the premises, and must be admitted in regard to the alphabetical poems themselves; which also may, by analogy, be applied, with great probability, to other poems, where the lines and stanzas are not so determined by initial letters; and yet which appear in other respects to be of the same kind.

In the first place, continues he, we may safely conclude, that the poems perfectly alphabetical consist of verses properly so called; of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere prose, in which numbers and harmony are totally disregarded, shall be laid out according to a scale of division, which carries with it such evident marks of study and labour, of art in the contrivance, and exactness in the execution. And I presume it will be easily granted in regard to the other poems, which are divided into stanzas by the initial letters, which stanzas are subdivided by the pauses of the sentence into a certain number of lines easily distinguished one from another, most commonly the same number of lines to a stanza in the same poem; that these are of the same kind of composition with the former, and that they equally consist of verses. And in general, in regard to the rest of the poems of the Hebrews, bearing evidently the same marks and characteristics of composition with the alphabetical poems in other respects, and falling into regular lines, often into regular stanzas, according to the pauses of the sentences; which stanzas and lines have a certain parity or proportion to one another; that these likewise consist of verse; of verse distinguished from prose, not only by the style, the figures, the diction; by a loftiness of thought, and richness of imagery; but by being divided into lines, and sometimes into systems of lines; which lines, having an apparent equality, similitude, or proportion, one to another, were in some sort measured by the ear, and regulated according to some general laws of metre, rhythm, harmony, or cadence.

Further, we may conclude from the example of the perfectly alphabetical poems, that whatever it might be that constituted Hebrew verse, it certainly did not consist in rhyme, or similar and correspondent sounds at the ends of the verses: for as the ends of the verses in these poems are infallibly marked; and it plainly appears, that the final syllables of the correspondent verses, whether in distichs or triplets, are not similar in sound to one another; it is manifest, that rhymes, or similar endings, are not an essential part of Hebrew verses. The grammatical forms of the Hebrew language in the verbs, and pronouns, and the plurals of nouns, are so simple and uniform, and bear so great a share in the termination of words, that similar endings must sometimes happen, and cannot well be avoided; but so far from constituting an essential or principal part of the art of Hebrew versification, they seem to have been no object of attention and study, nor to have been industriously sought after as a favourite accessory ornament.

‘ That

* That the verses had something regular in their form and composition, seems probable from their apparent parity and uniformity, and the relation which they manifestly bear to the distribution of the sentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, these examples give us no light, nor afford us sufficient principles on which to build any theory, or to form any hypothesis. For harmony arises from the proportion, relation, and correspondence of different combined sounds; and verse from the arrangement of words, and the disposition of syllables, according to number, quantity, and accent; therefore the harmony and true modulation of verse depends upon a perfect pronunciation of the language, and a knowledge of the principles and rules of versification; and metre supposes an exact knowledge of the number and quantity of syllables, and, in some languages, of the accent. But the true pronunciation of Hebrew is lost: lost to a degree far beyond what can ever be the case of any European language preserved only in writing: for the Hebrew language, like most of the other Oriental languages, expressing only the consonants, and being destitute of its vowels, has lain now for two thousand years in a manner mute and incapable of utterance: the number of syllables is in a great many words uncertain; the quantity and accent wholly unknown.

From hence, and from some farther observations, our Author concludes, that to attempt to lay open the laws of Hebrew versification were vain; that the object of the pursuit lies beyond our reach; that it is not within the compass of human reason and invention. However, this much he is persuaded, 'we may be allowed to infer from the alphabetical poems; namely, that the Hebrew poems are written in verse, properly so called; that the harmony of the verses does not arise from rhyme, that is, from similar corresponding sounds terminating the verses; but from some sort of rhythm, probably from some sort of metre, the laws of which are now altogether unknown, and wholly undiscoverable: yet that there are evident marks of a certain correspondence of the verses with one another, and of a certain relation between the composition of the verses and the composition of the sentences; the formation of the former depending in some degree upon the distribution of the latter; so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other; which peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew Scriptures, which are written in verse, from those, which are written in prose.' The explication of this matter is a capital point, and, therefore, it engages our eminent Prelate's particular attention, as we shall have occasion to see in our next Number.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

A R T. I.

Éloge de M. Rousseau de Genève.—The Eulogy of Mr. Rousseau.

THOUGH we find, in this title, neither the name of the Author nor that of the Printer, nor yet that of the place where this piece was published, we see plainly, by the contents, that it comes from Paris, and that it is Mr. Palissot; who here appears again in the field of panegyric. But he comes in such a form, that we are tempted to consider him as a *snake in the grass*, who glides through flowers and infects them with his venom. To speak without a figure, we find an ill-disguised spirit of malignity fermenting through the whole of this publication. The Author tells us, that the memoirs of Mr. Rousseau's life, which have been composed by himself, and are soon to be published, render it unnecessary to make any inquiries into his private conduct and character; intimating, at the same time, that such inquiries might prove fruitless. He thinks, therefore, that it is by his writings only, that an estimate should be made of this extraordinary man: and, of consequence, this is the method he follows in the pretended eulogy now before us. But how does he proceed? He begins by laying before his readers the contradictory passages, that are to be found in *Rousseau's* writings; on the subject of religion, in order, as we fear, to prepossess our minds with impressions of the levity and precipitation of a man, whose ardent feelings and flaming fancy made him more capable of painting *real* or *seeming* contrasts, than of finding out the method, which wise reflection might suggest, of reconciling them.—However, as an eulogy requires some kind of praise of the person who is its subject, Mr. PALISSOT endeavours to make us think that he does justice to the memory of the citizen of Geneva. He, however, scarcely allows the faint praise he bestows, time to make an impression on the mind, before he effaces it with keen censure. He applauds the sublime and masterly touches with which *Rousseau's* pencil drew the character of the founder of the Christian religion;—but he laments (good man!) in the following page some expressions relative to Christ, which shew that the noble painter was infested with the Socinian heresy.—He celebrates *Jean Jacques* as a model of French eloquence, and then regales us with a whole page of his barbarisms. But his favourite object (and that which he seems to have had principally in view in composing this eulogy) is to censure the contradictory conduct of Rousseau with respect to Voltaire: and here, no doubt, the former is reprehensible, and may be justly charged with inconstancy and caprice.

The

The Public have always perceived something excentric and extravagant in the citizen of Geneva, and could not but discern those offensive effusions of pride and self-applause which he was perpetually throwing out, without any kind of disguise, in his writings and conduct:—but the same Public beheld, with no small degree of toleration and indulgence, those failings, which were compensated by the most splendid marks of integrity, sentiment, and genius. They considered (at least the most judicious part of the public considered) Rousseau as an *honest man*, who loved himself prodigiously because he thought himself *such*; and who, perhaps, exaggerated his *virtue* because it was *his*,—whose judgment and reflecting powers suffered by an irregular quantity and motion of those animal spirits, which are supposed to connect the two substances, but whose heart was made to feel the *great*, the *good*, the *beautiful*, and the *affecting*, and whose vivid fancy gave them such forms as made others feel them also. These qualities to such, as in their estimations of human characters, weigh virtues and infirmities with an equitable balance, have procured indulgence to *Jean Jacques*, and our Author does not seem to behold this indulgence with much complaisance.—He seems somewhat vexed, as well as astonished, that the absurdities and inconsistency that were always chequering the conduct and character of Rousseau, and that would have covered (says he) any other man with lasting ridicule, were scarcely perceived by the Public, and were in no wise prejudicial to his fame: which, perhaps, is saying too much, for Rousseau passes in the esteem of many as an example of what Pope says:

Great wits to madness nearly are allied.——

He was too much the sport of an ungoverned imagination and tumultuous passions, to be an object of calm respect, or to excite any sentiments of admiration that were not mixed (we mean in judicious minds) with a feeling that expressed some such proposition as this, *'tis a pity that such a man should be so extravagant!* One of Mr. Palissot's great vexations is, that the Public pardoned in *Rousseau* many things that it would not have pardoned in *Voltaire*.—However that may be, with respect to the fact, the reason alleged for it by our Eulogist is false; it is also injurious to the Public, and does not give a very high idea of the liberality of Mr. PALISSOT's sentiments, for the reason comes to this,—that *Voltaire* was a rich old fellow; and *Rousseau* a poor devil; and that the former of consequence excited envy, and the other compassion. We believe the indulgence of the Public towards *Rousseau* was owing to considerations of a very different kind:—individuals may envy each other, but the Public envies no man; because no man can, properly speaking, be the rival of the Public.—The Public, erroneous as its judgments may often be, loves integrity and

virtue,

virtue, and we believe, that, if it be true that *Voltaire* has met with less indulgence from the Public than *Rousseau*, this must be owing to the different judgment which the Public has formed of the moral characters of these two celebrated men.

Mr. PALISSOT observes that Mr. Rousseau having described and felt the *fiery intoxication* of love in all its ardour, obtained, on this account, more especially from the *female sex*, a degree of admiration that bordered upon enthusiasm, and that *this sex*, from the dominion they exercise over the opinions of the *other* (in France, perhaps), may have contributed to put Rousseau's reputation on a footing of *rivalry* with that of M. de Voltaire. Such rivalry, indeed, appears to our Author as the greatest exaggeration of Rousseau's merit that can be conceived; and the whole observation appears to us silly and far-fetched. No man of a sound judgment ever considered Rousseau and Voltaire as in the class of rivalry:—they resembled each other as little as *Democritus* and *Heraclitus*; they had not, either in their characters or geniuses, those points of similarity that lay the foundations of a comparison. We would wish to see these two originals drawn by an able painter,—not by the profligate pencil of a LINGUET, to whom truth and falsehood, vice and virtue are indifferent only as they answer his purposes, and who pronounced the same sentence of *impotent* condemnation on Rousseau's *Emilius*, and the nonsensical and impious book called the *System of Nature* *.

At the end of this Eulogy we find several passages of letters and other literary quotations which Mr. Palissot has collected to shew the irregular motions of poor Rousseau's *perturbed spirit*.—All these are designed by PALISSOT as an attack upon his moral character, or at least, they are intended to shew that his character was a kind of problem. Our Author thinks that the solution of the problem will be found in the *Memoirs of his own Life*, written by this singular man, which are expected with impatience, and which, perhaps, the *philosophical sect* (treated without ceremony in this Work) will have credit enough to withhold from the eye of the Public. Mr. PALISSOT has found means of coming at some of the paragraphs that serve as an introduction to these *Memoirs*. These paragraphs are, indeed, both extraordinary and extravagant. However, as he pledges his honour and good faith for their authenticity, we shall communicate them here to our Readers; they are perfectly in-

* See the *Annales Politiques* of that eloquent perverter of truth and justice, who seizes every occasion (be it natural or unnatural) of flattering the French monks and clergy, whom he is known to abuse the philosophy whom he is known secretly to esteem, and at times, in politics, all kinds of colours, however contradictory.

Rousseau's manner; they carry an internal evidence of authenticity, and are as follows:

"I form an undertaking, which is without example, and in the execution of which I shall have no imitators.—I shall hold up to view a man in *all the truth of nature*—and that man is—*myself*.

"I, alone, know what passes in my heart: and I know mankind:—I am not like any man whom I have seen, and I even believe that I am not like any man that exists: I mean not by this to say, that I am better or worse than others: I am different from all.—I shall not determine whether nature did well or ill when she broke the mould in which she cast me: of this the Reader can only judge when he has read these *Mémoires*.—Let the last trumpet sound when it will—I will approach, with this book in my hand, to the tribunal of the Supreme Judge.—I will say boldly—Here are the records of what *I have done*, of what *I have thought*, of what *I am*.—I have declared my virtues and my vices with the same openness—I have concealed nothing—disguised nothing—palliated nothing.—I have shewn myself guilty and vile, when I was really such: I have disclosed the inward retirements of my heart, as they lie open to *thee*, O Eternal Being!—Gather together around me the innumerable multitude of my fellow-creatures—let them hear my confession—let them blush for my unworthiness—let them bewail all the variety of my wretchedness—but—let each, in his turn, lay open his heart before thy throne,—and then, let any dare to say to THEE,—*I was better than that man*."

Mr. PALISSOT hints some sinister conclusions from this very odd passage. As for us, we think, that Mr. Rousseau ran no risk, on the part of men, from this pompous challenge: for none, but the proud Pharisee in the parable, would come forward and say to the Supreme Judge, *I was better than that man*; but we believe many, that were really better than him, will appear at that great day of trial, yet without boasting of their superiority. The best of men are the most modest in their pretensions, and are too sensible of their infirmities to make any comparisons, but such as tend to increase their humility.

We have now done with Mr. PALISSOT's ambiguous Eulogy; and we imagine it will not be disagreeable to our Readers to find here an account of the last moments of Rousseau, and of some of the marks of generosity and friendship which his noble benefactor, the Marquis of Girardin, has shewn to his memory. We have taken this account from a paper, of which the Author is universally believed to be very well informed; nay, we are assured that he had his information concerning the manner and circumstances of Mr. Rousseau's death from the mouth of his widow.

Towards

Towards the end of May, in compliance with the earnest requests of the Marquis de Girardin and his lady, Mr. Rousseau took up his residence at Ermenonville, the estate of that nobleman. Here he dwelt with his wife in a neat little house, at a small distance from the castle, separated from it by a tuft of trees, and adjoining to a wood, where he walked every day, and gathered plants for his *Herbal*. The Marquis was, by his taste and character, just the man, that Rousseau wanted for a friend and companion: he was a zealous admirer of the philosophy of this singular genius, loved a solitary life, and indulged the citizen of Geneva in his passion for liberty and independence; the Marchioness was of the same turn. Accordingly, Rousseau visited them frequently: he was always of their musical parties, and was so pleased with one of their children, who was about ten years old, that he voluntarily took a share in his education; but his sudden death blasted this project,—and the circumstances of the departure of this extraordinary man were as follows:

“Mr. Rousseau rose in perfect health, to all appearance, on Thursday morning at five o'clock (his usual hour in summer), and walked with his young pupil. About seven he returned to his house alone, and asked his wife if breakfast was ready? Finding it was not, he told her he would go for some moments into the wood, and desired her to call him when breakfast was on the table. He was accordingly called, returned home, drank a dish of coffee, went out again and came back a few minutes after. About eight, his wife went down stairs to pay the account of a Smith, but scarcely had she been a moment below, when she heard Mr. Rousseau complain. She returned immediately and found him sitting on a chair, with a ghastly countenance, his head reclining on his hand, and his elbow sustained by a desk. What is the matter, my dear friend, *said she*, are you indisposed? I feel, answered he, a painful anxiety, and the keen pains of a cholic. Upon this Mrs. Rousseau left the room, as if she intended to look for something; and sent to the castle an account of her husband's illness. The Marchioness, on this alarming news, ran with the utmost expedition to the cottage of the philosopher, and that she might not alarm him, she said she came to enquire whether the music that had been performed during the night in the open air before the castle, had not disturbed him and Mrs. Rousseau.—The philosopher replied, with the utmost tranquillity of tone and aspect, *Madam, I know very well that it is not any thing relative to music that brings you here:—I am very sensible of your goodness:—but I am much out of order, and I beg it as a favour that you will leave me alone with my wife, to whom I have a great many things to say at this instant.* Madame de Girardin immediately withdrew. Upon this Mr. Rousseau desired his wife to shut the door, to lock it on the inside, and

to come and sit by him. I shall do so, my dear friend, *said she*; I am now sitting beside you—how do you find yourself?

“*Rousseau.* I grow worse—I feel a chilly cold—a shivering over my whole body—give me your hands and see if you can warm me—Ah!—that gentle warmth is pleasing—but the pains of the colic return—they are very keen.

“*Mrs. Rousseau.* Do not you think, my dear friend, that it would be proper to take some remedy to remove these pains?

“*Rousseau.* My dear—be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of that field—how beautiful it is! how pure the air! how serene the sky!—What grandeur and magnificence in the aspect of nature!

“*Mrs. Rousseau.* But my good friend, why do these objects affect you so particularly at present?

“*Rousseau.* My dear—It was always my earnest desire that it would please God to take me out of the world before you—my prayer has been heard—and my wish will soon have its accomplishment.—Look at that Sun, whose smiling aspect seems to call me hence!—There is my God—God himself—who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy, at last, that eternal and unalterable tranquility, which I have so long and so ardently panted after.—My dear spouse—do not weep—you have always desired to see me happy, I am now going to be truly so!—Do not leave me: I will have none but you to remain with me—you, alone, shall close my eyes.

“*Mrs. Rousseau.* My dear—my good friend—banish those apprehensions—and let me give you something—I hope that this indisposition will not be of a long continuance!

“*Rousseau.* I feel in my breast something like sharp pins, which occasion violent pains—My dear—if I have ever given you any uneasiness and trouble, or exposed you, by our conjugal union, to misfortunes, which you would otherwise have avoided, I hope you will forgive me.

“*Mrs. Rousseau.* Alas! my dear friend, it is rather my duty to ask your pardon for any uneasy moments you may have suffered on my account, or through my means.

“*Rousseau.* Ah! my dear, how happy a thing is it to die, when one has no reason for remorse or self-reproach!—*Eternal Being! the soul that I am now going to give thee back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!*—My dear—I have found in the Marquis of Girardin and his lady, the marks of even parental tenderness and affection:—tell them that I revere their virtues, and that I thank them, with my dying breath, for all the proofs I have received of their goodness and friendship:—I desire

first that you may have my body opened immediately after my death, and that you will order an exact account to be drawn up of the state of its various parts:—Tell Monsieur and Madame de Girardin, that I hope they will allow me to be buried in their gardens, in any part of them that they may think proper.

“*Mrs. Rousseau.* How you afflict me—my dear friend! I intreat you, by the tender attachment you have always professed for me, to take something.

“*Rousseau.* I shall—since you desire it—Ah! I feel in my head a strange motion!—a blow which—I am tormented with pains—Being of Beings! God! (*here he remained for a considerable time with his eyes raised to heaven*) My dear spouse! let me embrace you!—help me to walk a little.”

Here his extreme weakness prevented his walking without help, and Mrs. Rousseau being unable to support him, he fell gently on the floor, where, after having remained for some time motionless, he sent forth a deep sigh and expired.

Four and twenty hours after his decease his body was opened, in presence of a competent number of witnesses, and an inquest being held by the proper officers, the surgeons declared upon oath, that all the parts of the body were sound, and that a ferous apoplexy, of which palpable marks appeared in the brain, was the cause of his death.

The Marquis de Girardin ordered the body to be embalmed; after which it was laid in a coffin of oak, lined with lead, and was buried in the *Isle of Poplars*, which is now called *Elysium*. The spot is charming, and looks like an enchanted region: It is of an oval form, fifty feet in length and thirty-five in breadth. The water which surrounds it, flows in a silent stream, and the winds seem unwilling to ruffle its surface or to augment its motion, which is almost imperceptible. The small lake that is formed by this gentle current, is surrounded by hillocks, which separate it from the other parts of nature, and shed on this retreat a mysterious kind of silence, that diffuses through the mind of the spectator, a melancholy propensity of the humane kind. These hillocks are covered with trees, and are terminated at the margin of the lake, by solitary paths, which are now and will be long frequented by sentimental visitors, casting a pensive look towards *Elysium*.

This seat of Ermenonville, has been more or less described (though without being named) in the last article of our *Appendix* for July 1778, in which we gave a particular account of an elegant Treatise composed by its proprietor. It belonged formerly to the famous Gabrielle d'Etrées, whose charms the love of Henry IV. has rendered immortal; and is about four leagues distant from Chantilly. The Marquis, whose exquisite taste has
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so happily improved this noble seat, had consecrated the wild parts of it to Rousseau, even before he became personally acquainted with that singular man. Among other objects of curiosity to be seen in this seat, there is on a rising ground, a temple dedicated to philosophy, which is not yet entirely finished. The interior of this edifice is adorned with five columns; on the first

are inscribed the words, *Newton,* *Montesquieu,*
Lucem, *Justitiam,*
Penn, *Voltaire,*
 the third _____ on the fourth, _____ on the fifth,
Humanitatem, *Ridiculum,*
Rousseau,

If the philosophers should think Voltaire too hardly
Naturam.

dealt with in these inscriptions, it may be observed in justification of M. Girardin (or at least as an alleviation of his fault) that how various soever the literary talents of M. de Voltaire may have been, yet the distinctive and predominant lines of his genius, and even of his character, were wit and pleasantry. It is beyond all doubt, that for one movement of admiration that he excited by his graver talents, he has excited one hundred fits of laughter (or smiles thereunto approaching) by his merry ones. Even his most serious philosophical discussions were tinged with drollery, and an habitual grin was always lurking under the most solemn modification of his countenance.

When Mr. Rousseau was called to inhabit a mansion invisible to us, the Marquis de Girardin was building for him a neat dwelling at Ermenonville, remarkable for its elegant simplicity and the beauty of its situation: his present occupation is the erection of a sepulchral monument to cover the remains of his departed friend, in the Isle of Poplars. This mausoleum is to be constructed of white marble, with the bust of the deceased by *Houdon*; and its decorations are to be in the best taste. One of its sides will exhibit two doves for *Eloisa*;—another, a mother suckling her child for *Emilius*;—a third, children sacrificing on the altar of nature;—and the fourth, a Lyre, with other symbols of poetry and music. The inscription which is intended for this monument is long; it contains a pompous encomium on the genius, sentiments, and moral character of Mr. Rousseau, and concludes with the following paragraph, which we think remarkable: “*He was deeply affected with the sublimity of religion; the majesty of the gospel sent a solemn voice to his heart: he embraced with ardor the hopes it administers: he relished with a lively taste the pleasures it yields to his last breath, and his pure and virtuous soul took its flight, with confidence and joy, to the bosom of his God.*”

G E R.

GERMANY and the NORTH.

II. *Eloge de Voltaire*, &c. i. e. *The Eulogy of Voltaire read to the Royal Academy of Sciences and Belles Lettres at Berlin, at an EXTRAORDINARY MEETING appointed for THAT PURPOSE the 26th of November, 1778.* Berlin. 8vo.—In the usual course of things it is the poet who crowns the hero, but in the piece before us we find this order reversed, and see the hero twining a garland round the temples of the poet. We have also, here, another singularity, viz. the mind of a Monarch, amidst the infirmities of unstable health, and the fatigues and cares of a campaign (which may be termed a military game at chefs played by 200,000 men on each side) so tranquil as to enable him to employ his leisure moments, in composing the Eulogy of a Man of Letters. It is a great acquisition to have a mind thus at ease, nor is it disagreeable to shew it in this aspect; and, if we were Austrians in the Emperor's army, we should be less daunted at the march of a Prussian detachment, than at a sight of this Eulogy of Voltaire. Be that as it will, this Eulogy discovers in the Royal Author, a lover of letters, a protector of genius, and as good an orator as a King ought to be. We say *as a King ought to be*, for we think that what Ovid said of *Majesty* and *Love* (that they do not suit each other *), is much more applicable to *Majesty* and *Oratory*. Any thing that favours of effort and study, such as pompous imagery and high-sounding periods, is incompatible with Royal dignity, which is always supposed to operate with ease. What therefore a French overweening critic would call *flat* and *heavy* in many of the periods, and, in some whole pages of this Royal production, we rather chuse to call *majestic*. There is, however, a *kind* of oratory in the tone of invective, which *our* Author (if we may speak thus familiarly) employs against the clergy, for their opposing a man who wanted to overturn the religion established in his Majesty's dominions, and in many other kingdoms, and to send all its ministers—the Lord knows where. This circumstance of the clergy has given the King's eloquence an uncommon degree of energy in several passages: *facit indignatio versus*. But there is another circumstance attending this Eulogy, which redounds much to the honour of the Royal Author, and that is, the *disinterested generosity* of the praises he bestows on the character and memory of Voltaire; for we are assured, upon the very best information, that his Majesty's encomiums on this famous poet could not possibly be the effect of gratitude, but resembles more the exer-

* Non bene conveniunt nec in una sede morantur
Majestas et amor.—

cise of one of the most difficult Christian virtues, even *the loving them that do not love us*.—God Save the King!

N. B. *A translation of this ELOGE in English is published: See our last Month's Review.*

III. *Versuch einer Geschichte Carls des Grossen, &c. i. e. An Essay on the Life and History of Charlemagne.* 8vo. Leipzig. The early Writers of the life and exploits of this great Prince have disfigured their relations by a multitude of dubious facts, ridiculous stories, and disgusting oblations of adulatory incense. All this indeed might naturally be expected from these historians, who were almost all Monks (the only scholars of those times), fattened by the liberalities of their Sovereign, whom they accordingly represented as the most illustrious Saint of the Kalendar, and the greatest man of the age. Time has discovered truth, and truth has appealed from their decisions; and the Monarch in question, though superior perhaps to all the Princes of his time in valour and knowledge, stands justly charged with the most flagrant acts of iniquitous usurpation, ingratitude, and persecution. Charlemagne was certainly one of the most barbarous and bloody conquerors, that the records of history, at least modern history, exhibit to our view, and he seems to have been almost always under the empire of the most turbulent and tumultuous passions. The Author of this *Essay* has drawn his portrait, if we are not much mistaken, in truer colours than any preceding historian: he examines facts with a scrupulous attention; he has estimated without prejudice, the exploits and actions of this famous Prince, and has made the most judicious reflections on the political revolutions that happened in his reign, and which were directly or indirectly the effects of his activity and counsels. The *Introduction*, or Preliminary Discourse, prefixed to this work, contains a great number of new and judicious remarks on the ancient history of the Franks, and combats with great strength and plausibility of argument, the account given of them by Dr. Robertson, who represents them as a savage and barbarous people. He gives also an interesting account of the education of Charlemagne, in which he discovers the causes of two propensities that appeared early in this Prince, and adhered to him in the whole course of his life: the first was an enthusiastic zeal for the interests of the church, which, nevertheless, he had the art of reconciling with his ambitious views, and the second was his determined and habitual taste for show, pomp, and magnificence. His wars with the Saxons, his campaigns in Lombardy, and many other important transactions of his reign, are judiciously discussed by our ingenious Author, who likewise refutes the opinion of the Abbé De Mably, that Charlemagne had totally changed the political constitution of the Franks, and had

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granted to the *Tiers-etat* the privilege of a seat in the Imperial Diets.

IV. D. HENR. FRID. DELIUS, *Adversaria Argumenti Physico-Medici. i. e. Miscellanies relative to Medical Science and Controversy.* By M. DELIUS, Counsellor to the Court of Brandenburg, and Primarius Professor of Physic. 4to. Erlang. 1778. This learned man, whose medical erudition is well known, and whose dietetic maxims must give pleasure and comfort to all his patients who are of a convivial turn, has mingled in this Volume, with his own labours, several Academical Dissertations. These contain a variety of excellent observations on the History and Theory of Physic,—Philosophical, Chymical, Anatomical, and Physiological researches and discussions relative to Diet, the Practice of Physic, and the *Materia Medica*.

V. *Historische Nachricht von dem ersten Anfange der Evangelisch-Reformirten Kirche in Brandenburg and Preussen, &c. i. e. A History of the first Commencement of the Reformed or Calvinistical Church in Brandenburg and Prussia, under the reign of the Elector Sigismund, by Mr. HERING, Pastor of the Reformed Church at Breslaw.* 8vo. Halle. 1778. The causes, beginnings, progress and present state of the reformed churches in Brandenburg and Prussia are circumstantially related, and accurately represented in this learned work. The Author has drawn his materials, not only from writers of the first credit, but also from several valuable manuscripts. The Reader will find in this history, many facts little known, with an ample account of the learned men who were concerned in the transactions here related. M. HERING has subjoined to this history the three *Confessions of Faith*, which contain the fundamental doctrine of the reformed churches of Brandenburg, viz. the *Confession of Faith* of the elector John Sigismund,—the *Confession of Leipsick*, which shews the particular points on which the Lutherans and reformed (i. e. the Calvinists) are divided, and those on which they are agreed,—and the *Declaration of Thoren*, made in the year 1645, together with certain edicts, which fix the measure of indulgence and toleration, to be exercised by the two communions towards each other.

VI. *Sammlung Russischer Geschichte, &c. i. e. Memoirs relative to the History of Russia, collected by M. MÜLLER, Counsellor at Moscow, and digested into a better order than they were in the first Edition.* 8vo. Offenbach-on-Mein. 1778. The first edition of these Memoirs was printed at Petersburg; and the splendour of the press-work drew it out to ten volumes; it was also defective in the arrangement of the materials, which, by being published successively, at distant intervals, were dispersed, and thrown out of their natural order. In this second edition the

the number of volumes is reduced from ten to four, and their contents are digested into a better order. The first volume contains all the memoirs that relate to Livonia, the second those which treat of Russia, properly so called—and in the third and fourth, we have the journal of Soimonow's navigation on the Caspian sea, with every thing which relates to the history of Siberia.

VII. *Beiträge zur Kriegskunst und Geschichte des Krieges, &c.* i. e. *Memoirs concerning the Art of War, designed also as an Historical Account of the War, which commenced in the year 1756; and ended in 1763, accompanied with Plans and Maps.* By M. DE TIELKE, Captain of Artillery in the service of the Elector of Saxony. 4to. Freyberg. 1778. This work is much applauded, and if the judgment and impartiality of the Author are such as they are generally represented, it must be, in reality a valuable present to the sons and schools of Bellona. It consists of three volumes, in which more especially the Austrian and Prussian manœuvres, during that remarkable war mentioned in the title, are related and examined; his journal of the campaign of the year 1761, in Silesia (in which the king of Prussia displayed such illustrious instances of generalship, in preventing for a time the junction of the Russian and Austrian armies, and in rendering it useless, when he could prevent it no longer), is singularly interesting, and was composed (as the Author himself informs us) from two Imperial and three Prussian journals.

VIII. *Analytische Dioptrik, &c.* i. e. *Analytical Dioptrics.* By GEORGE SIMON KLÜGEL, Professor of Mathematics at Helmstadt. 8vo. Leipzig. 1778. This Author follows excellent guides, and he follows them with intelligence and judgment. His work consists of two Parts. In the first he treats of the simple refraction of the rays of light, which pass through one or more glasses; also of their aberrations, and the theory of telescopes. In the second, M. KLÜGEL applies his principles to all sorts of optical and dioptrical instruments. In the whole of his work we see a truly philosophical spirit.

IX. *Versuch einiger practischen Anmerkungen über die Muskeln, &c.* i. e. *An Essay, containing some practical Remarks concerning the Muscles, by which various disorders and seeming accidental ailments are explained, as to their rise and principle.* By JA. FR. ISENFLAMM. M. D. 8vo. Erlang. 1778. After having laid down the preliminary notions, relative to the muscles, to their constituent parts and properties, and shewn how they contribute to the beauty and proportion of the human body, and to the facility, vivacity, variety and vigour of its motions, this Author enquires into the defects and indispositions, which may intercept the action and effect of the muscles, not only in their

principal object, but also with respect to several other bodily functions.

F R A N C E.

X. *De la Transplantation, de la Naturalization et du Perfectionnement des Vegetaux*: i. e. *Concerning the Method of transplanting, naturalizing and perfecting Vegetables*, by the Baron de Tscuddy. 8vo. Paris. (under the title of London) 1778. The Author shews, in this little work, how trees, shrubs and plants may be accommodated to different climates, and considers the various soils and methods of culture, that are necessary to render their transplantation successful. The object of this work is of great importance: the views it contains are all interesting, and many of them new: the knowledge of agriculture and rural improvement which it discovers, is very considerable, and we think it worthy of the attention of those fortunate mortals, who live in the country,—who contemplate and converse with nature, and are sensible of the serene pleasure and the inestimable advantages that arise from such a situation.

XI. *Dictionnaire Universel des Sciences, Morale, Economique, &c.* i. e. *An Universal Dictionary of Moral, Oeconomical, Political and Philosophical Science: or the Library of the Man and the Citizen*. Vols. II. and III. 4to. Paris, &c. We gave a general sketch of the plan of this vast work*, when the first volume made its appearance. The two volumes, here announced, do not seem unworthy of the reputation, which the first gave to the arduous undertaking.*

XII. *Journal de la Navigation d'une Escadre Francoise partie du Port de Dunkirke aux ordres du Capitaine Thurot, &c.* i. e. *A Journal of a French Squadron, which set sail from the Harbour of Dunkirk, under the Command of Captain Thurot, the 15th of October 1759, with several Detachments of the French and Swiss Guards, &c.* 12s.—Paris. 1778. Gives an account of the expedition of Thurot. It appears to be accurate;—it is circumstantial, and would be more entertaining, were it not unconscionably loaded with a multitude of technical terms, which are of no consequence to the narration. It appears, by this journal, that Thurot had no sort of title to the character of an eminent sea commander; that he was only a rash and hot-headed adventurer; that France obtained no benefit from any of his undertakings; and that nothing could be worse concerted, conducted, and executed, than the last expedition, in which he perished. He was a native of France, and not of Ireland, as some have alleged.

XIII. *L'Autorité des Livres de Moïse, établie et défendue contre les Incrédules*: i. e. *The Authority of the Books of Moses ascertained*

* See the Review for November 1777, p. 398.

and defended against Unbelievers. By the Abbé du VOISIN, Doctor and Professor in the Sorbonne. 8vo. Paris. 1778. The design of this learned and judicious performance is to prove these three important points, that Moses was the author of the Pentateuch, that he was a faithful historian, and that he was a legislator clothed with divine authority, and assisted by divine inspiration. There are several curious discussions in this work. Among others, the objection raised against the books of Moses from the three systems of chronology in the Hebrew and Samaritan texts and septuagint version, which seem to jar so considerably, is answered in a masterly manner, and the difficulties are removed with uncommon sagacity and erudition.

XIV. *Dissertation Medico-Pratique sur l'usage de Rafraichissans et des Echauffans dans les Fieures exanthematiques: i. e. A Medico-Practical Dissertation concerning the Use of cooling and heating Medicines in eruptive Fevers.* By M. CARRERE, Royal Professor of Physic, &c. 8vo. Paris and Amsterdam. 1778. The disputes that have long subsisted between the sons of Hippocrates, concerning the use of the cold method and the hot method in eruptive fevers, and more especially in the small-pox, are well known. The end of this very judicious dissertation is to prove, that the medical practitioner ought not to be systematically confined to either method, in the cure of these disorders, but, that according to the nature of the disease and the constitution of the patient, he should vary his prescriptions, use sometimes cooling and sometimes heating medicines, and in many cases abtain from both. Our Author minutely considers all these cases and circumstances, and the medical student may acquire much useful, practical knowledge, by the perusal of this little work. M. CARRERE is a friend to cooling medicines, whose immediate and direct operation he explains in a new and interesting manner, as diminishing the agitation, effervescence, and fermentation of the fluids, restraining their progressive motion, and modifying the development and action of the igneous molecules. His application of this doctrine to the small pox is curious. He thinks, that, by preventing the assimilation of the *variolous matter* with the humours of the patient, the former may be dissipated by perspiration, and thus the eruption be rendered useless in that disorder, and he concludes decisively, that there may be a real small pox, without eruption.—He will receive, no doubt, for this the thanks of Inoculators.

XV. The Abbé SAURI's teeming pen (we don't say brain, because this is less necessary than the pen in *compilations*), has brought forth a Supplement to his Course of Natural Philosophy, and his Natural History of the Globe, which forms the fifth part of his *Opuscula*, and is intitled, *Precis d' Histoire Naturelle, extrait des meilleurs Auteurs François et étrangers, &c.* i. e. A

Summary of Natural History, extracted from the best French and foreign Authors, being the Sequel and Supplement to the Course of Natural Philosophy, &c. Vols. I. II. III. 8vo. Paris. 1778. These three volumes contain the natural history of insects, aquatic animals, reptiles and birds. At the head of the first volume we have a *Preliminary Discourse*, well composed, in which the Author considers the general nature of animals, the diversity of their organization, and the wisdom of that law, instinct, and arrangement, by which they are excited to prey upon each other; that the excessive multiplication of certain classes may be thus prevented. The work itself is well compiled, and contains instructive and entertaining details, descriptions, and discoveries of the wonders of the animal-creation. This is one of the best of the Abbé SAURI's performances.

XVI. Elementary Courses of Natural Philosophy have been greatly multiplied of late years. That which has lately been published by M. WANDELAINCOURT, President (or Prefect) of the Royal College of Verdun, has particular merit, on account of the simplicity and perspicuity with which it exhibits the principles of that useful science, and the recent discoveries that have been made in it by attentive observers of nature. It is printed at Verdun, under the following title: *Manuel des jeunes Physiciens, ou Nouvelle Physique Elementaire, contenant les Decouvertes les plus utiles et les plus curieuses des Physiciens modernes: i. e. The young Philosopher's Manual, or a New Elementary System of Natural Philosophy, containing the most useful and curious Discoveries of modern times.* 1778.

XVII. *Traité Elementaire de Mathematiques, à l'Usage des Elèves de l'Institution de la jeune Noblesse: i. e. An Elementary Treatise of Mathematics, for the Use of the Students in the College erected for the young Nobility.* By M. LEMOINE. Part I. containing *Arithmetic.* 8vo. Paris. 1778. This Author seems to possess, in a high degree, the very rare talent of reducing science to milk for babes,—by dealing it out in portions plainly dished up and suited to their appetites and capacities. We meet every day with profound adepts in erudition and science, who are absolutely incapable of instructing youth. They have kicked away the ladder by which they got above the clouds or into them; and cannot take a few steps downward to render themselves visible to the people below. M. LEMOINE's Arithmetic is level to the capacity of children of eight or nine years old; and we expect the same simplicity in the subsequent volumes of this useful work.

XVIII. *De La Musique en Italie: i. e. A Treatise concerning Italian Music,* by the Prince BELOSELSKI, Member of the Institute of Bologna. Paris. 1778. There are many ingenious and well imagined things in this Treatise; but in several
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of the decisions and remarks of the Author, we suspect there is more wit than judgment; we *think* them specious, and we *feel* that they are not true. His preference of the Italian music to the French, which latter he calls, with much reason, a *music* that is *null* and *without physognomy*, is just in every respect. His account of the eloquence of music, which consists in touching by melody, and not in surprising by the concurrence of instruments, is written with judgment and taste. His estimate of the eminent Italian composers such as *Porpora*, *Vinci*, *Corelli*, *Pergolesi*, is, in general, just, and it is expressed in such a spirited manner, and illustrated by such lively images and allusions, as discover a very agreeable enthusiasm, and an uncommon vivacity of imagination. We do not however think that he sufficiently laments the palpable decline of true taste in musical composition, so notorious in Italy. This decline, this corruption of true taste is become so universal, that the *conservatorios* of Venice are the only places which keep up the spirit of pristine melody, and genuine music; to which we may add a very, very small number of modern composers, if the accounts we have received from some *eminent* connoisseurs, who have been on the spot, may be depended upon. Prince BELOSELSKI acknowledges, indeed, the defects of the Italian music; which defects, he says, are covered with graces; but he has entered too deep into the spirit of musical faction, excited at Paris by those two famous rivals the German *Gluck*, and the Italian *Piccini*, and his attachment to the latter has, no doubt, more or less warped his judgment in favour of modern composers; for he be-praises several of them in extravagant terms. Upon the whole this is really an ingenious and elegant work; and it must excite speculation when we consider, that the Author is a Russian. It is sold by all the Booksellers of Paris, and among others by Solfatier at the sign of the Bear and Fiddle.

XIX. *Eloge Historique de Philippe Duc d'Orleans, Regent du Royaume: i. e. An Historical Panegyric on Philip Duke of Orleans.* 8vo. Amsterdam. i. e. Paris. 1778. This is one of those laborious efforts to wash the Ethiopian, or (if we may use another metaphor) to file the rugged body of historical truth in order to render it smooth and glossy. Our Author succeeds indeed very well in refuting the calumnies, and removing the suspicions, which the death of the Dauphin, his consort, and his eldest son, in so short a time, had excited against the Duke of Orleans: calumnies and suspicions, which the want of principle in this ambitious man, and his passion for Chymistry, nourished considerably. The event indeed shewed the falsehood of these calumnies; for when the Regent was at the helm, and saw only one tender stripling between him and the throne, he made no use of his power to remove this obstacle to his ambition. The

piece before us gives an interesting account of the education of the Regent, which was excellent, and of his taste for the sciences, which was uncommon and extensive. He applied himself with ardour and assiduity to mathematics, history, drawing, musical composition and chymistry. He had for the improvement of this last science, one of the richest and best constituted Laboratories that has ever been known. Hither he went every day, received instructions from the famous *Homborg*, made experiments under his direction relative to the vitrification of gold, with the great lens of *Tschirnaufs*, which is at present in the collection of the Academy of Sciences; and it is to the united labours of the illustrious disciple and his learned master, that the lovers of gems are indebted for a more expeditious and perfect manner of imitating them, than that which before their time had been employed in Italy. The Author follows this Prince through private and public life; the former was licentious and profligate, the latter exhibits many masterly strokes of political conduct. His military history is short. He fought under Luxembourg at Steinkerke, where he was wounded, and where also he ordered the wounded of the two armies to be treated with equal care, saying, that *after the battle there were no more enemies on the field*. The history of his Regency is written in a very interesting manner, and does honour to his administration, which was entirely directed to establish peace on a solid basis. For this purpose he observed a perfect neutrality amidst the Ecclesiastical feuds about the *Bull Unigenitus*, sent into exile *Le Tellier*, that perpetual fomenter of mischief; appointed the pacific *Fleury* to the place of Preceptor to the young King, renewed the treaties with the Swiss Cantons, and entered into an alliance with England and the United Provinces, which secured the tranquility of Europe.—In the midst of his political career, a deep-laid plot was formed against him by Cardinal *Alberoni*, with a view to transfer the Regency of France to the King of Spain. Many persons of the highest rank in France were concerned in this conspiracy; which was discovered by a lady of pleasure; was disconcerted by the dexterity and spirit of the Regent, and produced the downfall of *Alberoni*;—that gardener's son, who in the year 1718, aspired to be the minister of two great nations, endeavoured to excite a civil war in France, and attempted to change the constitution of England.—The famous system of finance projected by *Law*, and which was occasioned (says our Author) by the immense debts of *Lewis XIV.* who died a bankrupt for ninety millions sterling, expended to make his grandson King of Spain, is unfolded in this work with perspicuity and precision.

The Regent died at the age of 50, of an apoplexy. His character has been very differently described, and painted even in opposite colours, by different writers. The heaviest charge which

which this anonymous Panegyrist brings against his hero, is the advancement of Cardinal Dubois, who had been his tutor, and who owed his immense fortune to his disingenuous intrigues and his corrupt compliances with the passions of his pupil. This profligate Ecclesiastic, was at his death, Archbishop and Duke of Cambray, Superintendent General of the Post-office, possessor of six considerable Abbeys, and first Minister of State. We have nevertheless been told, on the best authority, that when the Duke of Orleans was informed of the sudden death of his favourite minister, he immediately cried out, *Voilà dont l'ame du B— au Diable!*

One of the most commendable qualities in the Duke of Orleans, was a certain generosity which elevates the mind above the impressions of vindictive hatred. He behaved with clemency towards the Author of the famous *Phillippiques* (La Grange), and being one day advised to avenge himself on a great personage whom he had in his power, he answered nobly— *I know that by one word I can get rid of a rival, and this hinders me from pronouncing it.* Our Author observes, that though enslaved to the pleasures of gallantry or rather voluptuousness, his attachment to women had no influence on his political conduct. One of his mistresses, availing herself of a tender moment, when the Regent was dissolved in ease and pleasure, to draw from him information about a matter of importance, the Prince took her by the hand and led her to the looking-glass, *Do you see, said he, that charming head? it is made for the embraces of love, and not for the secrets of the state.*

The arts, more especially, had essential obligations to this Prince. He handled the pencil himself with dexterity and grace; he delineated the figures which adorn the French edition of the Greek romance of *Daphnis and Chloë*, that were engraven by Audran, and published in 1718; and it is to him that the Public is indebted, in the first instance, for the collection of pictures in the *Palais Royal*, which is undoubtedly one of the noblest in Europe.

Upon the whole we find the tone and tenor of this Eulogy, modest, impartial, sensible, and agreeable, exempt from those attempts at eloquence, which wear such an aspect of froth and foam in the general run of French Panegyrics. We think the manner of this anonymous Author a model worthy to be followed in writing the lives of eminent men.

XX. *Voyage fait par Ordre du Roi, &c. i. 6. A Voyage made by the (French) King's Order, in the Years 1771 and 1772, in different Parts of Europe, Africa, and America, with a Design to ascertain the Usefulness of several Methods and Instruments contrived to determine the Latitude and Longitude, not only of the Ship's Course, but also of the Coasts, Islands, Rocks, and Shoals:*

As

As also Researches, designed to correct Hydrographical Charts. By Messrs. de VERDUN DE LA CRENNE, of the Academy of the Marine at Brest, DE BORDA, Member of the Royal Academy of Sciences, &c. and PINGRÉ, Chancellor of the University of Paris, Astronomical-Geographer of the Marine, &c. 2 Vols. 4to. Paris. 1778. *With Plates and Charts, accurately delineated and engraved by the most eminent Artists.* After several voyages undertaken with a view to examine the sea-clocks or Time-keepers of *Le Roy* and *Berthoud*, the late King of France, who had honoured these undertakings with his countenance and protection, issued an order, in 1771, for enlarging the sphere of these experiments, and taking into the plan of inquiry and investigation the whole of the important problem relative to the longitudes at sea. Accordingly, three eminent men, Messrs. DE VERDUN, DE BORDA, and PINGRÉ, were ordered on a new voyage to make trial not only of the marine clocks or time-keepers of the two celebrated artists above-mentioned, but also of all the instruments for the determination of the longitudes at sea, that were then known. Their commission also extended to all the possible methods of ascertaining and determining the latitudes, and to every object bearing any tendency to promote the progress of navigation. The Reader will find, in these two volumes, a circumstantial relation of all the observations made during the execution of this important commission. In navigating along the coasts of Europe, Africa, and America, these learned men were convinced of the accuracy and utility of the marine-clock of *Le Roy* and *Berthoud*, and also of other instruments, for the improvement of which they have proposed several new ideas, the result of careful observation and repeated experiments. They seem to have neglected no occasion of pointing out the true situation of places, seas, coasts, &c. and rectifying the sea-charts that are most in vogue. The Reader in perusing their observations will be surprized to find that the places which are the most frequented, are not always the best known, and among the many mistakes which our Authors have rectified, those relating to the island of Martinico are really singular. The astronomical and mathematical disquisitions, which make an essential part of this work, are intermixed with curious descriptions of the most celebrated places, and with several inquiries and details relative to natural history. The description of the Canary Islands, and more especially of the Peak of Teneriffe, is curious and circumstantial: our Authors observe, that the liquors carried to the top of this famous Peak become warm,—that the water drawn in the *Cave of Snow*, about the middle of the mountain, which is excessively cold, almost boils when brought up to its summit,—that on this summit spirituous liquors lose all their strength, the malmsey of Teneriffe

all its taste, and that white-wine assumes a colour, and sours: that the air is so impregnated with sulphur, as to leave no other than a sulphureous taste in the mouth, nor any other odour in respiration;—that the skin of the face opens and swells, and the lips are covered with bladders.

MONTHLY CATALOGUE,

For FEBRUARY, 1779.

POLITICAL.

Art. 10. *A Vindication of the Lords of the Admiralty*, on their Conduct towards Admiral Keppel: In Answer to a late Address. By a Gentleman of the INNER TEMPLE. 8vo. 1s. Bowen. 1779.

THE Address to which this pamphlet is an answer, appeared in our last Month's Review: See *Catalogue*, Art. 1.

The Author's aim is to prove, that the Lords of the Admiralty could not, consistently with the declared justice of the laws of England, have refused to admit the charge of Sir Hugh Palliser against Admiral Keppel; in consequence of which they *legally, justly, and prudently*, ordered an immediate trial of the latter by a court martial. This vindicator of the Admiralty-board, reasons with coolness and judgment on the subject; and in our opinion, has completely overturned the objections made by the *addresser*; who, however, was not to be considered as a contemptible antagonist.

Art. 11. *Altercation*; being the Substance of a Debate which took place in ——— on a Motion to censure the Pamphlet of *Anticipation*. 8vo. 1s. Whieldon.

See below.

Art. 12. *Deliberation*, or the Substance of what may be spoken in the ——— of ———, in the Course of this Month. 8vo. 6d. Browne.

Successful, original, writers, are always followed by servile imitators. The very ingenious Author of *Anticipation* could not fail of being honoured by attendants of this class.

Art. 13. *Recantation*; or a Second Letter to the Worshipful the Dean of Guild, and the Merchants and Manufacturers of the City of Glasgow: being a complete refutation of every thing that has been advanced, or can hereafter be offered, in Favour of the *Irish Bills*, &c. 8vo. 1s. Fielding and Walker. 1779.

Ironical and witty. The Author's first letter* was pleasant, though on a very serious subject; and he still keeps up his humour—*still laughs*, though we fear, with little prospect of *winning*.

Art. 14. *A Speech on some Political Topics*, the Substance of which was intended to have been delivered in the House of Commons, on Monday the 14th of December 1778. When the Estimates of the Army were agreed to in the Committee of Supply. 8vo. 1s. 6d. Cadell. 1779.

The substance of the following speech (the Author † tells his Readers in the previous Advertisement) was partly conceived before,

* See Review for May 1778, p. 391.

† Henry Goodricke, Esq. as we learn from the advertisements of this pamphlet in the public papers,

and partly during the debate to which it refers. 'Some circumstances,' it is added, 'prevented its being delivered at the time. Immediately on coming home from the house, the Author committed the principal heads and out-line of it to writing; and has occasionally employed his leisure-time since, in extending and drawing them out in that free style of discourse, in which he would have addressed the Speaker of the House of Commons. In that form it is now submitted to the public judgment, with the addition of some notes and illustrations.'

In this treatise, for we must no longer call it a speech, the Author ranges the whole field of our American disputes; he defends the conduct of government with regard to the main question, the first coercive measures against the colonies, but condemns them on certain subordinate points, particularly the late unsuccessful *commission*, which he censures as the worst of all possible measures. He is severe on the gentlemen in *opposition*, whom he considers as largely accessory to the existence, protraction, ill success, and evil consequences of the war. He concludes with advising a continuance of our military efforts in America, with such degrees of energy or moderation as opportunities may happen to require: which, we imagine, is pretty nearly the cabinet idea at present. Mr. G. writes well, and reasons plausibly, at least, if not conclusively.

AMERICAN CONTROVERSY.

Art. 15. *An Address to the Natives of Scotland residing in America, being an Appendix to a Sermon preached at PRINCETON, on a general Fast appointed by the Congress.* By John Witherpoon, D. D. President of the College at New Jersey. 8vo. 6d. Fielding and Walker. 1778.

This shrewd and able writer has distinguished himself in the cause of the Americans, and it is said, is admitted a member of the Congress. The Fast sermon at Princeton, to which this Address is an Appendix, we noticed at the time of its republication in England*. The Appendix then omitted, has since been published separately. The Writer first attempts a vindication of his countrymen, the Scots, from the reproach so generally cast upon them in the American controversy; and expresses himself with what some will think a more than just severity against John Wilkes, Esq; and his adherents. He then endeavours to stir up the minds of the natives of Scotland, resident in America, to unanimity in opposing the claims of the British government, and sets before them the following arguments in favour of American independency:—That it is become absolutely necessary—that it will be honourable and profitable to America—and that it will be no injury, but a real advantage to the island of Great Britain. Under the second of these heads, he represents in a very flattering light, 'the opportunity the Americans will have for forming plans of government upon the most rational, just, and equitable principles. I confess (says he) I have always looked upon this with a kind of enthusiastic satisfaction. The case never happened since the world began.' What the Author argues on the last head, 'the advantages of American independence to Great Britain itself,' appears, if it be not yet too late, worthy the serious consideration of the

* Vid. Rev. March, 1778, p. 246.

British legislature. He shews, that the taxation intended would increase the influence of the crown, and the corruption of the people; and that for every shilling gained by taxes, we should lose ten in the way of trade. In answer to the objection against allowing the Americans a free trade, he shews, 'that an exclusive trade is not easily maintained, and that where it is, the restriction is commonly more hurtful than beneficial.' But the circumstance which he apprehends will contribute most to the interest of Great Britain in American independence is, 'its influence in peopling and enriching that great continent.' For what he advances on that head we must refer to the pamphlet itself.

N. B. We are informed that a fifth edition of the sermon has been advertised with this Appendix, price 1s.

Art. 16. *A Proposal for Peace between Great Britain and North America; upon a New Plan. In a Letter to Lord North.* By D. M. Knight. 8vo. 6d. Baldwin. 1779.

The plan proposed by Mr. Knight is—that the Americans be acknowledged by Great Britain, a free and independent people; that the whole be united into one body, and a great council or parliament established in America like that of Great Britain; that an army and navy be kept by them for their protection; that no article be demanded by Great Britain from America, but what should be reciprocally granted by Great Britain to America;—that the United Colonies in America shall acknowledge George, Prince of Wales, for the Sovereign of their empire, with all the powers and privileges enjoyed by the Kings of Great Britain, and under the same regulations as the kingdom of Great Britain; that the government of the mother-country should serve as a model for that to be erected in America.—Those who wish to see the rest of our Author's proposals, must have recourse to the pamphlet.

Art. 17. *Genuine Abstracts from two Speeches of the late Earl of Chatham; and his Reply to the Earl of Suffolk. With some introductory Observations and Notes.* 8vo. 1s. 6d. Doddsley. 1779.

The first of the speeches, of which we have here an abstract, was made on January 20th, 1775, accompanying a motion for removing his Majesty's troops from Boston.—The second was made on November 20th, 1777, and his Majesty's most gracious speech of that day is prefixed, that the *confidence* and *hopes* expressed in it by his Majesty's ministers, may fairly stand in contrast, says the Editor, with the opinions of Lord Chatham.—He leaves it to history to form the comment.

As few, if any of our Readers, can be supposed to be unacquainted with the sentiments which Lord Chatham expressed, with so much spirit and energy, on these two memorable days, we shall give no extract from his speeches,—of the authenticity of which there is no reason to doubt.

In his preface the Editor explains the manner in which the abstracts have been preserved, and tells us with what allowances they must be read.—The encomiums he passes on Lord Chatham's oratory are such as in our opinion, must force a smile from the most enthusiastic of his admirers.

Art.

HORTICULTURE, &c.

Art. 18. *The Planter's Guide; or, Pleasure Gardener's Companion:* giving plain Directions, with Observations, for the proper Disposition and Management of the various *Trees* and *Shrubs* for a Pleasure Garden-Plantation. To which is added, a List of hardy *Trees* and *Shrubs* for ornamenting such Gardens: concisely exhibiting at one View, the Genera, Class, Order, and Species of each Kind; the Countries they are Natives of; the Height each usually grows to; their Foliage, Flowers, Fruits, and Seeds; the Soil they thrive best in; and their Propagation.—Embellished with Copper-plates. By James Meader, late Gardener to the Duke of Northumberland. Price 3s. 6d. Robinson. 1779.

This Book is intended to reform a glaring impropriety, which we have often remarked, even in our most celebrated GREAT GARDENS, or ornamental Plantations; and which our Author thus reprehends in his Preface: 'The reason,' says he, 'why many plantations after eight or ten years planting, appear unsightly, is owing to an improper intermixture of the plants; whereas, had they been rightly disposed, we should not see so many hollows or openings, nor bottoms of trees with decayed branches, but the whole covered with verdure, down to the very front, in an easy, theatrical manner, and in summer scarce a stem visible; but how often may be seen a tall growing tree near the front of a plantation, and further back various humble shrubs, rendered still more diminutive by the over spreading branches of such tree, whose proper place should have been behind those less growing plants, where they might more freely enjoy the benefit of sun and air, so necessary for vegetables.'

The Author adds many observations on this circumstance of *injudicious arrangement*; likewise on the common error of mixing, where the plantations are not very large, *deciduous trees* with *evergreens*. He lays down particular directions with respect to the methods of planting, —the seasons—the soils, &c. &c. and gives a catalogue of the principal varieties of each species of the trees and shrubs proper for such plantations as are here treated of.

PHILOSOPHICAL.

Art. 19. *A Physical and Moral Enquiry into the Causes of that internal restlessness and disorder in Man, which has been the Complaint of all Ages.* By James Vere, Esq. 12mo. 2s. 6d. White. 1778.

A grave but not very profound attempt to explain the structure and operations of the human mind, in which those who are accustomed to metaphysical speculations, will meet with nothing new or interesting. The Author indeed talks much concerning certain *something's* which make a part of the human constitution, to which he gives the title of animal or corporeal spirits, and which he describes as *passive agents* auxiliary to the soul: but till he has more clearly proved their existence, explained their nature, and ascertained the laws by which they act, he will not be thought to have contributed materially to the extension of science, on the difficult subject of human nature.

MEDICAL.

M E D I C A L.

Art. 20. *An Essay on the evil Consequences attending injudicious Bleeding in Pregnancy.* By George Wallis. M. D. 8vo. 1s. 6d. Bell.

We are far from understanding, with this gentleman, that indiscriminate bleeding in pregnancy is the general practice at present in this country. We are certain that if the agreement of all the best modern writers and lecturers on the subject, have weight with the public, it cannot. If any thing is wanting to confirm the dictates of their experience, we fear it must not be expected from the diffuse reasonings in the present work, which is only a prolix commentary on a very simple aphorism, *viz.* that when the state of body is weak, it is hurtful to weaken it further by the loss of blood.

Art. 21. *A Physical Journal kept on Board his Majesty's Ship Rainbow, during three Voyages to the Coast of Africa and the West Indies, in the Years 1772, 1773, and 1774:* To which is prefixed, a particular Account of the remitting Fever which happened on Board of his Majesty's Sloop Weasel, on that Coast, in 1769. By Robert Robertson, Surgeon of his Majesty's Navy. 4to. 2s. Dilly, &c.

The Author of this work evidently appears to be a man of industry and observation, and well skilled in the branch of his profession which he has undertaken. He offers several practical remarks to his brethren in the same line, which we doubt not, they may attend to with advantage; at the same time we are obliged to observe, that they are so confounded in a mass of tedious and uninteresting materials, as to be much less striking and useful than a better writer might have rendered them. The long diaries of weather, longitude and latitude, &c. will, we apprehend, be thought extremely dry and uninteresting by the generality of readers; and of the cases related, we imagine a great proportion will fall under the same imputation.

Some reasons offered for a government supply of that invaluable remedy the bark to the ships of war employed on foreign service, appear deserving of the attention of those in power. The Author has clearly shewn, that the navy surgeons cannot possibly afford out of their pay to purchase such a quantity of it as may be necessary in the malignant epidemics of hot climates, and for the want of which a ship's crew may suffer more severely, than from all the other casualties to which they are exposed.

Art. 22. *A Letter to Dr. Hardy, Physician, on the Hints he has given concerning the Origin of the Gout, in his late Publication on the Devonshire Cholera.* By Francis Riollay, Physician at Newbury, Berks, and late Fellow of Hertford College, Oxford. 8vo. 1s. Oxford printed; and sold by Rivington, London.

When Dr. Hardy sported his hypothesis that lead taken internally was the cause of the gout, we thought it too manifestly chimerical and extravagant to excite any public notice. The Author before us, however, has thought it a basis sufficient to build a pamphlet upon, which will at least serve to shew that he has made this fashionable distemper the subject of his contemplation. It costs him little pains to refute Dr. Hardy's idle notion; which he does by a few remarks that

that lead him into a train of reasoning, the purpose of which is to prove, that arthritic disorders rather proceed from debilitation of the nervous system than any morbid matter received into the constitution. His arguments on this head are feasible enough, but such as are well known to every Edinburgh student, who has attended Dr. Cullen's lectures; the copious source whence so many new opinions in medicine (often as unacknowledged as in the present instance) are derived.

One piece of information, however, we have gathered from the work before us, which is, *that people of middling condition are people of no condition at all*. This evidently appears, from comparing two passages within three pages of each other. The Writer first asserts, p. 10, that 'most people of any condition make a daily moderate use of wines;' and then, p. 13. that 'there is not an hundredth part even of those of middling condition, that can be said to make a common use of wine.' These middling people therefore are *nobody*; an idea that seems, indeed, at present, very generally to prevail.

P O E T I C A L.

Art. 23. *An Epistle from the Rector of St. Anne, to the Vicar of Rochdale*. Dedicated, without Permission, to the Lord Bishop of London 4to. 2s. Bew. 1779.

More* fruit from the tree of Discord planted some time ago, in the parish of St. Anne, Westminster. The produce of this tree,—of which we have, more than once, given our Readers a taste, hath proved harsh and disagreeable to some palates, though perhaps not altogether unpleasant to others. "It is bitter," quoth my Lord of London: "It is sour," saith Dr. Richardson †: "It is both bitter and sour," exclaimeth Dr. Hind ‡: "It hath a fine flavour," cry the friends of Mr. Martyn—[the Gentleman supposed to have been chiefly concerned in plucking and distributing this fruit]: "It hath somewhat of the *sub-acrid*, to which we are not much averse," say the *Monthly Reviewers*.

In plain speech, the dedication to a Bishop, of this Epistle to a Vicar, is a long, laboured, biting satire, in prose; founded, if we rightly collect, from the dedication itself, on his Lordship's having (*officially*) interfered in the quarrel between the late Rector of St. Anne's and his Curate,—contrary to what the latter had been led to expect from a declaration made by his Diocesan, that he would not interpose at all, *personally*, in the dispute.—How far the Bishop's afterward licensing a successor to Mr. Martyn, in the curacy, was a breach of this promise, we leave to the decision of those who are more deeply versed than we are in ecclesiastical casuistry.

The Epistle to the Vicar of Rochdale is a poetical flight to the tune of

"Ye Commons and Peers

"Come lend me your ears."—

And is equally severe upon the Doctor who is supposed to send it, and the Doctor to whom it is sent; but we do not think it is quite.

* See Review for November last, p. 392.

† The present Rector of St. Anne's.

‡ The late Rector of St. Anne's: now Vicar of Rochdale.

o pleasant a *morceau* as the ballad on *Ecclesiastical Gallantry* ||, although, as we guess, it is written by the same Author:—who concludes his present performance with the following *stroke* at the *priest-hood* :

The times are no more
Like times heretofore,
When Priests were allow'd to dispose
Of kingdoms the fate,
In Church and in State,
And e'en to lead kings by the nose.

While Ignorance reign'd,
They held and maintain'd,
That Laymen were bound to resign
Their fortunes and lives,
Their *daughters* and *wives*,
By force of commission divine.

That thus they alone
For sin could atone,
They only to heaven arrive;
If aught they prefer'd
To them, they aver'd
They here nor hereafter could thrive.

The tale was believ'd,
And all b'ing deceiv'd,
The Priesthood was held in respect;
No sceptic arose,
With strength to oppose,
Or courage, the cheat to detect.

But all things below,
Too surely we know,
Are subject to Time and to Chance:
PHILOSOPHY's birth
ENLIGHTEN'D the EARTH,
And REASON awoke from her TRANCE.

To Time's latest hour,
The CHURCH will deplore,
Th' effect of these fatal events;
Their influence spread,
Struck BIGOTRY dead,
And ruin'd the TRADE of the SAINTS.

We now from contempt,
Are scarcely exempt,
The rabble but scoff at, and flout us;
The better sort too,
Conceive they can do,
In spirit'al matters without us.

* Vid. Review above referred to.

If therefore we strive
 To keep still alive,
 A flame, which gives light to the blind;
 I very much fear,
 It soon will appear,
 That PRISERS are the JEST of Mankind.

Art. 24. *An Elegy on the Death of David Garrick, Esq.* By the Author of the *Ode to the Warlike Genius of Britain*. 4to. 1 s. Becket, &c.

The Muses have not strewed the flowers of Parnassus over Garrick's bier in such profusion as might have been expected. The present is, perhaps, the fairest tribute of the kind that hath yet been offered :

The Passions' Master lowly lies,
 Lo ! Death's cold hand hath clos'd his eyes,
 That shone with lustre bright ;
 Around his consecrated urn,
 Let Anguish weep and Anger burn,
 And Envy die with spite.

Ye Muse-inspir'd, lament his end,
 Who, living, was the Muses' friend,
 The Drama's loss deplore !
 Where's aspiring RICHARD fled ?
 In ROSCIUS' grave, MACBETH lies dead ;
 And HAMLET is no more !

Ye sons of mirth and gallantry,
 No more your sprightly RANGER see !
 Or BENEDICT admire ;
 Lost with the archness of his eye,
 DRUGGER and LEON breathless lie,
 And KITELY shall expire.

With SHAKESPEARE's fire his breast was fraught,
 'Twas he embodied SHAKESPEARE's thought :
 Where the Bard's fancy flew,
 He caught the phrenzy in his eye,
 (Rolling from earth unto the sky,)
 And gave the portrait true.

Whatever merit there may be in the several offerings brought to the shrine—we had almost said—of our adored Roscius, may we not, after all, conclude, that none are so unfit to celebrate the merits of lost friends, as those who most sincerely lament them ?

Art. 25. *Poems* By the Rev. W. Tarker, A. B. 4to. 2 s. 6 d. Doddsley, &c.

The pieces contained in this collection are, I. *An Ode to the Warlike Genius of Great Britain*; of which we have given some account. II. *An Ode to Curiosity*, a Bath-Easton Amusement. III. *A Postical Encomium on Trade*, addressed to the Mercantile City of Bristol. IV. An Epitaph intended for the Rev. [and justly lamented] Mr. Eccles, late of Bath.—In the poem addressed to the city of Bristol, are some anecdotes relative to Chatterton, and Rowley's Poems; for the authenticity of which the Author is a strenuous advocate.

For

For a specimen of Mr. Tasker's poetical abilities, beside the extract given, in our last Month's Review, from the Second Edition of his Ode to the Genius, &c. we may refer our Readers to the stanzas selected from his Elegy on the Death of Mr. Garrick, in the preceding Article.

Art. 26. *The Disconsolate Widow.* A Christmas Tale; or, a New Year's Gift to my Friends. 4to. 6d. Stockton printed; and sold by Goldsmith in Paternoster-Row, London. 1778.

See below.

Art. 27. *The Provoked Steed, and the Broil.* Two Tales. By the Author of the *Disconsolate Widow.* 4to. 1s. Stockton printed; and sold by Goldsmith in Paternoster-Row, London. 1778.

Trifles, by a Writer from whom better things may be expected.

Art. 28. *A Bridal Ode on the Marriage of Catherine and Petruschio.* 4to. 1s. Bew. 1779.

The celebrated Mrs. Macaulay (now Mrs. ——— we know not her present name) is here made a subject of ridicule, on account of her second entrance into the honourable state of matrimony. Satire, perhaps never wore a more impudent aspect, and never was her rod more flagitiously applied.

Art. 29. *Epistle to Admiral Keppel.* 4to. 1s. Fielding.

A decent congratulation on the Admiral's late honourable acquittal.—Decent, we mean, in regard to the numbers in which this poetic compliment is conveyed; but the friends of certain gentlemen in administration will not, perhaps, allow that it is altogether *decent* with respect to the manner in which certain great persons are introduced: some of whom are attacked, *en passant*, with all the virulence of party satire. Sir H. P. in course, is not spared.

MISCELLANEOUS.

Art. 30. *The Maritime Campaign of 1778.* A Collection of all the Papers relative to the Operations of the English and French Fleets. To which are added, Strictures on the Publication made in France, by order of the Ministry, concerning the Engagement on the 27th of July; illustrated with Charts and Plans, on Six Copper-plates. By J. M. a Lieutenant in the Fleet. Folio. 6s. Sewed. Faden. 1779.

We have here a very curious and instructive review of the maritime transactions of the last year, respecting the war between France and England; a campaign, which as the Editor of this work remarks, 'though not very decisive, is become one of the most interesting in the naval history of our country.' The plans are ample and satisfactory; and from an attentive perusal of the whole publication, the English reader will probably see reason to conclude with the Author, that although certain late arrangements (here enumerated and explained) may for a while, give a kind of energy to the French fleets, and even procure them some transitory success, yet that it is not in the nature of things for them to acquire a superiority over the British navy.

S C H O O L - B O O K S.

Art. 31. *Grammatical Institutions, or a Practical English Grammar: on a Plan entirely New.* By James Wood. 12mo. 1s. 6d. Vefey and Whitfield. Newcastle.

In the preface to these Institutions, Mr. Wood tells his readers, that notwithstanding the labours of many ingenious and learned men to diffuse a correct knowledge of the English language, whoever will take the trouble of examining into the state of grammatical learning, as it exists at present (to use the Author's own words) 'in our *English* schools, will find it to be still in its infancy. This is to be imputed, he says, to the want of method in the several grammatical treatises adopted in our schools; which makes the generality of masters look upon it as a science too abstruse for the capacities of children, and only fit for those of maturer years.—His institutions are intended to remove this inconvenience, and to render the attainment of English grammar easy to the most ordinary capacity.

Mr. Wood's intentions do him honour; but we do not think his Institutions sufficiently clear and plain for persons of the *most ordinary capacity*.

Art. 32. *An Introduction to English Grammar.* By Joshua Story. 12mo. 1s. 6d. Newcastle, printed and sold. 1778.

The Author tells us he proceeds on a different plan from any hitherto pursued. In the notes, rules, &c. brevity and perspicuity, the *utile dulci* of every treatise for the use of schools have been consulted with attention, and nothing, he adds, is omitted, which is essential towards promoting a critical knowledge of the English language. The examples of bad English are numerous, and of that kind, says our grammarian, which will require all the skill a learner can possess to rectify them, for they are collected from a variety of reading, and are most of them such mistakes as some of our best English writers have fallen into, so that the judicious reader will easily perceive they differ very much from such as are generally to be met with in works of this kind, where the errors are so glaring, that a boy of sense, entirely ignorant of grammar, can rectify them.

On the whole this grammar seems very well calculated for the purpose, under the direction of some proper instructor.

S E R M O N S.

I. Preached before the Lords Spiritual and Temporal, in the Abbey-Church, Westminster; January 30, 1779. By John Lord Bishop of Exeter. 4to. 1s. Payne. 1779.

There is nothing that we can say concerning the discourse before us, which can so strongly display the excellent understanding and heart of this good prelate (Dr. Ross), as the following extract:

'It was long, and almost universally thought, that pains and penalties were necessary to promote the glory of God, and the interest of Religion; and that those, who had the power, had the right to torment and punish their fellow-creatures here for the good of their souls, and to secure their salvation hereafter. Hence arose irreconcilable hatred and resentment; and the world was often filled with confusion

confusion and bloodshed. But we are now grown wiser; we know, that the "fear of God," or true notions of the Divine Nature, direct us to a different conduct. We have learned also from experience, as well as from reason, the great injustice and bad policy of this measure. We are convinced, that every man, while he continues a peaceable subject, hath a right to follow the dictates of his own conscience, in the professing of his faith, and the worshipping of God; that the attempt of compelling men to follow the consciences of others, is as dangerous to public peace, as destructive of true religion; and lastly, that the best means to preserve and promote both, are to withdraw that attempt; to treat all who differ in opinion from us with brotherly affection and charity, and to leave them at liberty to determine for themselves, what they ought to believe as necessary to salvation; and what they ought to perform in the worship of God, as most acceptable to him.

Our ancestors, at the Revolution, acted on this principle. Among the many excellent improvements which were made in our constitution about that period, the toleration of Protestant Dissenters was not the least. It banished, as far as it went, persecution and oppression on account of religion, from amongst us. It removed a great blemish, which disgraced our religious establishment, and contributed to increase its strength, as well as to improve its beauty. In a word, it put a stop to as many evils, and produced as much good, as perhaps the principles and spirit of those times would then allow; and left to those who came after them, the duty and glory of finishing at a proper season, the work which they began.

*That season, I trust, is now approaching. An opportunity will, I hope, soon be offered to us, of shewing, that we deserve the character, which we have long assumed among Protestants; of placing religious liberty on its true foundation; and of giving to all who dissent from our religious establishment, and are good subjects to the State, that legal security, to which reason, and the Gospel, and sound policy, undoubtedly entitle them.**

The Dissenters, it is to be presumed, will not neglect so honourable and liberal an invitation to apply for the full establishment of their religious liberty.

II. Preached to a Congregation of Protestant Dissenters at Nottingham, Feb. 27, 1778*. Being the Day appointed for a general Fast. By George Walker. 8vo. 1s. Johnson.

A serious, manly, seasonable discourse, abounding with the freest and boldest strictures on the times;—in which **THE GREAT** come in for a due share of just reprehension. We do not, however, approve of the despondency of this very patriotic preacher, when he says, 'I think no more of thee, my country, than of the venerable dead. The proceedings of the present — are the last act of public shame, and can only be equalled by the insensibility of the nation.'—But, courage, Sir!—Since the time when your animated and animating discourse was delivered, more favourable appearances have been observed; and the 'mourning genius of Britain,' has given proofs

* We believe that this sermon was not published till very lately; when a copy of it was transmitted to us by a friend.

that she is not totally lost in *insensibility*—To despair of the State is criminal.—Let us hope that there are still among us, ‘in those humbler walks of life from which every thing great and good has generally sprung,’—a ‘*virtuous few*,’ as Mr. Walker expresses it, ‘who are the invigorating soul of the community; and whose return to God, and to their duty, may give the law to their superiors, and force them to assist in saving their country.’—For a farther idea of the principles and manner of this pious and spirited divine, see our account of his sermon on the fast of December 13th, 1776. Rev. Vol. lvii. p. 176.

CORRESPONDENCE.

M^{R. D.—z}*, from whom we have a long letter of complaint, will please to observe, that we have not misrepresented his meaning designedly; and if we have misrepresented it, it is because he had not sufficiently expressed it himself. We were left to gather that part of his plan which relates to subscribers receiving $2\frac{1}{2}$ per cent. for their money, if obliged to sell out, from a particular instance—He has no where given it in general terms. We therefore gave that instance; not chusing to express ourselves generally where we had no authority for doing so, as we should thereby have laid ourselves open to reproof, which he seems by no means disposed to neglect. We likewise wish to leave to the determination of that Public, whom he threatens with an *appeal*, whether in (p. 8.) he is not calculating the amount of the original stock, subscribed to the state banks, at the rate of 8 per cent. compound interest, for the 20 years which they are to have it in their hands, and not the amount of the annuities which the subscribers are to receive at the expiration of that 20 years, as he tells us he is. *If he there means to compute the interest which the subscribers make of their money, he has committed a capital error indeed, by neglecting to deduct the chance which every subscriber has to die before the end of 20 years, and so receive nothing.*—Lastly, we again assert, that Mr. D—z has erred most egregiously in supposing, that because the tables shew three will die out of 100 the first year, three *must* also die the 20th year, out of the number that will be left alive at the end of the 19th. Mr. D—z is welcome to publish what he thinks proper in the news-papers: all that we hope for is, that he will not expect us to follow him.

* * U X. has sent us some strictures on Mr. Cuthbert Clark's treatise on Husbandry †, and concludes with the following remark:

“—You (the Reviewers) have spent some time to prove the fallacy of Mr. Clark's doctrine of thickening the staple of a shallow soil, by plowing *thin* and *broad*. This appeared to me, as it has done to you, paradoxical, and his arguments seemed mere sophistry. But in reading the explanation of his instruments, I found (p. 349) an account, and plan, of a plough, whose mould-board may be extended behind to various widths. By means of this, it is evident,

* Author of a tract, intitled *Public Welfare*, &c. See Review for December last.

† See Review for November last.

that

that beginning at the narrowest width, and constantly increasing, a thin staple may be ridged up to a greater thickness, by occupying a narrower space.

'As by this his favourite paradox is explained, it is a pity that it missed your attention.'—

Had we imagined that there was much chance of Mr. Clark's book falling into the hands of unlettered mechanics, we should have thought it incumbent on us to have pointed out, with scrupulous attention, the errors which are noticed by this correspondent, with several others, observable in the book: but from the high price of that performance, and the small part of it which treats of mechanics, we were led to apprehend, that there was no danger of its even being considered as an *elementary* book, on that branch of science; and thus falling in the way of, and misleading, ignorant mechanics. We expressed ourselves with some caution; perhaps we should have done it with still more reserve; but we hardly yet imagine that those who attend to the character given, in our Review, of the writer in question, will expect that *he* should reason *with strict consistency* on any topic; although he may discover more ingenuity on one subject than on another.

If U. X. will re examine the passage on *broad and thin* plowing, we believe he will find, that the doctrine there delivered, is meant to be *general*, without having any reference to the plow which he mentions; so that we see no reason for adding or altering a word on that subject.

††† An agreeable Querist, X. Y. desires some elucidation with respect to the manner, in which the shortness of the Grecian petticoats (mentioned in our last Appendix, p. 519), *evidently indicate purity of manners*, in the women of Nio. We might refer our Correspondent to the Count de CHOISEUL, the Author of this noble work, for the explication of a remark which is *his* and not *ours*, and which we have only quoted from him. But this we shall not do—because we think the expression susceptible not only of a solid, but also of an elegant sense. When the noble Author says, that the short petticoats, or the half-uncovered legs of the women of *Nio*, indicate *purity of manners*, he considers, no doubt, the virtuous simplicity of these women, as resembling that of a child, which discovers its nakedness without that shame, which arises from the consciousness of guilt or of irregular passions. We desire our amiable Querist (who probably wears petticoats) to consider, that our *original mother* (and beautiful she was!) was entirely *without* petticoats;—and, that this *indicated the purity of her heart* and manners, appears evidently from this, that the moment she fell from her purity, and became the victim of irregular appetite, she made petticoats (or an equivalent) of fig leaves. The truth is, that short petticoats do not, *of themselves*, always indicate purity of manners;—place, custom, and other collateral circumstances may modify this external mark of inward sentiments: they may indicate *purity* among the women of Nio, and *impudence* among the wh-r-s of Covent Garden; the nakedness of a prostitute is very different from that of an Indian.

††† We

§§ We are sorry that we have it not in our power to oblige our readers with the *prices* of the foreign books occasionally mentioned in our journal. Our correspondent, in particular, who signs Πραξυ, is desired to consider this as an answer to his letter. This gentleman thinks it would be an *easy matter* for us to learn the price of each article; but he may rest assured, that it is absolutely impossible to perform, *correctly*, the task he would enjoin us: for which reason we chuse to omit this circumstance altogether. Our Readers, however, will always be able to form some judgment of the purchase of any foreign publication, from the mention we make of its *size*; and when a book consists of more than *one* volume, we generally specify the *number*.

N. B. The price of a book, as fixed by the printer, abroad, does not always govern the interest or the conscience of the *importer*, who sells the same article in London.

§§ The *Critique* sent us by F. R. S. on a learned work, not yet mentioned in our Review, is judged rather too brief, for a publication of so much consequence. A more ample account will, no doubt, be expected, from us, of a book of so much consideration. The gentleman will, however, be pleased to accept our thanks for the favour which he intended us.—The work alluded to will, in due time, appear in our Review.

§§ A. B. of Wigton Lodge, Leicestershire, informs us concerning "*A Collection of Hymns for the Use of the Hearers of the Apostles*," printed at Nottingham. We have enquired for it in vain, among the London booksellers. If our Correspondent, or any other person, will send us a copy, by some unexpensive conveyance, the publication will find some place in our journal.

§ If our obliging correspondent, J. B. will favour us with his *address*, a private letter will be conveyed to him.

ERRATUM in the Review for November last, viz.

P. 346, l. 28, for *heptarchy*, read *monarchy*. We are obliged to I r. for the correction of this oversight.

ERRATUM in the Review for December last, viz.

P. 427. l. 4. *Firlot* is explained by the English *bushel*; but it should have been remarked, that two kinds of firlots are used in Scotland, *one* for wheat, or pease, which is one pint, English, larger than the Winchester bushel; *the other*, for oats or barley, which is nearly $5\frac{1}{2}$ gallons more than the Winchester bushel: the latter is the quantity meant in the place above referred to.

ERRATA in the REVIEW for last Month.

Page 2. l. 33. dele *which are*.

— 3. l. *penult.* dele *generally*.

— 17. l. 6 from the bottom, for *raisonné*, read *raisonné*.

— 58. par. 2. l. 16. for *reasons*, read *years*.

ERRATUM in our last APPENDIX. viz.

P. 548. l. 23, for extravagant *rank* of fanatical idolatry, read *rant*, &c.



ADVERTISEMENT

OF

TEYLER'S THEOLOGICAL SOCIETY.

MR. PETER TEYLER VAN DER HULST, who resided at *Haarlem*, and was well known for his Zeal in the Cause of Truth, and the Sciences, has, by his last Will and Testament, founded several munificent Establishments for their Promotion, and among others, A THEOLOGICAL SOCIETY, consisting of six Members, under the Direction of his Executors.

This Society is established and regulated by the Testator, for treating on all manner of Subjects, concerning Religion, or Religious Truths; and its Freedom in Policy. It is further signified in his Will, that this Society shall annually propose to the Public certain Questions on such Subjects, which Questions are to be chosen by the Members, and the Public in general are therein invited to answer such Questions, with the Promise of an honorary Prize or Reward, to the Person who shall produce the best Answer. Pursuant to this Plan the Society are to honour those who, (according to the Judgment of the above-mentioned Directors, as well as the Members of the Society, by a Majority of Votes), shall write the best Dissertation on such Subjects, with a gold Medal, worth, (exclusive of the Charges of the Stamp and other Incidents,) intrinsically and really, the Sum of Four Hundred Dutch Guilders.—And, that the Decision of such a Dissertation may be given in the most impartial Manner, according to the Testator's Limitation, none of the Directors, or Members of this Society, (nor any of the Members of another Society in Natural Philosophy, Poetry, History, Drawing and Medals, likewise established by the last Will of the said Testator,) shall be permitted to contend for the above-mentioned honorary Prize. In Conformity to the Will of the Testator, the Members of this Society have, in their last Assembly, thought proper to propose, by way of Introduction, the following Question,

What is the distinguishing Character of the Christian Revelation; and in what Connexion does it stand, as well with the Mosaical Revelation, as with Natural Religion?

The Proposers of this Question understand, by the *distinguishing Character*, that which is peculiarly proper to the Christian Revelation, and which, by way of pre-eminence distinguishes it from the Mosaical Revelation, and natural Religion.—And also, by the *Connexion*, the Relation which the Mosaical Revelation, and Natural Religion bears to the Christian Revelation, whereby their Knowledge, in the Explanation of the Christian Revelation, is greatly concerned.

The Lovers of free Religious Enquiry, who delight in Religious Subjects, are invited to give their Sentiments on this Proposition, addressed to the *Foundation-Heire of the late Mr. PETER TEYLER van der HULST, near the Sleepers-Heerd at Haarlem*, before the first of *December 1779*; in order to be decided upon, before the eighth of *April 1780*. The Directors of the Testator's Estate, and the Members of the Society, proposing, against the Anniversary of the Testator's Decease, which happened on that Day,

in the Year 1778; to distribute the honorary Prize to that Person, who shall be judged deserving of it.

Every Person, who, by presenting his Treatise, becomes a Competitor for the Prize of Honour, must, in Conformity to the Testator's Desire, transmit such Treatise sealed with a Seal, and signed only with a Devise or Motto on the Superscription, and within the Writer's Name and Address. The Authors are also desired to send their Treatises in good legible Writing, in *Dutch*, *Latin*, *French* or *English*; expressly conditioned, that those who write in any foreign Language, shall permit the Members of the Society, when their Treatise comes into consideration for obtaining the Prize of Honour, to let it be translated into *Dutch*; in order to be printed, (if it should obtain their Approbation) in the same Language, in conformity to the express Will of the Testator.

Concerning adjudging the Prize of Honour to the most approved of the Treatises delivered in, as also concerning the printing of the best-approved Performance, and also of other Treatises delivered in, the Testator's Will and Desire is, as also with respect to the further Regulations of the Society, as follows. All the Papers of the Candidates, as above-mentioned, shall be canvassed with the utmost Impartiality. This done, none of the annexed Letters shall be opened, except that belonging to the Treatise, to which the Prize of Honour is ascribed; and of which a public Advertisement will be given in the *Haarlem Gazette*; after which the honorary Treatises will be printed, with such other Treatises of the Candidates for the honorary Prize, as the above-mentioned Directors, and the Members of the Society, shall think worthy of Publication, which, either with or without Name, under the Writer's Devise or Motto, according to his Choice, shall be done, and in order that the Author of the Treatises may be informed of this, an Advertisement will be inserted in the *Haarlem Gazette*, mentioning to what Treatise the Premium has been adjudged. Till that Time, all the annexed Letters, (except that which obtains the honorary Prize,) shall be kept unopened, and, after the Expiration of the limited Time, openly made known as aforesaid, those Letters, which need no opening, will be destroyed.

The Author of the Performance which obtains the honorary Prize, must not, without the Consent of the Society, cause it to be printed, or make any Use of it, before the Society has published it: the same must be observed with regard to all the other Treatises which have been given in to the Society, and of which, as above-mentioned, it chuses to make further use.—As it might probably happen, that a Treatise, which might not be entitled to the pre-eminence, might yet contain several particular useful Observations; the Society hath thought fit to extend this Limitation also, to such Pieces or Parts of the Treatises given in. The Publication also of the Parts of the Treatises will be regulated in the same Manner as the honorary one, either under the given-in Devise, or with the adjoined Motto alone, or by mentioning the Writer's Name, if they please to declare it to the Society; after that the adjudging of the honorary Prize, and the further Choice of the Society, will be advertised in the *Haarlem Gazette*.—The making Use of one or the other Part of Treatises, is, however, for cogent Reasons, limited, that it shall not happen, without the Consent of the Writers, either expressly given, or, within the limited Time, tacitly granted.—And the Authors in this, as well in all other Cases, when they think fit to impart their Pleasure to the Society, in Letters without Name, are desired, not only to make Use of their given Devise or Motto, but also of the same Seal, with which they have sealed their annexed Letters, containing their Names and Address.

T H E

MONTHLY REVIEW,

For M A R C H, 1779.



ART. I. MARSHALL'S *Minutes of Agriculture* (continued). See our Review for January.

WE hinted, in the former part of this Article, that to practice agriculture with profit, requires the *whole* attention of the person who directs the operations of the farm. This, we are sensible, is an unfashionable doctrine, but we have been long convinced that agriculture, like every other mechanic art, requires a nicety in the operations, which nothing but practice and diligent application can teach, and an unceasing attention to *minutiae*, which nothing can effectually insure but that sollicitude which arises from the hopes and fears of the man *himself* who is, in all cases, to be the gainer by success, and the loser by the failure of any of his operations. We were therefore very well pleased to meet with so many experimental proofs of the justness of our remark, in the volume now before us. The following quotations all tend to the elucidation of this very important point:

SELF-ATTENDANCE.

‘ June 2, 1775. *Labourers want looking-after*.—Yesterday, I was in town;—to-day, at home.—The two plow-teams and the eight Weeders did as much work to day before noon, as they did all day yesterday. They were happily situated for gossiping and fun;—the teams on one side of a hedge, the weeders on the other.’—

‘ June 30. Deuce take the Town! The day's work of a team lost!—

‘ A team went this morning to harrow at Wood-side.—The horses ran away with the harrows, and kicked each other, with the Carter, into the ditch. The horses escaped unhurt, but the man was lamed very much; and, *being from home*, the horses stood kicking their heels in the stable the remainder of the day.

“ You may talk of your *Farmer This* and your *Farmer That*, but “ I say, FARMER SELF-ATTENDANCE is the best Farmer in all this “ country.”—

‘ Sept. 20. A fine day at last, thank God! Turned the barley, and got it into rare order; but lo! when we came to open the stack, though covered with two very good cloths—one side was almost rot-

Rev. Mar. 1779.

N

ten,

ten, four or five feet down! We were obliged to carry a load and a-half into the field again to dry and sweeten—it stank like a dung-hill.—This is a proof of the utility of BARN-ROOM.—Shook the remaining worst to the out-sides, and let the stack lie open till sunset to air—then threw in a load to fill it up round.

A stronger proof of the necessity of SELF-ATTENDANCE need not be produced. I sent *Thomas White*, about eleven o'clock, to uncover and air this stack (he has been a stack-maker these twenty years). He went up—threw off the cloths—and moved a few pitches from the inner part toward the out-sides, and thus left it. About one, *being that way*, I went up the ladder, to see what condition it was in; when, to my surprize, I found it in that above-described. Had it not been for SELF-ATTENDANCE, the stack must have been aired in the evening (after the first load had been brought to it, and the evening's work consequently broken) when the sun had lost its power; or, ten times worse, the dry barley have been laid over the layer of *long dung*, and the whole stack inevitably spoilt, part rotten, the rest musty;—and what still strengthens the evidence, he is not generally a careless fellow.' —

Oct. 20, 1775. "Can a Farm be managed with the pen?" No,—nor with twenty tongues, without SELF-ATTENDANCE, or a brisker Orderée than *Thomas White*.—I am clear, that with five men I will do more work than he does with ten.—I gave up the reins to him for a few days; but, where should we have been by this time, if I had not snatched them out of his hands before barley-harvest!

Perhaps, to manage a large scattered Farm with any degree of propriety, requires an attention and alertness which nothing but self-interest can give.—I confess, that I had not half the opinion of my own management, before I had a glimpse of his.

The principal object (in the executive department) is to keep the *teams* and *day's men* going;—to see that neither of them stand idle for want of orders. And this, if the teams, men, and *odd jobs* are numerous, requires a great deal of assiduity and attention. The nearer they are kept together, the more easily they are managed. If dispatch be necessary, somebody must be, or *seem* to be in a hurry.—Somebody must set the example:—Somebody must call, or all hands will sleep on.

A Butler should think of nothing but bustling.—He should have no concern of his own—no wife and family to alienate his attention—his interest should be interwoven with that of his employer—he should be active, austere, and communicative.—Many things occur in conversation, which, without it, would remain latent.—One in the house is worth two at a distance.—Twenty little wants are seen and forgot for want of immediate communication.—He should be always at home, that the attention of his leisure hours may be employed on his next day's duty.—One acquainted with the customs of the country is preferable to a stranger.' —

May 19, 1776. Granaries should be under the eye. We have not less than four or five quarters of grain of different sorts out of *Adcomb* granary, in less than two years.

Perhaps generally,—it is bad management in a Farmer to keep by him corn or pulse of any sort *in grain*. Perhaps, let him keep it *in straw*; or, if straw be wanted, sell it at the market-price; not keep it

it up for the *chance* of a rising market. For he incurs a *certain loss of measure*; and a *certain risk*, if it can possibly be come at by *Carriers*.

“ To quarrel with them about it is idle; for, in this respect they are thieves to a man, and glory in their thievery; and the only way to keep them honest is, to treat them in character. One lock is scarcely a sufficient security: to leave scattered parcels here-and-there is throwing before them temptations too powerful to be withstood.

“ Notwithstanding I keep a regular account of every bushel of every species of grain *made up*, and of every bushel *fairly vended*; and although I take a great deal of pains to prevent pilfering, and pretend to make a very serious affair of it whenever it is found out; yet I never can make the two accounts tally. What, then, must be the fate of those who do not keep a minute account, neither of the *yield* nor of the *vent*, and whose servants are *aware* of this neglect? who know, that if they are not caught in the fact, they are clear even from *suspicion*?”

“ April 25, 1777. My vow to Cæsar is performed! It is three years to-day since I first slept in this house, and three years and a-day since I slept last in London: nor have I dined in town thrice, nor seen it ten times during the last two years; though within an hour's ride of it.

“ My *sole employment*, and almost my *sole amusement*, has been *FARMING*. Day-for-day, I have been a *FARMER* upwards of a thousand days; on which my *sole attendance* and attention have been duly paid to *FARMING*: *therefore*, if I know nothing of *FARMING*,—I am a blockhead.*

We entirely agree with our Author in thinking that no man can be a farmer without *self-application*. It is perhaps more doubtful whether attendance and attention will make *any* man a (good) farmer; at least, in a short time. A thousand days attendance and attention have, no doubt, taught our enterprising farmer *some* knowledge; but much, very much, is still wanting to complete that knowledge. We are even doubtful if he is yet advanced so far as to have had a glimpse of the innumerable objects which he does *not* know, and thus obtaining a feeling impression of the *little* that he actually does know. If he perseveres, like Socrates, he will at length attain to that point; but like him too, he will perceive, that he is then only at the threshold of the house of wisdom. In agriculture, as in every other pursuit of knowledge, the poet's advice is truly applicable:

“ A little learning is a dangerous thing :

“ Drink deep, or taste not the Pierian spring.

“ For shallow draughts intoxicate the brain,

“ But drinking largely sobers us again.”

POPE.

* Is an explanation wanted? ATTENDANCE and ATTENTION will make *any Man* a Farmer: *No Man* can be a Farmer without SELF-APPLICATION.

Unfortunately, men are seldom so desirous of displaying their wisdom to the world, as when they are in the state of *intoxication*. Nor are any persons so waspish at being warned when they are running their heads against a post, as these *intoxicated* gentry are;—as we poor Reviewers often experience,—to our great mortification, no doubt.

Few employments are subjected to a greater variety of disappointments than farming; and these often cut so very deep in point of expence, that it constitutes a principal part of the character of one who hopes successfully to practise agriculture, to foresee evils at a distance, to guard against them by every possible precaution, and to improve these disasters to the best advantage when they cannot be avoided. This is perhaps the most painful department of the practice of agriculture; a department which never can be properly filled, but by one whose bread in some measure depends on his success. To such a one, how painful must it be to see the labours of a whole season ruined by the inclemency of the weather.—How many active days, and perhaps sleepless nights, must he experience, in trying to guard against it! Yet neither activity nor attention, though often successful, can at all times prove effectual: and he must with patience submit to the will of Heaven. Justly then, does our Author complain of those, who with a view to induce the unexperienced to enter upon this profession, industriously keep this object out of sight. Not so with our Author. Like an honest man he brings it full into view, and fairly states the *hazard of farming*, as an object demanding the most serious attention of every man concerned in that employment. We select a few of the numerous observations on this head, which occur in Mr. Marshall's performance:

HAZARD OF FARMING.

' Aug. 17, 1775. The tares being all eaten, turned the oxen into the clover after grass, of Ley-lands, last Thursday—a week ago;—but, to prevent their *blowing*, let them first fill themselves on the meadow after-grass of River-Mead;—and for the first day or two, I attended them myself; keeping them stirring.

' While these precautions were taken, all was well; but last night, the Carters in a hurry to get to Croydon, to see their brother-blackguards, the Felons from New Gaol, carelessly (Carelessness! thou spawn of Ignorance! thou haggard pandar of ill luck!) turned them hungry from the plow *immediately* into the clover.—This morning *Bran* lies dead.

' It seems a little strange, that a field of only six acres, after having been eaten down, near a week, with from four to eight oxen, and some days with four or five horses, should now have this effect. Nothing but *turning them in hungry* can account for it.

' *In future*,—on the slightest suspicion of blowing, feed them well with hay or verdage, before they go out of the stable; and never suffer clover, whether red or white, to get too high, before they be turned to it.' —

* Oct. 1, 1775. About three weeks ago, Farmer S—— sent in 102 sheep to eat off the *turnips for wheat*—to run in the stubble, &c. at 2 d. a-head a-week; with a shepherd to attend them.

Perhaps this, though a low price, is more profitable management than buying in lean stock, and selling it out again, when the after-grass and stubbles are fed off. There is no attendance—no sending to market—no risk attends it. Last night, two pointers, belonging to a sporting Inn-keeper, bit several of these sheep;—two of them were torn very much, and were obliged to be butchered. These dogs, it is true, were traced home, and satisfaction demanded; but Farmer M—— had three ewes worried the night before, without being able to recover any damages.

* Oct. 10. Although my heart is more at ease to-night, than it has been since the late rainy weather set in—yet I cannot suppress my astonishment, that not one Writer on Agriculture has touched on the *hazard of Farming*. They suppose the crop in the barn before it is cut—and calculate the quantity of produce, according to the state of the soil; without taking in the idea of the uncertainty of weather.

But how ignorant! Our barley this year, including loss of fodder and extra labour, is at least 25 per cent. worse for the weather at harvest, and 20 per cent. more for the drought after seed-time. One neighbouring Farmer turned his hogs to his barley, and another's was scarcely worth carrying home. I had some second cut of clover offered me;—I calculated the *hazard of a late crop*, and would not give the price demanded.—It was sold, cut and cocked; but rotted in the field, and was left as a dressing for a future crop. Yet a Y—g or a V—o would have laid it, rain, snow, or sun-shine, at 30s. or 40s. an acre.

* Insurers have averages—Merchants bad debts—and Farmers bad weather.

* Dec. 4. Terrible luck! The coupled hogs have gone on remarkably well all stubble-time.—They were usually turned into a field in the morning, and fetched home in the evening, without any other attendance. Since the stubbles have been done, they have run after the acorns.—I was apprehensive of an accident; and they having broke into Mr. R——'s fields, I ordered them to be kept in the yard, and fed with cabbages which are spoiling.

But *there is no dependance on servants*; they were let out, no further care taken of them, and two of the best found hung * in their couples this morning.—At the high rate which lean hogs now sell at, they are worth at least four guineas.

What is to be done? I propose putting up five or six to fatten, and selling off the remaining shoots as fast as I can. But what is to

* *Hanged* is more solemn—and we wish to see that adopted in all cases when it denotes strangling. *Hung*, used in this sense, is a sort of modish modern phrase, which occasions a needless ambiguity.—We would naturally say, that a man *hung* by a branch, meaning that he voluntarily laid hold of it, or was accidentally caught by it. Although we say he was *hanged* on a tree—meaning he was strangled by being suspended from it by the neck.

be done next year? Either rear none, or as many as will repay a boy's attendance? Let me calculate—a boy at 5 s. a week is 13 l.—Fifty hogs at 5 s. is 12 l. 10 s. So that an otherwise clear profit of 5 s. a head on fifty-two hogs will go to pay the boy. We have not room in the yard for above fifty store-pigs; and five shillings a-head will cut deep in the profit.

‘*Perhaps, in future*,—keep two or three open sows;—breed all the year:—at three months old couple them, and let them run on the common, or in some other hog-pasture till they be worth 20 s. a head.—As they reach this value, uncouple them.—As soon as ten are at large, hire a boy to attend them;—give them the stubbles, acorns, &c.—Sell such as are saleable in autumn,—keep the young pigs over the year, and breed on.

‘As to the couples, I am clear that they rather forward than hinder the growth of the shoots. They seem to contend and drag each other about, *on the road*; but *while they feed*, they are quite amicable. This obstinacy, *off their feed*, prevents their wandering, and preserves them in condition.—No hogs can look better, nor can have been reared at less expence than mine this year, and I am by no means sick of couples: I only blame myself for letting hogs of so much value run through the woods and hedges with so little looking-after. And for this I cannot blame myself, but the servant; and who can guard against the *carelessness of servants*?

‘I am not quite satisfied with the preceding process.—*Perhaps, in future*, make *rearing*, not *fattening*, the object of the hog process, at least while lean hogs hold their present prices. Keep three or four breeding sows;—rear all their pigs, winter and summer; treat them as an *object*;—give them all the milk that can possibly be spared;—give them the damaged and tail barley, pease and beans. Buy pollard, linseed and graves, damaged sugar and molasses. On wash, and the Common, keep them till harvest;—give them the run of the stubbles,—plump them up with potatoes and acorns (if any),—and send them to market.

‘Keep them coupled, without constant attendance, till the acorns begin to fall. Be careful to see them at home and well-littered every night, and mind as they grow, that the couples be eased.

‘Fifteen shots, at 15 s. a-piece, is not equal to a boy at 5 s. a week. Our loss by couples, even this year, does not nearly amount to half a boy's constant attendance; besides, perhaps, there is an advantage to the hogs by coupling.

‘It is not certain how the two last were hung; their fellows had dragged them from the place where it happened; but they were found near each other, and I am of opinion that they were both hung in the same place, between two hurdles. A more ingenious trap could hardly be contrived to hang coupled hogs in. The hurdles over-lapt each other about the length of the couples, and were fastened as usual at the top, but not at the bottom. This was their *maze* into an oaken wood. Perhaps, the master-hog forced his way between the hurdles; the other, instead of following (indeed it was impossible he could), got his head on the outside, and being unable to draw back his fellow, was of course strangled. The survivor, tired with pulling, retreated, and dragged about the deceased.

ceased,—Or, perhaps, the foremost doubled himself, and got through, and, by struggling, got his head on the outside of the other hurdle; thus it became a matter of life and death, and the weakest of course fell:—This gave the other an opportunity of extricating himself, and dragging about his dead partner. They were both found within ten yards of these hurdles. Let this be a lesson, in future, to *beware of hurdle places*. If hurdles are found necessary, mind that they be fastened at both top and bottom.

				£.	s.	d.
Within fifteen months we have lost						
A cow, worth	-	-	-	8	0	0
A horse, worth	-	-	-	10	0	0
An ox, worth	-	-	-	9	0	0
Four hogs, worth	-	-	-	5	10	0

£. 32 10 0

Besides losses by the weather, and fifty other lesser casualties. All farmers must have some;—yet it seems unfashionable to talk of the *hazard of Farming*, or make use of the word *loss* in calculations on agriculture.

Dec. 4, 1775. Last week *Jolly*, one of the team, was taken with a violent scouring. The Farrier has drenched and bled him, but he does not recover.

This is the 6th casualty of working-cattle within nine months.

An ox strained	-	-	died.
An ox lamed	-	-	laid by a month.
An ox blowed	-	-	died.
A bull surfeited	-	-	laid by a fortnight.
A bull had the red water	-	-	three weeks.
An ox scours	-	-	dubious.

In the same space of time we have had

A horse tined	-	-	died.
A horse tined	-	-	laid by a month.
A horse lamed in the hip	-	-	useless (came round.)
A horse	-	-	went blind.
An old horse	-	-	died of age.

Within fifteen months,

A cow died of the red water.

A cow now scours—her life doubtful.

Two large hogs hung, through mere casualty.

Thirty acres of barley, thirty per cent. worse for the weather, &c. &c. &c. &c. &c. &c.

What a collection of haggard evidences of the *hazard of farming*!

But surely they can never be the *ordinary* casualties of agriculture; they must proceed from extraordinarily *bad luck*, or from *bad management*.

Let me endeavour to trace back their causes; and, if possible, raise LESSONS ON FUTURE MANAGEMENT.

The strained ox.—This was done in Norwood-fields.—The two ox teams were *hunting* a fallow.—I remember I went up to them in the middle of the day.—It was very hot.—This ox *loll'd the tongue* a good deal;—he was in the weaker team. I ordered the plowman to go gently, and to bring home his plow at night; for I

saw that it was too strong work for them. He brought home his plow, with the ox in the condition mentioned the 10th of NOVEMBER: but whether he obeyed me in the other instance or not, I am doubtful; I rather think the ox was purposely over-drove; for oxen were then quite "*a new kick*."—But this is presumptive evidence only.

‘What is to be *learnt* from this?

‘A young, slender ox, not in exercise, may be worked too hard, in a close field, on a hot day.

‘A sulky cruel servant is dangerous.

‘Perhaps, an ox in collar can exert his strength more than in yoke.

‘*The lame ox.* This was caused by a piece of flint getting between his claws, and insinuating itself into his foot.

‘Perhaps, *in future*,—pick their feet every night.

‘*The inflated ox.* (See the Minute of the 17th of AUGUST.) This was evidently the *carelessness* of the carter.

‘*Memorandum.* A THINKING SERVANT is very valuable; but rarely to be met with.

‘*The surfeited bull.* This probably was caused by over-heating him the first day he was harnessed.

‘*In future*—Use them gently, and break them in by degrees.

‘*The bull in the red water.* He was taken in time, and easily cured.

‘*The ox which scours.* I am totally at a loss for the cause.—His food of late has been very good clover-and-rye-grass hay. He has not worked harder than the rest of the team (which look, and are very well), for he was always a slug. I am apprehensive that he was sold as an ailing ox; his skin and coat were never kind;—and I recollect his frequently moaning, while he was in the house last spring; yet he never refused his meat, and worked tolerably.

‘Out of the four Gloucestershire oxen, two of them are remarkably plain; and this is the third.

‘*In future*,—Never trust to a dealer to buy in oxen,

‘*The two horses tined.* The cause was the *carelessness* of the carter, and the viciousness of one of the horses.

‘*Memorandum.* Carelessness is not easily guarded against; but a vicious horse may be sold.

‘*The lame horse.* This was a wrench in the hip, by drawing mud out of a pond, and the cause, ten to one—*carelessness*.

‘*The horse which went blind.* The cause seemed to be in Nature. Every means was taken to prevent the bad effect.

‘*The horse which died of age.* Upwards of thirty years old.

‘*The cow which died of the red water.* Being totally unacquainted with the nature of the disease or the remedy, I left the management entirely to the cow-leech; through whose *carelessness*, rather than mismanagement, I believe she suffered.

‘I have never since left the care of a sick or lame brute wholly to the Leech or Farrier; for though I have not administered, I have attended the administrations;—and have seen that the patient was not neglected.

' *The cow which scours.* I conjecture, that the disorder was caused by the quickness of transition from the low feed of the Common, to the rich succulent after-grass.

' *In future,*—Raise them from the Common to richer feed by degrees. Perhaps, turn them into the after-grass, as soon as the hay is out of the field, before the bite is got too long.

' *Perhaps, in future,*—Never refuse two guineas for a scouring barer again.

' *The hogs which were hung.* I blame myself more in this instance, than in all the rest.—Not for coupling hogs, generally; but for suffering hogs, of their value, to remain in couples in acorn-time. But I have the pleasure of reflecting, that my motive was good neighbourhood; for Neighbour — gave me to understand, that they were unwelcome guests in a field of his turnips. I therefore kept them in couples, though in the yard, to guard against that *carelessness* of servants, which was the immediate cause of their death.

' *In future,*—Be the consequence what it may, clip, mark, and un-couple such as remain unfold, when the acorns begin to fall.

' *The barley.* Had the seed been got into the ground three weeks or a month sooner, the dry weather would not have hurt it so much, and it might have been carried before the wet set-in: but would it not have been truly ridiculous to have missed so favourable an opportunity of getting the land clean, in expectation of such a dry summer and wet harvest as may never happen again? The soil received a tilth equal to a summer-fallow; its face now shews the good effect: and were the same circumstances to happen again I should most certainly act in the same manner, and expect a tolerable summer, and tolerable harvest, and, of course, get-in my barley in tolerable time.

' This article must therefore go to the side of bad luck, not to that of bad management.

' Thus, of sixteen casualties, seven originated in Nature, (without any apparent faultitious cause) and nine in positive or presumptive *carelessness*.—Does not this prove,

THE HAZARD OF FARMING,

THE NECESSITY OF SELF-ATTENTION,

AND THE VALUE OF CAREFUL SERVANTS?

' JULY 1777. The Reader may be well assured, that it cannot be pleasing to *expose* the above disagreeable facts. The Writer, however, should have blamed himself exceedingly, had he concealed them. The inferences drawn, he flatters himself, may serve as hints to the inexperienced Agriculturist, and the facts themselves be useful to the industrious Farmer;—by convincing the *rack-rent* Gentlemen of landed property, that there is *hazard* of farming as well as of play, and that *ill-luck* is not always at *White's* or *Newmarket*. —

' Jan. 16, 1776. *The scouring ox.* The farrier first employed could not relieve him: I employed another. He told me that he was certain he could stop it; but that scouring cattle are subject to relapses, which generally carried them off precipitately; and that the only method of treatment is to get them in flesh as fast as possible, and sell them off.

' He

‘ He ordered him a drench every morning (a compound of powder and dried leaves, given in a quart of fresh human urine): as an addition, I desired that he might have a decoction of oak-bark given him in his water.

‘ At *the fortnight's end* the scouring stopped;—he recovered his appetite;—his hide loosened;—his eyes brightened;—and he recovered his cud:—but he was so much reduced, that he could not rise without assistance; and though he eat well—dunged well—and looked well, he remained thus for a fortnight or three weeks. It was six or eight men's business to get him up: he would not help himself in the least, until three or four days ago, when he began to get up with little help. But notwithstanding he eat half a truss of hay a-day, he did not thrive; and although I wished him dead (he was so low he would have taken more fattening and attendance than he would have been worth, when fat;—besides the risk of a relapse) yet I was unwilling to give him up.

‘ Early this morning he awoke me with lamentable groans.—I rung up the servants:—they came, and told me that he was dying, for that he was “swelled ready to burst.” I bade them stab him behind the ribs: this eased him for a while; but he soon began to swell and moan as bad as ever. I got up, and, seeing him in great agony, ordered him to be stuck.

‘ I sent for the Farrier, and we have opened him. His heart, liver, entrails, and nutriment in each state, bear every mark of perfect sanity; except that his entrails, instead of rolling out, on his being opened, were tied fast to the coats of the vertebrae, and were obliged to be separated from them by a knife—a flesh-like substance had formed;—and except that his maw was remarkably full of aliment, and was pierced by the knife with which he was stabbed.

‘ Perhaps, the adhesion of the viscera accounts for his weakness, and for his disorder. Perhaps, the several members of the abdomen were rendered unable to perform their respective functions properly, without the aid of medicine. The Butcher observed, that this is a common case, when an ox has been strained, or has received a wrench in the back. This too brings on a scouring; it therefore seems very clear, that a strain, or wrench, was the first cause of his disorder; and, from various circumstances, I am of opinion, it is of long standing, and brought to the crisis by time and hard-working.

‘ But how is the suffocation, which was obviously the immediate cause of his death, to be accounted for? His meat was clover-and-rye-grass hay;—his drink, water, with a small quantity of the decoction of oak-bark, to prevent a relapse. But it was old hay which had been cut very full of sap, and got well into a large stack; so that it was dry, and rich to a high degree; and he eat it very greedily *as he lay*.

We are sorry we cannot follow our Author in his investigation of the cause of this disorder.

‘ Last year, N. 4. was summer-tares, on an old clover-ley dunged. When in bloom, they were a beautiful crop, worth for verdage 4l. or 5l. an acre. They podded well; but the dry weather, *perhaps*, prevented many of them from filling.—The wet weather

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set-in just as they were ready to be cut:—the heavy rains beat them flat to the ground, and the weeds soon became predominant:—they were obliged to be reaped during the rainy weather, and repeatedly turned to keep them from rotting on the ground.—The reaping and turning did not cost less than 10 s. an acre; besides shedding nine-tenths off the few which matured.

* Last week they were thrashed, and lo! the *three acres* produced *eleven bushels*!

* Is not this another positive evidence of the Hazard of Farming?—A crop *dunged-for*, and which, with an ordinary season, would have yielded from 4 l. to 6 l. an acre, is but barely able to discharge the expence of reaping and thrashing. —————

JUNE 23, 1777.

* The spring seed-time was moist, but not remarkably wet; the clouds reserved their bounty for May and June.—The middle of May was *very wet*, and so is the middle of June.—The last ten days have been (except one) uniformly rainy.—Last night it poured for eight or nine hours: perhaps, never so much rain fell in so little time.—The wheats which are good are beaten into the ground;—the grass which was cut, swims in every furrow;—and the fallows are ready to flow out of the fields.—Low-land pastures are overflowed, and the stock obliged to be taken into the house to prevent their poaching.—Work is now at a stand; we cannot make hay, nor even weed.—The teams cannot plow, nor can they carry out dung, even when it is fair, with any propriety. The ground was never so wet since Noah's flood. The springs and rivers only may rejoice.—The poor are starving for want of work.

* Wheat, which a fortnight ago was worth ten pounds an acre, will not, except the weather at harvest prove favourable indeed, be worth harvesting; and clover, which was *nearly made* when the rains set-in, will be reduced in its value more than half, if not totally spoiled; for there are not as yet any signs of fair weather: the wind changes to every quarter, but the weather is invariably rainy,—rainy,—rainy! —————

Many other casualties occur in these Minutes, which, for brevity, we omit. These are sufficient to convince any sensible man that whoever does not include this class of expences in his calculations, commits a most essential error.

We meet with so many interesting particulars in this volume relating to the oeconomy of rural affairs, that we are induced to extend this Article to an unusual length.

In farming, so many servants are necessary, that not only the success but the comfortable enjoyment of life, in a great measure, depends upon them. The man who, in that profession, knows not how to manage servants *properly*, must be ruined, and ruined in the most comfortless way, without enjoying one ray of pleasure in going through life: this, therefore, is an object of the highest importance, and ought to be studied with care; but, unfortunately, it requires such an intimate knowledge of the human heart, and the springs that usually influence the actions of men, as falls to the share of very few, *early in life*.

life. From this source spring many of those distresses in which young adventurers in agriculture are often suddenly involved before they are aware of it, and out of which they are never able to extricate themselves. Several hints relative to this subject occur in this work, from which we select the following :

MANAGEMENT OF SERVANTS.

‘ Mankind are by *NATURE* undoubtedly equal; but by *chance* they are, at present, widely distinct.—Masters and Servants are unavoidably necessary to the present state of Agriculture.—Subordination is essential to good government, whether public or private.—Anarchy and subordination are allied, as light and darkness; when one increases, the other decreases; when one wholly succumbs, the other wholly predominates.

‘ If one man hire himself—sell himself temporarily—to another, unconditionally, he is, by the law of *right*, wholly subordinate to his *equitable* commands: if conditionally, the conditions are of course reciprocally binding.

‘ The Master who is bound to satisfy the cravings of his Servant with wholesome food, is equally bound to feed his mind with wholesome morals. He has two motives to it; his own satisfaction temporarily, and his Servant’s welfare during life.—Youth calls particularly loud for this mental aliment; and a parsimony in its supply is more heinously criminal than are scanty meals and a bed of clods.

‘ About two years ago, I took a lad, who was puny and unfit for hard labour, from the plow, and placed him in the house.—The first year he behaved very well; the second tolerably; but a falling-off was obvious.—His brother, the preceding year, had suffered much for want of correction, and I clearly saw that he was striding away apace to the same path.—I therefore, though reluctantly, began to administer the necessary discipline; and during that year it had the desired effect.

‘ His vice commenced with *idle excuses*;—from these he crept on to *falsehood*; and, perhaps, this may be held as a general maxim:—

‘ The first step to destruction is *evasion*;—the second, *lying*;—the third, *perjury*;—*thieving*,—*murder*,—and the *gallows*, follow of course:—*cunning* or *impertinence* is generally an accomplice.

‘ This, the third year, he has behaved very ill.—I was aware of evil counsellors, but could not identify them.—At length the horse-whip totally lost its efficacy; and I, tired of correcting, sent to his friends: but he, in the mean time (by the advice of his council) went to a magistrate, under the pretence of recovering his liberty and wages.

‘ The magistrate, whose head is as good as his heart is honest, presently saw through the rascality, and sent him home; and generously assisted his friends in discovering the incendiaries. Astonishing! one of them, a man who has worked for me upwards of two years, and whom I have, lately, been daily endeavouring to serve; the other (the principal) a fellow whom I have employed near twelve months, and who, in the height of his tutorship, fetched his son out of a distant county, to enjoy from me the advantages of constant employment and good usage! Nor is the boy, though he promises implicit obedience in future, free from guilt; for if the advice had

not

not been palatable, he would not have swallowed it so greedily; and him I have been particularly assiduous to serve: I have not only taken upon myself the disagreeable task of beating him, but have rendered him other benefits which must last him his life. And I am under the most disagreeable necessity of drawing an inference, which must inevitably deprive me, in future, of a very great satisfaction; and I will not smother my sentiments, when I believe that they were kindled by truth;—and I am at present clearly of opinion, that

GOOD USAGE MAKES BAD SERVANTS;

I speak *generally*; and by good usage, I mean *extraordinary* good usage.'

The conclusion seems a little harsh. The inference will not in all cases hold, though it will in many. Good servants, who are attached to their master from the pure principles of gratitude and affection are sometimes, we know, to be found; but never, unless the master has judgment to *distinguish* and to *discriminate*; if this is wanting, these gentle emotions are repressed in their minds, and they remove to some other master, in quest of a congeniality of disposition. Genuine beneficence of heart, with a steady firmness of temper, capable of resenting without passion, and inflicting, without abatement, those punishments which reason points out as necessary, are the qualities most likely to attach the virtuous servant, and to disgust the profligate. Without tenderness for a servant's interest, no master deserves, nor ever will obtain, his hearty good will; but when that tenderness degenerates into weakness, all is lost.

The following reflections on this subject shew that the Author has studied it, and contain much truth:

'The Author was more embarrassed in the selection of the *MINUTES ON SERVANTS*, than in the choice of those on any other subject. On the one hand, he was aware of the irksomeness which must ever accompany a recital of domestic bickerings: on the other, it would have been truly inconsistent in a Man who professedly becomes public to hold out lights to the inexperienced, to have obscured the Beacon which ought, of all others, to be rendered conspicuous: for on a proper management of Servants depends in a great measure the Profits and Pleasures of Agriculture. He therefore selected for publication such, and such only, as he thought might convey some useful hint to the Novitiate Agriculturist.

'For the want of the knowledge of a few such facts as are to be found in the Minutes on Servants, the Writer is conscious that he has experienced many uneasy moments: and he believes, that had he set out with the ideas he is now possessed of, he should have been esteemed a better Master (and to be thought a good Master is a laudable ambition, which Masters in general aspire at) and should have had the satisfaction of paying wages to better Servants.

'It is true, the Author may have been (he hopes and believes, he has been) unfortunate in the neighbourhood he happened to fix in; yet he cannot help thinking that the seeming ingratitude of Servants is not confined to any *particular* district; but is an *universal* frailty founded

founded in Human Nature; and depends principally upon their management.

SELF-LOVE is the sovereign of Master and Servant; and **SELF-ESTEEM** is a fomenter of public and private discord.

By way of illustration; I am a Servant.—I receive a favour, which I did not *expect*.—I reason thus: "This favour must proceed either from my Master's generosity or from my deserts;—my Master, it is true, is generous, and so am I deserving;—how many good offices have I done him? How often have I done those things which many other Servants would have left undone? He must have perceived this, and thus he requites me." I value myself on this, but continue to do my *duty*; and my Master (who probably has put no small estimate on his generosity) continues to give me good usage: but he does not repeat his extra favour, at the time when in my own esteem I deserve it, and of course *expect* it. I fancy myself slighted, and grow indifferent;—my Master perceives it, and treats me with reserve.—I begin to fancy my good offices thrown away, and grow neglectful of my duty; my Master sees this, and becomes authoritative. I, *fancying myself too important to be dismissed*, resent it; and he, to disburden himself of an incumbrance, discharges me. Now, and not till now, I perceive my mistake; it was not my deservingness, but solely my Master's generosity which conferred on me the favour. I did, or endeavoured to do, my *duty*; and my Master, by way of encouraging me in the perseverance of it, and to gratify his own good disposition, unfortunately conferred on me that which has been the cause of many unhappy hours, and has at length brought me to this disgrace. Had I not received a favour which I did not *expect*, I should still have been the dupful Servant of an indulgent Master.

The Writer is so fully convinced of the mischievousness of granting *unexpected* favours to Farming-servants (and to ignorant Servants in general), that he has more than once got peaceable riddance of a troublesome fellow by exalting him above his fellow-labourers.

This is a piece of philosophy which may seem to strike at the root of the first Christian virtues. God forbid that it should close the hand of CHARITY, where *charity* is due! But it is a PROPER CHOICE of the object, not the GIFT, which constitutes BENEVOLENCE: it is not the NUMBER OF PIECES given, but the HOURS OF WRETCHEDNESS alleviated, which gives the SUM OF CHARITY. And how Christianly-soever a due proportion of well-applied Charity may be, the Author has been lately convinced, from daily experience, that it is the most uncharitable thing in the world to be too charitable.

Nothing could be more absurd than to lay down *particular* RULES FOR THE MANAGEMENT OF SERVANTS; as the tempers and dispositions of both Masters and Servants are as different as their features: the Author will, nevertheless, risk the following *general* guide:

Treat them as MEN; but not as INTIMATES; nor yet as MACHINES.

For although the Wretches who have forfeited their liberty, may be reduced to the Laws of Mechanism, in the Field of War; Men, who retain one spark of the celestial fire, will not brook such treatment in the Field of Agriculture. For in a country tolerably free,

let

Let Fate and Fashion say what they will, Mankind—as Men—are nearly on an equality: and in this country, how *Machine*-like soever a day-labourer may appear, under the immediate eye of an austere Master, he is a *Free-Agent*, at his own Fire-side, and an *Englishman*, at the Ale-house.*

(To be concluded in our next.)

ART. II. *Annals of Scotland.* From the Accession of Robert I. surnamed Bruce, to the Accession of the House of Stewart. By Sir David Dalrymple. 4to. Vol. II. 12 s. 6 d. Boards. Edinburgh printed; Murray, London. 1779.

IN a former Review we announced the first volume* of the *Annals of Scotland*; and as the work is now completed, it claims our farther attention: We proceed, therefore, to point out its purposes and merits, and to ascertain the degree of approbation to which it is intitled.

Before the reign of Malcolm III. †, we find the history of Scotland involved in obscurity and darkness. The most penetrating genius would seek in vain for truth amidst the fables which deform the earlier history of this nation. Hence it is, we conceive, that our learned Historian has contented himself with dating his performance from the age and administration of Malcolm III. The period included from the accession of this Prince to the advancement of Robert I. exercises his attention and ability in his first volume. In his second volume he continues his narration from Robert I. to the advancement of the House of Stewart.

This field of history, so extensive in itself, and so memorable for many important transactions, has been surveyed with little accuracy by former writers. John de Fordun was but imperfectly informed, and was unacquainted with the true purposes of history. John Major is almost every where so much disposed to trifle, that there is little in his work which deserves commendation, if we except his spirit of liberty, and the respect he discovers for the rights of the people. Hector Boece is the most fabulous of all historians: and Buchanan, who in the elegance of his composition may vie with Livy and Sallust, is so careless in his matter, that we read him with distrust, while we admire his talents.

When men of learning wished with impatience for a solid and instructive work, on Scottish affairs, Sir David Dalrymple published the first volume of his *Annals*. The immense collections of Rymer were the most valuable source of intelligence; and the ancient historians of England had preserved a multitude

* Vid. Review, vol. liv. p. 491. June 1776.

† Surnamed *Cannora*.

of memorials concerning Scotland. To dig for the treasures which were concealed in these mines, to bring them forward to observation, and to attend at the same time to the communications of Scottish authors and chronicles, were matters not less laborious than intricate. To this task our Historian has submitted; and while we give him the credit which is due to his industry, we must do him the justice to acknowledge that his sagacity and discernment are still more worthy of praise.

It has been said that this work is formed on the model of Henault's famous performance; but this was a mistake. Sir David Dalrymple pursues a method of his own, free from many of the imperfections which appear in that of the French author.—The President Henault, indeed, is uniformly instructive, but he is uniformly dry; and his abridgment is not rendered agreeable by the arts of good writing. Sir David Dalrymple is directed in his execution by the subjects he treats. Where his matter admits not of detail or ornament he is simple and brief; where it is inviting, he is diffuse and descriptive. He is the Annalist and the Historian by turns. Ardent to instruct, he is disposed to omit no topic of which he could inform himself. Desirous to please, he is active to gather all the flowers that spring up in his way.

To chronology, which so many modern authors affect to despise, our Historian has paid the most exact attention. In authenticating his facts, he appeals every where to the most unexceptionable authorities: and, it must be mentioned to his honour, that the problematical parts of the Scottish story are regarded by him with that solicitude of investigation, which is never felt, or exerted, but by those who are passionately devoted to the interests of science and the propagation of truth. Hence it is that each of his volumes is concluded with detached and particular dissertations: the critical acuteness of which will prove alluring to the studious; and, if there are readers who find them tedious, it may be pronounced that they have no great taste for historical accuracy and disquisition.

To particularize what our Historian has collected, under the different reigns which he describes, would be to abridge his work; but if we were to consider them in a comparative view, we should prefer that of Robert I. as the most instructive and entertaining. It cannot be read, indeed, without a variety of emotions, and has something of the charm of romance. There is a passage in Cicero's famous epistle to Lucceius, which is wonderfully applicable to this part of the Scottish story. "*Ordo ipse annalium mediocriter nos retinet, quasi enumeratione fastorum. At viri sæpe excellentis ancipites varique casus habent admirationem, expectationem, lætitiā, molestiam, spem, timorem: si vero exitu notabili concluduntur, expletur animus*

*jucundissima lectionis voluptate**." The life of Robert I. seems even to be an excellent subject for an Epic poem. Such a work might be intitled, "The Independency of Scotland restored." The poem might open at the time when all Scotland had acknowledged Edward I. as their sovereign. The death of Comyn might then be described, and the coronation of Robert I. The disasters and vicissitudes of fortune which attended this Prince might next engage the attention of the poet. He might then dwell on the battle of Bannockburn †, detail the continuation of the war, and mark the different methods which were taken, on the one hand, for overturning and, on the other, for supporting the Scottish government. At length he would arrive at the peace of Northampton, and at the death of Robert I. who died in the full possession of a Kingdom united and independent, which, in the beginning of his reign, was torn by factions, and subject to England.

Another remark presents itself to us with regard to Robert I. 'Scottmen,' while they extol this illustrious man as the deliverer of their nation, and overleap all the boundaries of panegyric, seem to think that the fine things they utter are applied to a native of *Scotland*. It is true, notwithstanding, that this distinguished warrior and statesman was an **ENGLISHMAN**. The evidence of this fact is to be found in different places of the work now before us. The progenitors of Robert I. were Anglo-Norman lords who had settled in Yorkshire. There they lived and died; and the connexion which this Prince had with Scotland was chiefly by his mother, the Countess of Carrick.

Amidst the praise which this performance is intitled to from our justice and candour, we cannot but remark, to its advantage, the perspicuity and precision with which the Historian has every where expressed himself. To deep inquiry, and to real learning, he adds the greatest distinctness of ideas, and the graces of language. He admits his readers into the knowledge of characters rather by the art of his narrative, and the selection of circumstances, than by laboured and splendid portraits. We catch as we read the manners of the times; and that the current of his story may not be disagreeably interrupted, he has given many notes, in which he corrects the errors of preceding authors, and displays a lettered labour, and an engaging ingenuity.

For the entertainment of our Readers, we shall here select the Author's short and interesting account of the negotiations

* Cic. *Epist. ad diversos*, lib. v. ep. 12.

† Of this famous battle, see a circumstantial account in our Review for July last, p. 49.

of Randolph Earl of Moray with the Papal Court, to engage it to bestow the title of *King* on Robert Bruce.

‘ The King of Scots, on his side, resolved to send ambassadors for soliciting a reconciliation with the church. Previous, however, to this embassy, he judged it expedient that his nephew Randolph should endeavour to sound the dispositions of the Papal court.

‘ The Pope sent a narrative to the King of England of the conversation which passed between him and Randolph. The narrative is exceedingly curious and characteristical.

‘ Randolph having been admitted to an audience, informed the Pope, that he had made a vow to repair to the Holy-land, but that he could not accomplish it without the permission of the Papal see; and that the main purpose of his journey to Avignon was to seek the indulgences usually bestowed on those who undertook that religious expedition.

‘ The Pope made answer, that it was not fit to grant such permission and indulgences to one who, as a simple individual, could not perform any effectual services; and, as an excommunicated person, could not further his own salvation in Palestine: but, he added, that he would hereafter lend a favourable ear to this petition, if Randolph did his utmost endeavours for procuring the establishment of peace between the two nations.

‘ Randolph then said, that ambassadors were speedily to be sent from Scotland, to solicit a reconciliation with the church, and he requested the Pope to grant them his *own passport* in ample form.

‘ The Pope, although he could not grant this, offered to issue letters requisitorial for their *safe conduct*, addressed to all the Princes through whose territories they might have occasion to journey.

‘ Randolph next produced a commission from his uncle of the following tenor: “ The King of Scots makes offer to the Pope, that he will accompany the French King in his intended expedition to the Holy-land; and, if that expedition should not take place, that he himself will repair in person to the Holy-land, or send his nephew, Thomas Randolph, Earl of Moray, in his stead.”

‘ To this proposal the Pope made answer, “ that, until Bruce concluded a peace with England, and was reconciled to the church, it would not be decent to receive him as a crusader, either in society with the French King, or by himself.”

‘ Then the shrewd ambassador observed, that his own wishes were most ardent for peace with England, and for a perfect reconciliation with the Catholic church: that to this end he would sincerely labour, were he assisted by the good offices of his

his Holiness; but that, for rendering such interposition effectual, it would be expedient, and indeed absolutely necessary; that a bull should be addressed to Bruce, under the appellation of *King*. He was confident that a bull, with that conciliating title, would be reverently received; but he greatly feared, that if the name of *King* was withheld, that which had happened formerly would again happen*, and the bull would remain unopened.

* The

* This refers to the following transactions, in 1317 (six years before the negotiation now mentioned) viz. * After the return of the King of Scots from his expedition into Ireland, [in which, as our Author remarks, he had the glory of over-running that kingdom, at the expense of the lives of many of his most faithful subjects] Pope John XXII. issued a bull commanding a truce for two years between England and Scotland, under pain of excommunication. He dispatched two Cardinals into Britain to make known his commands, and he privately empowered them to inflict the highest spiritual censures on Robert Bruce, and on *whomever else* they thought fit.

There is extant an authentic account of the negotiations of the Cardinals: it may be said to exhibit the best original portrait of Robert Bruce which has been preserved to our times.

About the beginning of September 1317, the Cardinals sent two messengers to the King of Scots. The King graciously received the messengers, and heard them with patient attention. After having consulted with his Barons, he made answer, "That he mightily desired to procure a good and perpetual peace, either by the mediation of the Cardinals, or by any other means." He allowed the *open* letters from the Pope, which recommended peace, to be read in his presence, and he listened to them with all due respect; but he would not receive the *sealed* letters addressed to *Robert Bruce governing in Scotland*. "Among my Barons, said he, there are many of the name of *Robert Bruce*, who share in the government of Scotland; these letters may possibly be addressed to some one of them, but they are not addressed to *me*, who am *King of Scotland*; I can receive no letters which are not addressed under that title, unless with the advice and approbation of my parliament. I will forthwith assemble my parliament, and with their advice return my answer."

The messengers attempted to apologize for the omission of the title of *King*: They said, "That the holy church was not wont, during the dependance of a controversy, to write or say ought which might be interpreted as prejudicial to the claims of either of the contending parties." "Since then, answered the King, my spiritual father and my holy mother would not *prejudice* the cause of my adversary, by bestowing on me the appellation of *King* during the dependance of the controversy, they ought not to have *prejudiced* my cause by withdrawing that appellation from me. I am in *possession* of the kingdom of Scotland; all my people call me *King*; and foreign Princes address me under that title; but it seems that my parents are partial to their English son. Had you presumed to pre-

"The Pope hastily consented to a proposal made with so much appearance of candour; but recollecting the consequences of what he had done, he endeavoured to apologize for it to the King of England. "I remember to have told you, said he; that my bestowing the title of King on Robert Bruce, would neither strengthen his claim, nor impair yours: My earnest desire was for a reconciliation and peace; and you well know, that my bull, issued for attaining those salutary purposes, will never be received in Scotland, if I address it to Bruce under any other appellation but that of King. I therefore ~~exhort~~ you,

sent letters with such an address to any other foreign Prince, you might, perhaps, have been answered in a harsher style; but I re-
 ference you to the messenger of the day."

He delivered this satirical and resolute answer with a mild and pleasant countenance. "The messenger next requested the King to command a temporary cessation of hostilities: "To that," replied the King, "I can never consent, without the approbation of my parliament, especially while the English daily invade and spoil my people."

The King's counsellors told the messenger, that if the letter had been addressed to the King of Scots, the negotiations for peace would have instantly commenced: They imputed the slightest omission of the title of King to the dangers of the English arms: "I will go on," said they, "unhappily behind, that they had this intelligence from Avignon."

While the title of King is withheld, said the messenger to their constituents, there can be no hopes of a truce."

On receiving this intelligence, the Cardinals resolved to proclaim the *papal truce* in Scotland: In this hazardous office they employed Adam Newton, guardian of the monastery of *Minster* at Berwick: he was charged with letters to the Scottish clergy, and particularly to the Bishop of St. Andrews. He found the King of Scots with his army in a wood near Old Cambus, making preparations for the assault of Berwick. Although perforce sworn to the King was denied, the obedient Monk proclaimed the truce by authority of the Pope. When the King of Scots was informed that the papal instruments still denied him his titles, he returned them back, saying, "I will listen to no bulls, until I am treated as King of Scotland, and have made myself master of Berwick."

The Monk, terrified at this answer, requested either a safe conduct to Berwick, or permission to pass into Scotland and deliver letters to some of the Scottish clergy: But both his requests were denied, and he was commanded forthwith to leave the country. On his return to Berwick he was way-laid, stripped, and robbed of all his parchments, together with his letters and instructions. The robbers, it is said, tore the Pope's bull.

In the whole transaction concerning the truce, the Pope appears to have been the servile tool of England: Edward submitted to an ordinance which, probably, he himself had projected, and which he saw to be necessary in the present exigencies of his affairs; but Bruce despised and derided it.

in your royal wisdom, that you would be pleased, *not to suffer me* to give him that appellation. I hear that reports have reached you, as if Randolph had made other proposals, prejudicial to you; and your kingdom; but you may assure yourself, that I would not have permitted any proposals of that nature to have been so much as mentioned in the absence of those to whom you have committed the superintendency of your affairs. Besides, Henry de Sully, a person of known zeal for your honour and interest, was present at the audience which I gave to Randolph; he heard all that passed, and he would not have suffered me, even if I had been so inclined, to rectify any proposals prejudicial to you, or your kingdom," 13th January 1303-4.

This narrative displays Randolph in the character of a consummate politician.

His first request to the Pope was merely personal, expressing his own zeal in the service of the church, and the estimation in which he held her indulgences; this he represented as the chief business of his journey to Avignon. Although the Pope could not grant the *first and principal request* of Randolph, yet he declared himself willing to listen to it whenever a proper opportunity should offer; and he made his future favour to depend on Randolph's sincerity in promoting the establishment of peace.

Randolph then talked of a reconciliation with the church, an essential preliminary to peace; he mentioned an embassy from Scotland, having that objection view; and he demanded a passport for the ambassadors in a form which would have persuaded the world, that the Pope himself had initiated a reconciliation. The Pope perceived the artifice of the request, and eluded it.

Randolph next produced his commission from the King of Scots, offering to perform a service meritorious in itself, and connected with the glory of the French King; which could not fail of being interesting to a Pope born a Frenchman, and residing at Avignon. The Pope eluded this offer also, but without showing any marks of displeasure at the extraordinary proposal, that a person lying under the curse of the church, should engage in a crusade by authority of the Pope.

After Randolph had soothed the passions, and conciliated the favour of the Pontiff, he opened the true business of his embassy; and that, not as from the King of Scots, but merely as the amicable suggestion of his own zeal for peace, and the honour of the church; and he so judiciously enforced the topics of persuasion, that the Pope consented to give the title of *King* to one excommunicated person, by the advice of another.

Edward, however, was not convinced by that casuistry which held, "that, to bestow the title of *King* on his antagonist, was a matter of indifference." He remonstrated against the concession which the Pope was willing to make; he said, that it was a thing dishonourable to the church, and highly prejudicial to the claims of the English crown: and he added, with great shew of reason, "that the Scottish nation would naturally conclude, that the Pope intended to acknowledge the *right*, where he had given the *title*." Neither did Edward omit to retort the maxim of Papal policy, "that no alteration in the condition of the parties ought to be made during the subsistence of the truce."

In the first volume of this work, the Author led the Public so expect that he designed to continue the *Annals of Scotland* till the restoration of James I. He has, however, concluded his performance at the accession of the House of Stewart; and he observes that there are various and invincible reasons which have influenced him to take this resolution. What these reasons are we inquire not. But we cannot help approving his conduct; for if he had followed his original intention, he must have broke off abruptly after having given but an indifferent specimen of the monarchs of the Stewart line, in the administrations of Robert II. and Robert III. Robert II. did not maintain the reputation which he had acquired in his youth; and Robert III. was infirm in body, and feeble in mind; so that the Duke of Albany actually ruled Scotland during the greater part of his reign, under the title of *Governor* or *King's Lieutenant*.

From the additions and corrections, which appear at the end of the second volume of the *Annals*, we perceive that Sir David Dalrymple has taken advantage of the observations communicated to him by friends and correspondents. His readiness to admit of criticisms, and to listen to information, is to be considered as very commendable and candid. It is infinitely preferable to the supercilious neglect, and the haughty aversion with which writers in general are so apt to receive them.

To conclude: it is with pleasure that we recommend this work to the attention of the Public; and we hope, that the example of the Author will induce other learned men of his nation to inquire into its history, and to court distinction by adorning its more important events, and by removing the difficulties with which it is almost every where perplexed.

ART. III. *A Trip to Kilkenny, from Durham, by way of Whitehaven and Dublin, in the Year 1776.* Containing Remarks on the Situations and Distances of Places; the Customs and Manners of the People, interspersed with short Digressions, and some Observations on the Climate, Productions, and Curiosities of Ireland. In a Series of Letters to a Friend. 12mo. 2s. sewed. Stockton printed, and sold by Goldsmith, London. 1778.

TRIPS, and *Tours*, and *Excursions*, and *Sentimental Journeys*, are become so much the *ton*, that every rambler, who can write (tolerably or intolerably), assumes the pen, and gives the Public a journal of the occurrences and remarks to which his peregrinations have given birth.

In the number of these inquisitive and communicative persons, Mr. Elstob will not, we fear, hold a very distinguished rank. He is not a Johnson, nor a Pennant, nor does he even attain the excellencies of Mr. Wraxall, or Mr. Twiss*.—As a writer †, he

* Gentlemen, whose *Tours* have been reviewed in our Journal.

† Such expressions as the following, ought by no means to appear in a work addressed to the public; they would scarce be excused in a private letter. ‘By being too attentive on the different scenery around me,’ p. 12. ‘The people seemed to have just risen and to be making on their fires,’ p. 40. This, indeed, may be an error of the press.

‘The very moment I entered the Choir (of St. Patrick’s, Dublin), I fixed my eye on the priest.—“Dearly beloved Roger,” leaped instantly into my head—Poor Swift! that was once thy place:—I cast *gladly about* for Roger—but, in a little time, I recollected my mistake—the beloved Roger did not *belong here*, p. 96. ‘I believe it will *concord with* the general opinion of the people,’ p. 195.

To these we may add the following uncommonly figurative, mysterious, or occult passages: ‘A few miles from Barnard castle, quick hedges begin to *decay*; the fences *change* into stone walls,’ p. 19. Should this description deceive the carious naturalist of Crane court, or Leicester square, and prompt him to make a *Northern tour*, in the fond expectation of beholding some new and wonderful process of *patresfation*, we think he would be lawfully entitled to call upon Mr. Elstob for the expences of his journey.

‘The lower part is the sheep-market (at Appleby), and the higher part, on the left, is the place for Galloways, Kiloes, &c. p. 20. Now, in the name of wonder, what are these *Kiloes*? Some animal, belike; but whether of the Horse, or Ass, or Ox kind, we Southern folk are left in vain to guess.

And now for a metaphorical flight! speaking of the mischievous effects of the Irish whiskey, when drank to excess, as is too commonly the case, among the lower sort, the Author says ‘It is the parent of that savage, brutal temper, so conspicuous in the common Irish, and is certainly the foundation of all their peculiar calamities and misfortunes. In short, it renders their minds unapt for serious thinking, and their bodies inactive in useful labour; reduces them

he is, perhaps, inferior to all his brother *Tripplers* or *Tourists*, whose itineraries have fallen under our inspection; but, however, he is a man of some observation; and there are passages in his little volume, that will, at least, afford some degree of amusement; though we do not perceive in it much new or important information.

As we have just mentioned Mr. Twiss, who lately made the *tour* of Ireland, and offered some remarks on that country, which have not a little disgusted the natives; we shall here extract what Mr. Elftob has observed, relative to that gentleman, and to his publication *.

Speaking of the productions of the *press* in Dublin, and among other articles, of the Irish edition of Mr. Twiss's *Tour*, he proceeds to tell us, that the number of times he was asked whether he knew Mr. Twiss, would appear incredible. 'None,' says he, 'here thank him for his remarks, and few approve of his book. I am ashamed of them when I reflect on their behaviour to his effigy;—and their aukward sarcasms thrown out at that ingenious and worthy gentleman, shew no good temper. I was indeed much entertained one day in a Pottery warehouse, on seeing some chamber-pots, with a head enamelled on the bottom, having the mouth wide open, and these words below it,

"Come let us p—

"On Mr. Twiss;,"

which led me to conclude, that the head was a representation, or in the place, of Mr. Twiss's. These curiosities are, as I was told, in almost every house; and, I judge, are universally used. His mouth is open to receive the stream—but his eyes too are open—and this it was that entertained me.—Mr. Twiss must surely acknowledge his great obligation to the condescending ladies who use him so freely, and deign to treat him with such showers of affability, or he is quite void of every species of gratitude. Was he to start up in person—he might immediately return the compliment, if the sudden emotion did not too much ruffle the lady's—disposition.

Travelling one day in company with a young lady, something introduced Mr. Twiss into discourse. I never heard him spoken of in Ireland with so much candour and applause. She approved of every paragraph (save one) in the book, either with regard to accuracy or intention (she presumed). The passages

far below the dignity of their nature—and but too often, urges to such offences, as justly open the folding arms of the avenging law to hug them in endless eternity. This seems to be a species of hugging never yet defined. We have heard of the Cornish hug, the amorous hug, and the friendly hug; but this galloway hug is a sort that a man would not chuse to be better acquainted with.

* See Rev. vol. IV, p. 101.

which appeared harsh or severe to most people, she hoped would have their intended use—produce good effects, and make them better; but in one single point he had made too free—he had peeped too curiously—she could not forgive him—he had no business with the ladies' legs. The passage she alluded to is this—"As to the natural history of the Irish species, they are only remarkable for the thickness of their legs, especially those of the plebeian females." This, she contended, was aimed obliquely at the ladies, or at least they were included (—I believe they might—), but she could not support her opinion with any tolerable arguments, so it dropt.

To what we have said in the note, concerning whiskey, we may add our Author's farther account of that coarse and pernicious dram.

At a public house at Skerries, the landlady brought him a *raggin* of her plain whiskey, but she told him that gentlemen always drank currant whiskey. 'This is a spirituous liquor, made from malt; the plain sort tastes somewhat like gin, especially in those parts where juniper-berries are to be had. The currant whiskey is made by infusing currants in the plain whiskey,' p. 56.—Again, p. 105, 'the out-skirts of Dublin consist mostly of cabins. Each cabin has generally a small piece of ground belonging to it, which produces a few potatoes, cabbages, and onions, the constant food of the Irish poor all the year round. Flesh seldom enters their miserable dwellings, and bread not often. But whiskey they will have—they think it almost impossible to subsist without it:—it is their darling, and their ruin—it contributes much to their present deplorable state of stupidity and poverty. Their faculties are benumbed by the extravagant use of it, and their families are thereby plunged to the very bottom of distress.' We are afraid that this 'reflected view' of the sordid manner in which the poor Irish cabiners live, affords but too just a picture of that class of the inhabitants of our sister island; hence it is the less to be wondered at, that so many of them come to the *Irish bug** at last.

Mr. Elstob adds his testimony to the common assertion that Ireland is 'freed from venomous animals of every kind.' The truth of this exemption, he adds, has been questioned, and by some flatly denied; but, he roundly avers, it is a fact, beyond all doubt†.—None, however, of those who have admitted this fact, have ever pretended to account for it.

* Vide preceding note.

† Beyond all doubt, with this Writer, it may be, but others have their doubts on this subject. Among that number may be ranked the Monthly Reviewers; who, however, have neither leisure nor opportunity, at present, for debating the point.

Some particulars from our Author's account of St. Winefred's well, may be here selected, as supplementary to the circumstances mentioned in the Review for January *, from Mr. Pennant's Welch Tour.

Holywell (the town of) consists of three principal streets, which branch out from the market-place, as from a center. We entered the town at the West street—turned a little to the right out of the market-place into the South-west street—leaving the North street on our left hand. At the foot, or extreme, of the North street, is the celebrated spring known by the name of St. Winefred's well. As this is the place where dinner is commonly provided for the passengers, I employed a few leisure minutes in visiting the well. I had no need of making much enquiry for the road to it—there are generally people standing ready about the inn to guide you in the way, if you are a stranger, and have no idea of its situation; but these conductors are not easily satisfied for their trouble, though the labour might be abridged to ten words, and a slight motion with the right hand; but that is a species of wit incompatible with avarice—the means would subvert the ends. Avarice is always officious, and profusely lavish in words and little complimentary actions—these are its peculiar characteristics—and by these it is always known, and easily detected.—But to return—many attendants are likewise constantly stationed at the well—one with a beaker glass presents you with a draught of the water—another expatiates on its virtues—gives you a long detail of the many wonderful cures performed by the use of it, and concludes with a catalogue of the annual and casual visitants who come thither to bathe, and drink the water—and, in this account, you are sure of hearing the names of Dr. Solander and Mr. Banks perhaps more than once mentioned. A third person has papers explaining the origin, &c. of the spring, and these they sell at sixpence (if possible); or threepence (if you please).—The following account is the substance of one of those descriptive papers which are sold at the place.

The rise of St. Winefred's well is by some accounted a miracle, and related as follows:—That in the year 700 lived Winefred, a virgin of extraordinary sanctity, who made a vow of chastity during life, and dedicated herself to the service of God.—A heathen prince named *Cradoc*, having often attempted Winefred's chastity in vain, met her some time after upon the top of the hill near Holywell church, and struck off her head, which rolling down the hill, was taken up by the priest of Holywell, who being a favourite of the Almighty's, did, by divine assistance, replace the head on Winefred's shoulders,

who was thereby restored to life, and lived fifteen years afterwards.—In the present loose and degenerate age, many may reckon this relation fabulous; but, if it be considered, that the Old and New Testaments furnish us with many surprizing and miraculous things, done by the power of God and Christ, there can be no dispute at least as to the possibility of it.

Whether we are obliged to Mr. Elstob for this reflection on the possibility of St. Winifred's recovering her lost head, or to the person who drew up the paper from which he has abstracted these particulars, is to us a matter of some uncertainty; and therefore we shall only remark upon it, that to good Catholics, the miracle of St. Winefrede, and every other pious miracle in the martyrology, is, to be sure, very possible; and that if they reap any benefit from their belief in such miracles, no liberal minded Protestant, we suppose, would wish to dispute them out of it. But to return to the well.

These waters it is added, 'seem to be of a singular nature, and not to be excelled; for, from the original rise of this spring to this day, the water, by bathing therein, performs wonderful cures:—It heals those troubled with the leprosy, and many other diseases; restores the lame to the use of their limbs, as well as the blind to their sight, and strengthens such as are recovered of the small-pox. The physicians are of opinion the water is of that excellent nature as not to be equalled in the universe, which has caused so great a resort, that, from a few houses, Holywell is increased to a large market-town of fine buildings, sufficient to entertain the greatest number of people, and the bathing is every way rendered as agreeable as at any other wells or baths.

'Here it may not be improper to take notice of what to some people may seem incredible, but the truth of what is offered will at any time be demonstrated to the curious; that is, that by the gauge, the basin and well hold about two hundred and forty tons of water, which, when let out, fill again in less than two minutes. The experiment was tried for a wager, on Tuesday the twelfth of July, 1731; Mr. Price, the Rector of Holywell, Mr. Williams, Mr. Wynne, Dr. Taylor, and many other gentlemen of Holywell, as well as strangers, and the Writer of this relation, being present; when, to the surprise of the company, the well and basin filled in less than two minutes; which plainly shews that this spring raises more than *one hundred tons* of water every minute. And although the water in the basin is more than four feet deep, it is so transparent that a small piece of money, or a pin, may be seen at the bottom. The water rises up in the well as if it were in a Brewer's boiler and violently agitated by heat.'

The

The account of this miraculous well, of which a few more particulars are given in the book, closes Mr. Ellsop's performance, and shall likewise put a period to the present short Article:—an Article which we have limited in proportion to the size, merit, and importance of the publication to which it relates.

ART. IV. *Six Essays or Discourses on the following Subjects: The Balance of Astræa, or upright Administration of Justice; Ambition in Sovereigns; the Love of our Country, and National Prejudice or Prepossession; the Semblance of Virtue, or Virtue in Appearance; the Virtue or Superior Excellence of Nobility, with some Remarks on the Power or Influence of high Blood; the Machiavelianism of the Ancients. Translated from the Spanish of Feyjoo. By a Gentleman. 8vo. 4s. sewed. Bopken. 1779.*

THE original cast of thinking which this Spaniard discovers, and especially the liberal spirit and manly superiority to vulgar prepossessions, which appear in his writings, entitle him to the attention of the public. His Translator has already introduced several of his Essays to the notice of the English reader, of which we have expressed our approbation in general terms. He has now added a third volume, which treats of several interesting topics, the particulars of which are enumerated in the Title. From them we shall select as a specimen, the following remarks on the character of Sir Thomas More, from the Essay on the Semblance of Virtue.

‘I have taken notice of a thing which is very remarkable, and that is, that great virtues are less perceptible than small ones. This is derived from the exercise of them not being so frequent, and the value of them not being generally understood. The going regularly to church, exterior modesty, deportment, taciturnity, and fasting, are virtues, which strike the eyes of every one, because they are daily practised, and every body knows them. There are other virtues, that are more substantial, and which spring from more noble roots, that the vulgar are unacquainted with, because they are carried about by those who are masters of them, like ladies who go abroad *incog*, without the ostentatious parade and show of equipage. There are men (would to God there were more of them!), who with an open carriage, and the free correspondence and intercourse of an ordinary life, and who do not seem the least sensible or affected with mysterious niceties, that flourish within their breasts, a robust virtue and solid piety, impenetrable to the most furious batteries of the three enemies of the soul. Let Sir Thomas More, that just, wise, and prudent Englishman, whom I have always regarded with profound respect, and a tenderness approaching to devotion; I say let this man serve as an example to all men, and stand as a pattern to future ages, of all the virtues and excellencies I have been describing.

‘If we view the exterior part of the life of Sir Thomas More, we only see an able politician, simple in his manners, engaged in a department of the state, and attentive to the affairs of the king and kingdom,

kingdom, always suffering himself to be waited by the gate of fortune, without following honours, and without refusing to accept of them; in private life, open, courteous, gentle, cheerful, and even fond of a convivial song, frequently partaking, in the halls of mirth, of the jovial relaxations of the mind, and in the circulation of wit and pleasantry, always innocent, but never shewing the least symptom of avarice. His application to literature was directed, indifferently and alternately, to the study of sacred and profane learning, and he made great advances in both the one and the other. His great application to, and proficiency in the living languages of Europe, represent him as a genius desirous of accommodating himself to the world at large. His works, except such as he composed in prison during the last year of his life, seemed more to favour of politics than religion. I speak of the subject of them, not of the motive with which he wrote them. In his description of Utopia, which was truly ingenious, delicate, and entertaining, he lets his pen run so much on the interests of the state, as makes it seem as if he was indifferent about the concerns of religion.

Who in this image or description of Sir Thomas More, would recognize that glorious martyr of Christ, and that generous hero, whose constancy to the obligations of his religion could not be bent or warped, neither by the threats or promises of Henry VIII. nor a hard imprisonment of fourteen months, nor the persuasions and entreaties of his wife, nor by the sad prospect of seeing his family and children reduced to misery and beggary, nor by the privation of all human comfort, in taking from him all his books, nor finally by the terrors of a scaffold placed before his eyes? So certain is it, that the qualities of great souls are not to be discovered, but by the touchstone of great occasions and hard trials, and may be compared to large flints, which only manifest their smooth or shining surfaces by the execution of hard blows.

Sir Thomas More was the same while he was a prisoner of state, as when he was High Chancellor of England; the same in adversity, as in prosperous fortune; the same ill treated, as in high favour; the same in the prison, as seated at the head of the Court of Chancery; but adversity manifested and made visible his whole heart, of which the greater and best part had before hid. This great man used to give to his own virtues an air of humanity and condescension, which in the eyes of the vulgar abated their splendour; but in proportion as it obscured the lustre of them to their view, it augmented it in the sight of all men of discernment and penetration. It once happened when he was High Chancellor, that a gentleman, who had a suit depending before him, made him a present of two silver bottles: It was inconsistent with his dignity or integrity to accept the present; and how did Sir Thomas conduct himself? Did he fall into a passion against the suitor for having offered an affront to his reputation? Did he punish the criminal audacity of the man, for attempting to corrupt and make venal the functions of his duty? Did he manifest before his domestics any disinterested delicacy, or appear scandalized at the temptation? No; he did none of all this, because nothing of this sort was correspondent to the nobleness or generous turn of his mind. He received the bottles with a good grace, and immediately

immediately gave orders to one of his servants to fill them with the best wine he had in his cellar, and carry them back to the gentleman, together with this courteous message, *That it gave him great pleasure to have an opportunity of obliging him, and that any sort of ruine he had in his house was much at his service.* Expressing, by this prudent seeming insensibility or want of apprehension, that he supposed that was the purpose for which the gentleman sent the bottles. In this manner he joined integrity to gentleness of reproof, and correction with courteous behaviour; and by so much the less parade he made of his own parity, by so much the more was the confusion of the gentleman diminished.

* It is clear, that the heroic constancy with which he supported his adherence to his religion, was not the effect of a strained violence on his nature, but proceeded from innate virtue, which acts in all things and on all occasions according to the habitual dispositions of the mind; for always, to the very crisis of his suffering, he preserved the native cheerfulness of his disposition. He did not appear less festive, nor less tranquil in chains, than he had before appeared in the banquet room. During the time of his trial he was all composure, and when it was drawing near a conclusion, and those inquisitorial judges, who had already sacrificed their consciences to the will of their sovereign, were on the point, to please and flatter him, of delivering that innocent man, as a victim to his resentment, the barber came to shave him, and just as he was going to begin his work, Sir Thomas recollected himself, and said *Hold, as the King and I at present are contending to whom this head belongs, in case it should be adjudged to him, it would be wrong for me to rob him of the beard, so you must desist.* Being about to ascend the scaffold, and finding himself feeble, he begged one who was near to aid him in getting up the ladder, saying to him at the same time, *Assist me to get up, for be assured I shall not trouble you to help me down again.* O eminent virtue! O spirit truly sublime, who mounted the scaffold with the same festive cheerfulness, that he would sit down to a banquet! Let men of little minds and narrow souls contemplate this example, and learn to know, that true virtue does not consist in the observance of forms and scrupulous niceties.

* O how many antipodes in morality to Sir Thomas More are to be found in every state! for both in the east and the west you will meet with many of those ridiculous scare-crows, who lead a kind of hermetic life, and are called sanctified or holy men; but those of this day do not mortify themselves so much, and offend other people more, than those of former times were used to do. With a displeasing gravity, and forbidding look, that amounts to sour sternness; a conversation so opposite to the cheerful, that it borders on the extreme of clownish furliness; a zeal so harsh and severe, that it degenerates into cruelty; a scrupulous observance of rites and ceremonies, that approaches to superstition; and by the mere want or absence of a few vices; I say, that with the help of these appearances, they, without more cost or trouble, set themselves up as patterns or images of ultimate perfection; and they are truly images in the strict sense of the word, for their whole value consists in their external shape and figure; and I besides call them images, because they are

not ended or informed with a true, but with the sham, semblance of a spirit. I repeat again that they are images, because they are as hard as marble, and insensible and unfeeling as the trunks of trees. In the morality that directs them, gentleness of manners, affability, and pity, are blotted out of the catalogue of virtues. I have not even yet said enough. Those two sensible characteristics of charity, pointed out by St. Paul, that is to say, patience and benevolence, are so foreign to their dispositions, that they are inclined to consider them as signs of relaxation of discipline, or at least of lukewarmness. They assume the figure of saints, without possessing more sanctity than the stock or stone images of such, and would number themselves among the blessed, wanting the requisites which the gospel expressed to constitute them (deserving of being inserted in that catalogue), which are meekness, compassion, and a conciliatory spirit. *Beati mites, beati misericordes, beati pacifici.*

The last Essay, on the Machiavelianism of the Ancients, is a curious attempt to prove that the principles of arbitrary power were adopted, and the arts of despotism practised in the Greek and Roman states, during the periods most celebrated for freedom. But for the illustration of this point, we must refer our Readers to the work, which is lively and ingenious, and abounds with manly reflections.

ART. V. *Remarks on that kind of Palsy of the lower Limbs which is frequently found to accompany a Curvature of the Spine, and is supposed to be caused by it; together with its Method of Cure. To which are added, Observations on the Necessity and Propriety of Amputation in certain Cases, and under certain Circumstances.* By Percival Pott, F. R. S. and Surgeon to St. Bartholomew's Hospital. 8vo. 1s. 6d. Johnson. 1779.

THE first of the two tracts which this very valuable Author has here presented to the public, relates to a disease little known to many of the faculty, which he describes in the following manner: it consists in the total or partial abolition of motion in the lower limbs, in consequence, as is supposed, of a curvature of some part of the spine. Both sexes, and all ages, are equally liable to it. It is gradual, though not very slow, in its progress. When a child is the subject, he begins with complaining of being soon tired; is languid, listless, and unwilling to move much, or at all briskly. Not long after, he may be observed frequently to trip and stumble, though there be no impediment in his way; and whenever he attempts to move briskly, he finds that his legs involuntarily cross each other, by which he is frequently thrown down; and on endeavouring to stand still, without support, for a few minutes, his knees give way, and bend forwards. When the distemper is farther advanced, he cannot, without much difficulty and deliberation, direct either of his feet precisely to any exact

exact point; and very soon after, both thighs and legs lose much of their natural sensibility, and become useless with respect to all the purposes of loco-motion. They have not, however, the flabby feel and unresisting looseness that a paralytic limb has; but the joints, particularly of the ancles, have a considerable stiffness. The accompanying curvature of the spine varies in situation, extent, and degree, being either in the neck or back, and sometimes, though seldom, in the upper part of the loins; and comprehending two, three, or more vertebrae. On examining the affected part of the spine after death, it is found in all the different states from laxity of the ligaments and sponginess and enlargement of the vertebrae, to manifest disease of the former and complete caries of the latter.

The cure of this formidable disorder (which is found to resist all the general and common remedies) is, according to Mr. Pott, with considerable certainty effected, when the case is not too far gone, by procuring a purulent discharge from the neighbourhood of the curvature in the spine. He candidly acknowledges receiving the first hint of this practice from Dr. Cameron and Mr. Jeffreys of Worcester, and gives the following method of performing it most conveniently and effectually. A small caustic is applied on each side beneath the curvature, big enough, when the eschar is separated, to contain a large kidney-bean. Every third or fourth day a little powder of cantharides is sprinkled on the sores; and the discharge is thus maintained till the patient perfectly recovers the use of his legs.

We are persuaded the simplicity of this method will not be an objection to it in the opinion of any sensible practitioner; and we think the Author has considerably increased the obligations the Public are under to him, by this liberal communication of his success.

The second tract is principally an enlargement on what the writer has already laid down in his former works; particularly in his remarks on compound fractures, concerning the inevitable necessity of amputation in certain cases, and the danger of delaying it. He particularly criticises Messrs. Bilguer and Tissot, whose doctrines on this subject, to say the truth, are too manifestly irrational to need a formal refutation. As in all Mr. Pott's works, the Reader may even in this short piece meet with some new and useful observations. His account of an anomalous kind of affection of the leg, requiring amputation, will, probably, afford new information to most of his Readers. It has its seat in the middle of the calf of the leg, or rather more toward its upper part, under the gastrocnemius and soleus muscles. It begins by a small, hard, deep-seated swelling, sometimes very painful, sometimes but little so, and only hindering the patient's exercises: it does not alter the natural colour

colour of the skin, at least until it has attained a considerable size: it enlarges gradually, does not soften as it enlarges, but continues through the greatest part of it incompressibly hard, and when it is got to a large size it seems to contain a fluid which may be felt towards the bottom, or resting, as it were, on the back part of the bones. If an opening be made for the discharge of this fluid, it must be made very deep, and through a strangely distempered mass. This fluid is generally small in quantity, and consists of a sanies mixed with grumous blood; the discharge of it produces very little diminution of the tumor, and in the few cases which I have seen, very high symptoms of irritation and inflammation come on, and advancing with great rapidity, and most exquisite pain, very soon destroy the patient, either by the fever, which is high and unremitting, or by a mortification of the whole leg.

On dissection, we are told, the arteria tibialis postica is found enlarged and burst, and the posterior part of both tibia and fibula carious. Nothing but amputation can give the least chance of safety in this singular and dreadful disease.

ART. VI. *Miscellaneous Observations relating to Education, more especially as it respects the Conduct of the Mind.* To which is added, an Essay on a Course of liberal Education for civil and active Life. By Joseph Priestley, LL. D. F. R. S. 8vo: 5 s. bound. Johnson. 1778.

IN the Preface to these *Observations*, Dr. Priestley acquaints his Readers, that, though much has been written about education of late years, yet several of the writers appear to him never to have had much, if any thing, to do in the *conduct* of it, and to have given but little attention to the real influence of it in life; that it is his fault if he has not formed a better judgment, having had the best opportunities for making observations, in consequence of having been engaged, at different times, in conducting almost every part of education, both in a public and private way.

That he has formed a just judgment, will be very evident to every discerning reader, who has turned his thoughts to the important subject of education, and who is acquainted with the world. His observations, indeed, do no small honour both to his head and his heart, and may be read with singular advantage by every parent and tutor, who is desirous of making his child or his pupil a happy and useful member of society; as they shew throughout a liberal and enlarged turn of thought, and are admirably calculated to inspire noble and exalted views of human life and conduct.

The only thing we regret is, that instead of *Miscellaneous Observations* on Education, the Author has not favoured us with a
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regular treatise on the subject. He appears to us to be perfectly well qualified for such a task, and we do not see how he could be more usefully or honourably employed. As he appears to have a deep sense of the importance of a religious and virtuous education, and has had an extensive practical acquaintance with the subject, were he to devote his time and attention entirely to it, and publish, from time to time, elementary treatises on those branches of knowledge, which he has studied with so much care and accuracy, he would, in our opinion, have a juster title to the most distinguished honours his country can bestow, than even a CHATHAM, or a KEPPEL.

Before a decisive judgment is formed of the maxims he contends for, he tells us in his preface, that it should more especially be considered, as a fundamental preliminary, that the chief and proper object of education is not to form a *shining* and *popular* character, but an *useful* one; and that there are circumstances in which it may be necessary that a truly great and valuable man may be the most unpopular of all men.

Shining accomplishments, continues he, are only of secondary consideration, being valuable only in proportion as they come in aid of qualifications that render a man happy in himself, and useful to others. To *please* is, indeed, generally useful, in order to *profit* men; but this, like most other general maxims, admits of many exceptions, such as we see in the history of many truly wise statesmen, but more especially those eminently wise and good men, to whose labours and risks we are indebted for instruction in the important articles of morality and religion, both Heathens and Christians.

The great end of *education*, if it correspond to the great end of *life*, is by no means advancement in the world, but to inculcate such principles, and lead to such habits, as will enable men to pass with integrity and real honour through life, and to be inflexibly just, benevolent, and good, notwithstanding all the temptations to the contrary from the example of the age we live in. To *comply with the world*, and in consequence to be the idol of it, is an easy thing in comparison with this; but then the advantages derived from nobly withstanding the prevailing vices and errors of the age are infinitely more solid and lasting. This conduct makes a man satisfied with himself, it generally insures the gratitude of a more enlightened posterity, and, above all, the favour of God, and a happy immortality.

A man who lives to any purpose, must have *one object*, and have a *consistent character*. When a man's attention is distracted with a multiplicity of views he never succeeds in any, or never enjoys the success he may occasionally meet with. But with consistency of character, and uniformity of conduct, success is almost infallible. Any man, for instance, may be *rich*, if he will be content to have no other object; but he cannot always get money, and enjoy pleasure; he cannot always be wealthy, and respected; and least of all can he always be rich, and honest. Also, any man of a common capacity may make himself master of any one branch of knowledge: he may

be an acute grammarian, or critic, a good natural philosopher, an able chymist, a skilful naturalist, a learned lawyer, or a profound metaphysician; or a man of very distinguished abilities, and great leisure, may, at different times, attend to a variety of things, and make some figure in each of them: but, in general, one literary pursuit must be sacrificed to another. So also in the *arts*, a first-rate musician cannot be, at the same time, the first statuary, the first painter, or the first player; though there are few who may not be with the foremost in some or other of the arts, if their attachment to it be such, that they shall give almost their whole time and attention to it.

‘ In like manner, if a man’s great object be the *pursuit of truth*, and the *practice of virtue*, he may depend upon success, and will ensure the proper reward of such a conduct; provided he have no other object to divert him from his pursuit, and obstruct him in it. But he must not be disappointed, or chagrined, if, together with virtue and knowledge, and in his endeavours to promote them, he do not *get rich*, or become *popular*.

‘ Let us, therefore, be satisfied, if we can make our children good men, and truly valuable members of society, whether the reception they meet with in the world be favourable or unfavourable. If, however, their friends be few, they will be the more *cordial*, and contribute more to the real enjoyment of life. Indeed, their happiness in all respects will be more in *reality*, than in *appearance*; as that of the world is more in appearance, than in reality; and this exclusive of all respect to any thing in *futurity*, in comparison of which, however, every thing else is little and insignificant.

‘ I shall be happy if the following observations contribute, in any measure, to give parents these just views with respect to the education of their children, or their own conduct in life. They are certainly fundamental, though too apt to be overlooked in both. This must be my apology for suffering myself to be drawn in, insensibly, to say so much in this strain, after what I have advanced to the same general purpose in the work itself.

‘ Those of my friends who wish to see the *Observations on Human Nature, and the Conduct of the Mind*, promised in the preface to my Examination of the Writings of Scotch Defenders of the Doctrine of *instinctive Principles of Truth*, may form some idea of what they may expect of a *practical nature* in them, from what they will think of most value in this treatise; and especially Section XII. which was originally written as part of that work, but what it was thought might be more useful in this. I shall continue to collect materials for this work, but the publication will probably be several years hence. Some of the hints I laid before Dr. Hartley himself, more than twenty years ago, and he was pleased to approve of them, and promise me his assistance whenever I should think proper to lay them before the Public.’

The subject of the twelfth section, here mentioned, is, *the Importance of early religious Instruction*. The Doctor introduces it by observing, that the impression which ideas make upon the mind does not depend upon the *definitions* of them, but upon

sensations, and a great variety of ideas, that have been associated with them; and that these associations require time to be formed and cemented. The idea of *God*, he says, may be defined, and explained to a man of the world, who has hardly ever heard, and seldom thought of him; but the *impression* that is made upon his mind when the name of God is, at any time, mentioned to him, cannot be the same with that which will be felt by a person who has been accustomed to hear and think of God from his infancy, who has been much conversant in the scriptures, and has lived in a general habit of devotion.

‘ In the mind of such a person, continues he, the idea of God must have acquired a thousand associations, which, though they are infinitely complex, will be felt as one sensation; but, from the nature of the thing, it is impossible that it should ever be fully explained, or communicated to another. The analysis of such an idea is far too difficult a problem for any human sagacity; or if the thing were possible, the doing of it would not enable a person to communicate the sensations that entered into it; because the same events in life would be necessary to it; and without these the same resulting ideas and impressions cannot be obtained.

‘ For this reason no two persons can have precisely the same idea of any thing about which they are much conversant: for the *minute associations* which enter into it will be different, though they may have a great resemblance; and perhaps there is no object of our thoughts from the impression of which men feel more differently, than the idea of God; though the impression made by it on the minds of persons educated in a similar manner will be nearly the same, so that by using the same words they may communicate what may, with sufficient propriety, be called *the same feelings* to each other.

‘ This observation, which appears to me of considerable importance, I shall endeavour to illustrate by a case that very much resembles it. All persons know what is meant by the term *father*, and if they were asked, would define it in the same manner; but the man who has never known a father of his own, or which is nearly the same thing, has had little connection with him, no dependence upon him, or particular obligation to him, will by no means have the same feelings when the word is pronounced to him, with the man who was brought up in a constant uninterrupted intercourse with a father, and has been the object of innumerable endearments and kind offices, and who has likewise frequently felt the effects of paternal correction. Every instance of this nature has an effect, and therefore leaves an impression upon the mind, which is not wholly lost. For though it soon becomes separately indiscernible, it makes part of an infinitely complex sensation, and is one of the elements of what is called *filial affection*, or that mixture of love and reverence which is the necessary result of paternal care properly conducted. Now the most transient idea suggested by the word *father* will excite in the mind of such a son a *secondary idea*, which, though it does not affect the definition of the term, is, however, inseparable from it; and if dwelt upon, it will unfold itself into a most exquisite and in-

communicable feeling. To have this feeling a man must have lived a whole life in a particular manner.

In like manner, besides those ideas annexed to such words as *God, religion, future life, &c.* which can be communicated to others by their definitions, there are what are sometimes called *secondary ideas*, or *feelings*, which are aggregate sensations, consisting of numberless other sensations and ideas, which have been associated with them, and which it is absolutely impossible for one person to communicate to another; because the same education, the same course of instruction, the same early discipline, the same or similar circumstances in life, and the same reflections upon those circumstances, must have concurred in the formation of them. They are, however, these infinitely complex and indescribable feelings that often give those ideas their greatest force, and their influence upon the mind and conduct; because dispositions to love, fear, and obey God have a thousand times followed those complex feelings, and pious and worthy resolutions have been connected with them.

On this account, persons whose education has been much neglected, but who begin to hear of religion, and apply themselves to it late in life, can never acquire the *devotional feelings* of those who have had a religious education; nor can it be expected that they will be uniformly influenced by them. They may use the same language, but their feelings will, notwithstanding, be very different.

The difference is, however, nothing more than is observed in other similar cases. A man, who has from his infancy been conversant with any thing, will have ideas of it very *differently modified* from those of the person who has acquired them by the information of others, or later in life. A person who has been bred in a camp will have very different ideas of every thing relating to *war* from those who have only heard, or read of such things, or who have seen something of war later in life; and the ideas of the former cannot, in the nature of things, be communicated with precision to others; because the component parts of those ideas, or, rather, the *feelings*, were acquired by passing through a variety of scenes which made a deep impression upon the mind, and therefore left traces proportionably deep.

I shall conclude with observing, that the influence of general *states of mind, turns of thought, and fixed habits*, which are the consequence of them, is so great, that too much attention cannot be given to education, and the conduct of early life. Supposing the present laws of our minds to continue (and there is no more reason to expect a change in them than in any other of the laws of nature), our happiness to endless ages must depend upon it. It is a necessary consequence of the principles of association, that the mind grows more callous to new impressions continually; it being already occupied with ideas and sensations which render it indisposed to receive others, especially of a heterogeneous nature.

We, in fact, seldom see any considerable change in a person's temper and habits after he is grown to man's estate. Nothing short of an entire revolution in his circumstances, and mode of life, can effect it. This analogy will lead us to consider the state of our minds at the commencement of another life (being produced by the

whole of our passage through *this*) as still more fixed, and indisposed to any change for the better or worse. Consequently, our happiness or misery for the whole of our existence depends, in a great measure, on the manner in which we begin our progress through it.

The effects of religious impressions made upon the mind in early life may be overpowered for a time by impressions of an opposite nature, but there will always be a possibility of their reviving in favourable circumstances, *i. e.* in circumstances in which ideas formerly connected with religious impressions will necessarily be presented to the mind, and detained there. Let a man be ever so profligate, his friends may always have hopes of his being reclaimed, if he had a religious education, and his religious impressions were not effaced very early. But if no foundation of religion has been laid in early life, many of the most favourable opportunities of being brought to a sense of their duty are lost upon them. For in the minds of such persons there are no religious impressions, not even in a *dormant state*, and capable of being revived by circumstances that have the most natural, and the strongest connections with them. Also ideas of religion, like those of other objects with which we form an acquaintance too late in life, will never make much impression; and being foreign, and dissimilar to all the other impressions with which the mind has been occupied, they will never be able to take place for a sufficient length of time; other associations continually taking place to the exclusion of these.

Besides, as the objects about which we are much conversant are apt to become magnified in our minds, as persons unavoidably value their own professions and pursuits, and the more in proportion as they have less knowledge of others; habits and practices that are really vicious, ultimately pernicious in society, and quite opposite to every thing of a religious nature, will have formed unnatural associations with ideas of *honour, spirit*, and other things of a similar kind; so that some virtues and religious duties, as humility, modesty, temperance, chastity, &c. will never appear to them respectable and engaging; and, on account of the connection of these virtues with others, every thing belonging to strict morals and religion will be regarded with aversion and contempt. This turn of thinking may, for want of early religious impressions, be so confirmed, that nothing in the usual course of human life shall be able to change it. The very things that are the *means* and *incitements* to religion and devotion in previously well-disposed minds have the very opposite effect on others. Thus we see that the reading of the devotional parts of scripture, of incidents in the life of Christ and the apostles, the meditation upon which fills the minds of some with reverence and devotion, even to extacy, are read by others with ridicule or disgust. No *argument* can be of any use to such persons, because the thing that is wanting is a proper set of *associated feelings*, arising from *actual impressions*, the season for which is over, and will never return. The contempt of religion in such persons is only increased by endeavours to persuade them of its value; so that it is much more advisable, when persons are got to a certain pitch of infidelity and profligacy, to let them alone, and entirely cease to remonstrate with them on the subject. The very discoursing about religion only re-

vives

vives such ideas as they have formerly connected with it, and which render the subject odious to them.'

We shall make no apology for the length of this extract; such of our Readers as *feel* the importance of the subject, and are capable of entering into the force of our Author's reasoning upon it, will not think any apology necessary.

The other subjects treated of by our Author are chiefly these following—The Objects of Education, and their relative Importance—The Latin and Greek Languages—Private and public Education—The Knowledge of the World, with respect to the Follies and Vices of it—Correction—Submission to Authority—Courage—Filial and parental Affection—Instruction in the Principles of Morals and Religion—The Education of Persons of Rank and Fortune—The Attendance of Servants on young Persons—Foreign Travel, &c.

On each of these subjects the Reader will find many reflections, which well deserve the attentive consideration of all those who are engaged in the important business of education.

The *Observations on Education* are followed by *Considerations for the Use of young Men*, which were published some years ago in a cheap and small form, for the convenience of a more easy and general circulation. They relate to a subject of the utmost importance to *youth*, and shew the fatal consequences of the irregular commerce of the sexes. The *Considerations* are followed by an *Essay on a Course of liberal Education for civil and active Life*, which was first published in 1760, together with *Remarks on Dr. Browne's proposed Code of Education*.

ART. VII. *A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity, in a Correspondence between Dr. Price and Dr. Priestley*: To which are added by Dr. Priestley, an Introduction explaining the Nature of the Controversy, and Letters to several Writers who have inadvertently on his Disquisitions, &c. 8vo. 6s. boards. Johnson. 1778

IN this publication the world is presented with the edifying, though not very common, spectacle of two philosophers—nay divines—maintaining different and even opposite opinions, on fundamental points esteemed to be of the greatest importance; and yet conducting the controversy with a degree of mutual complacency and candour not often observed in disputes in which religion is, or is thought to be, concerned;—in short, preserving their temper, and esteem for each other, to the last, though at the same time urging their respective arguments with a freedom, sometimes kindling into zeal, that becomes every sincere inquirer after truth.

The method adopted on this occasion by our two friendly disputants was, that Dr. Price should make remarks on, or propose his objections to, the doctrines or opinions contained in

Dr. Priestley's two late metaphysical publications; that Dr. Priestley should reply to these observations distinctly, article by article; that Dr. Price should consider these replies, and make such fresh remarks on them, or propose such queries relating to them, as should occur to him; to which Dr. Priestley should in his turn reply; till they should both be satisfied that they had done all the justice in their power to their respective arguments, and it should appear unnecessary to advance any farther.

In proposing this scheme, says Dr. Priestley, I had in view the advantage of securing a friendly opponent among so many angry antagonists as I expected;—and ‘at the same time one who could not but be acknowledged to be as capable of doing ample justice to his argument as any writer of the age. I had pledged myself to go through with this business, replying to every thing that should appear deserving of notice; and it was much more agreeable to me to urge all that I had to say, in letters to a candid friend, than in tart replies to an angry disputant. And I thought that, according to the law of arms, and modern honour, when I had fairly engaged with one antagonist on this score, I should be more easily excused encountering another. The reader, however, will find that I have not intirely availed myself of this privilege; for though I have not entered minutely into the argument, which would have been mere tautology, I have noticed such other opponents as have appeared since the publication of my work.’—The Doctor here alludes to Drs. Kenrick, Horsley, and Mr. Whitehead, to each of whom he has here addressed a letter, in answer to their respective observations on different parts of his former publications.

In the review of a work of this nature, in which the same subject is frequently and alternately discussed by the two controvertists, we must content ourselves with giving a single specimen of the controversy; and shall for that purpose select from different parts of it some of the observations relating to the doctrine of *Necessity*; on which, after some discussion in preceding communications, Dr. Price animadverts in the following animated and yet friendly manner:

‘Dr. Priestley's arguments, in the sixth section of his *Additional Illustrations*, plainly lead to, and imply, the following conclusions:—that, since no action or event could possibly have been different from what it *has been, is, or will be*; and since there is but one cause, one will, one sole agent in nature; our proneness to look off from this one cause, and to refer our actions to ourselves, is an instance of vicious weakness in us, leading us to *idolize ourselves and others*; and that, had we *fortitude* enough to conquer this weakness, and *wisdom* enough to lay aside all fallacious views, or were perfect philosophers and *necessarians*, we should ascribe to God our evil dispositions no less

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than our good ones, and consider ourselves as fellow-workers with him in our vices as well as our virtues; and, therefore, should never reproach ourselves for having done wrong, never think we have need of repentance, and never pray to God for pardon and mercy, or address him in any of the forms of confession and supplication.'

'If this is a just account, and Dr. Priestley really means to acknowledge these to be proper inferences from his doctrine; I must say that he cannot be sufficiently admired for his fairness in the pursuit of truth. He believes he has found it in the doctrine (the great and glorious doctrine, as he calls it) of *necessity*; and he follows it into all its consequences, however frightful, without attempting to evade or palliate them. For my own part, I feel here my own weakness. I shudder at these consequences, and cannot help flying from them. I think it impossible a doctrine should be true, from which such an apology for vice can be fairly deduced; and which opposes so strongly the constitution of nature and our necessary feelings, as not to be capable of being applied to practice, or even of being *believed*, without particular fortitude. I am fully persuaded, however, that so sound is Dr. Priestley's constitution of mind, and so excellent his heart, that he can drink this deadly potion, and find it salutary. But such powers and such integrity are given to few.

'I must farther confess to Dr. Priestley, that I am in some degree rendered averse to his doctrine, by my pride. I had been used to think of my soul as so real and substantial, as to be the very principle that gives reality to the sensible qualities of bodies, and consequently to the whole dress of the external world; as an essence of heavenly origin, incorporeal, uncompounded, self-determining, immortal, and indestructible, except by the power that created it; possessed of faculties which (however the exercise of them may be subject to interruptions) make it an image of the Deity, and render it capable of acting by the same rule with him, of participating of his happiness, and of *living* for ever, and *improving* for ever, under his eye and care. But if Dr. Priestley is right, my soul is literally the offspring of the earth; a composition of dust; incapable of all agency; a piece of machinery moved by mechanical springs, and chained to the foot of fate; all whose powers of thought, imagination, reflection, volition, and reason, are no more than a *result* from the arrangement and play of a set of atoms, all unthinking and senseless.'—What can be more humiliating than this account?—How low does it bring the dignity of man!—I cannot help feeling myself degraded by it unspeakably!—Were it to be received universally, it would, I am afraid, operate like a dead weight on the creation, breaking every aspiring effort, and producing universal abjectness. The
natural

natural effect of believing that nothing is left to depend on ourselves, and that we can *do* nothing, must be concluding that we have *nothing to do*; and resolving to leave every thing to that Being who (as Dr. Priestley says, page 303, 314) works *every thing in us, by us, and for us.*

In giving his answer to these remarks Dr. Priestley proceeds, thus.—‘ Dr. Price calls the doctrine of necessity, according to which all events, moral as well as natural, are ultimately ascribed to God, a *deadly potion*; and yet he hesitates not to say’ (in a preceding passage which we have omitted) ‘ that he believes “ no event comes to pass which it would have been proper to exclude; and that, relatively to the divine plan and administration, all is right.”—Now, between this doctrine, and those naked views of the doctrine of necessity at which Dr. Price is so much alarmed, I see no real difference. When a person can once bring himself to think that there is no wickedness of man which it would have been proper to exclude, and that the divine plan *requires* this wickedness, as well as every thing else that actually takes place (which is the purport of what Dr. Price advances, and very nearly his own words), I wonder much that he should hesitate to admit that the Divine Being might expressly *appoint* what it would have been improper to exclude, what his plan absolutely required, and that without which the scheme could not have been right, but must have been wrong.’

‘ May not this view of the subject, as given by Dr. Price, be represented as an *apology for vice*, and a *thing to be shuddered at*, and to be *fled from*, which is the language that he uses with respect to the doctrine of necessity? If to make vice *necessary* be deadly poison, can that doctrine be innocent which considers it as a thing that is *proper*, and, relatively to the divine plan and administration, *right*? The two opinions, if not the same, are certainly very near *akin*, and must have the same kind of operation and effect.’

‘ If Dr. Price will attend to *facts*, he may be satisfied that it *cannot* require that great *strength and soundness of constitution* that he charitably ascribes to me, to convert the doctrine of necessity, poison as he thinks it to be, into wholesome nourishment; and that he must have seen it in some very unfair and injurious light. I am far from being singular in my belief of this doctrine. There are thousands, I doubt not, who believe it as firmly as I do. A great majority of the more intelligent, serious, and virtuous of my acquaintance among men of letters, are necessarians (as, with respect to several of them, Dr. Price himself very well knows), and we all think ourselves the better for it. Can we *all* have this peculiar strength of constitution? It cannot surely be deadly poison which so many persons take, not only without injury, but

but with advantage; finding it to be, as Dr. Price acknowledges with respect to myself, even *salutary*.*

In answer to Dr. Price's remark, above given, that the belief of the doctrine of necessity must *break every aspiring effort*, and produce *universal abjectness*; Dr. Priestley here too opposes to his theoretical inferences, a kind of an appeal *ad hominem*; and desires him to consider whether his *theory* has any correspondence with *facts*. Let him consider, says he, those of his acquaintance who are necessarians.—‘To say nothing of *myself*, who certainly, however, am not the most torpid and lifeless of animals; where will he find greater ardour of mind, a stronger and more unremitted exertion, or a more strenuous and steady pursuit of the most important objects, than among those whom he knows to be necessarians? I can say with truth (and meaning no disparagement to Dr. Price, and many others, who, I believe, unknown to themselves, derive much of the excellence of their characters from principles very near akin to those of the doctrine of necessity) that I generally find *Christian necessarians* the most distinguished for active and sublime virtues, and more so in proportion to their steady belief of the doctrine, and the attention they habitually give to it.’

The last particulars relative to this subject are contained in a Note from Dr. Price, and a short answer to it by Dr. Priestley. In the former Dr. Price observes that ‘his sentiments have been undesignedly misrepresented, when Dr. Priestley suggests that he (Dr. Price) considers wickedness as a *thing that is proper*, and thinks the *plan of the Deity absolutely required it*.’—He declares that ‘he has never meant to say more, than that the PERMISSION of wickedness is *proper*, and that the divine plan required the communication of powers rendering beings capable of perversely *making themselves* wicked, by acting, not as the divine plan requires (for this, he thinks, would be too good an excuse for wickedness), but by acting in a manner that opposes the divine plan and will, and that would subvert the order of nature; and to which, on this account, punishment has been annexed.’

To this last remark Dr. Priestley answers, that his friend can need no assurance that his sentiments have not been knowingly misrepresented. He observes however that ‘he cannot help considering the voluntary *permission* of evil, or the *certain cause* of it, by a Being who *foresees* it, and has sufficient power to prevent it, as equivalent to the express *appointment* of it.’

From these *last words* of our two metaphysical disputants on this subject, our Readers will perceive that, though they *part friends*, they still retain their respective opinions. Although we avoid taking a part in this controversy, still thinking it prudent to adhere to our former safe and humble *verdict* *; we will how-

* See *Monthly Review*, vol. lviii. May 1778, p. 353.

ever go so far as to say, that we did expect to see Dr. Price yield somewhat to his friend's reasonings in this last point at least. As to the main question—respecting *liberty* and *necessity*—we do not wonder that persons whose ideas on the subject have long gone in a certain train, find even an insuperable difficulty in adopting the opposite doctrine. There is scarce, perhaps, a matter in the whole compass of human discussion, in which it may more truly be said—to borrow the apposite and emphatic terms of Dr. Young on a different subject—that

“ One argument is balanced by another,
 “ And reason reason meets in doubtful fight,
 “ And proofs are countermined by equal proofs.”

It is, in fact, the subject, κατ' ἐξοχην, in which

—— ‘ Reason knits the inextricable tail,
 ‘ In which herself is taken.’ ———

Some *Illustrations* are subjoined, in this volume, in addition to those which the Author formerly gave at the end of his *Disquisitions*. In these we meet with a general historical view of the origin and progress of opinions relating to the *Essence of the Soul*, with some considerations on the notion of its being an *extended*, though an immaterial, substance. In the course of this historical deduction, the Author shews that, among the Heathen philosophers, the soul was supposed to be what we should now call an *attenuated kind of matter*, capable of division, as all other matter is; that this notion was adopted by the Christian Fathers, many of whom did not scruple to assert that the soul, though conceived to be a thing distinct from the body, was nevertheless properly *corporeal*, and even *naturally mortal*; that afterwards, however, the opinion of its being naturally immortal gained ground; and matter being then considered as necessarily *perishable* as well as *impure*, the doctrine of the immateriality as well as of the immortality of the soul was pretty firmly established. The idea of its being immaterial soon led to the notion of its having no property whatever in common with matter; of its having neither length, breadth, nor thickness; of its being *indivisible* also; and, finally, of its *not existing in space*. The schoolmen added various other refinements: but the doctrine of *pure spiritualism* was not firmly established before Descartes.

He, says the Author, ‘ considering extension as the essence of matter, made the want of extension the distinguishing property of mind or spirit. Upon this idea was built the immaterial system in its state of greatest refinement; when the soul was defined to be *immaterial, indivisible, indiscerptible, unextended*, and to have nothing to do with *locality* or *motion*, but to be a substance possessed of the simple powers of thought, and to have nothing more than an arbitrary connection with an organized system of matter.’

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Mr. Locke contributed greatly to lower this idea of mind or spirit, by contending that 'whatever exists must exist *somewhere*, or in *some place*; and by shewing that, for any thing that we know to the contrary, the power of thought may be superadded by the Divine Being to an organized system of mere matter; though at the same time declaring himself in favour of the notion of a separate soul. From this time, the doctrine of the nature of the soul has been fluctuating and various; some still maintaining that it has no property whatever in common with matter, and bears no relation to space; whereas others say that it exists in space, and occupies a portion of it, so as to be properly extended, but not to have solidity, which they make to be the property that distinguishes it from matter.'

The Author proceeds to observe, that the object of his late work was to prove that the doctrine of a soul is altogether unphilosophical, and unscriptural; and that the refined and proper spiritualism, above described, is peculiarly chimerical and absurd.—'Aburd, however, as is the notion of a substance which has *no property in common with matter*, which bears *no relation to space*, and yet both acts upon body, and is acted upon by it; it is the doctrine that, in the course of gradual refinement, philosophers and divines were necessarily brought to, and is the only consistent immaterialism. For every other opinion concerning spirit makes it to be, in fact, the same thing with matter: at least, every other opinion is liable to objections similar to those which lie against the notion of a soul properly material.'

As the Author had not been thought to have given sufficient attention to the doctrine of a spirit's having *extension*, he here makes some shrewd remarks on that hypothesis, for which we are sorry we have not room. All the embarrassments attending this system, as well as that of *pure spiritualism*: above-mentioned, are, he affirms, at once removed by his simple theory on this subject. According to this, 'the power of thinking belongs to the *brain* of a man, as that of walking, to his feet, or that of speaking, to his tongue.'—Man, therefore, 'who is *one being*, is composed of *one kind of substance*, made of the *dust of the earth*:—when he dies, he, of course, ceases to think; but when his *sleeping dust* shall be reanimated at the resurrection, his power of thinking, and his consciousness, will be restored to him.'—This system likewise 'gives a real value to the doctrine of a *resurrection from the dead*, which is peculiar to revelation, on which alone the sacred writers build all our hope of a future life.'—In his last letter to Dr. Price, the Author thus expresses the grounds of his zeal with respect to this subject.—'So long,' says he, 'as I conceive the doctrine of a *separate soul* to have been the true source of the grossest corruptions in the Christian system, of that very *antichristian system* which sprung up in the

times of the apostles, concerning which they entertained the strongest apprehensions, and delivered, and left upon record, the most solemn warnings, I must think myself a very lukewarm and disaffected Christian if I do not bear my feeble testimony against it.'

After declaring that he does not lay any stress on any merely theoretical opinion, he affirms that, with respect to the *general plan of Christianity*, the importance of the doctrines he contends for can hardly be rated too high.—'What I contend for leaves nothing for the manifold corruptions and abuses of Popery to fasten on. Other doctrinal reformations are partial things, while this goes to the very root of almost all the mischief we complain of; and, for my part, I shall not date the proper and complete downfall of what is called *Antichrist*, but from the general prevalence of the *doctrine of materialism*.

'This, I cannot help saying, appears to me to be that fundamental principle in true philosophy, which is alone perfectly consonant to the doctrine of the scriptures; and being at the same time the only proper deduction from natural appearances, it must, in the progress of inquiry, soon *appear to be so*; and then, should it be found that an unquestionably true philosophy teaches one thing, and revelation another, the latter could not stand its ground, but must inevitably be exploded, as contrary to *truth* and *fact*. I therefore deem it to be of particular consequence, that philosophical unbelievers should be apprised in time, that there are Christians, who consider the *doctrine of a soul* as a tenet that is so far from being *essential* to the Christian scheme, that it is a thing quite *foreign* to it, derived originally from heathenism, discordant with the general principles of revealed religion, and ultimately subversive of them.'

In the foregoing extracts from the controversial part of this work, we have confined ourselves to a particular question, and to what may be called the last and mature *results* of each of the disputants on that particular subject. We must not however terminate our account of this work without observing, that these are preceded by many reciprocal communications, not only on that intricate question, but on the nature of matter, personal identity, consciousness, &c. on which our two philosophical disputants exhibit many proofs of their metaphysical *acumen*, and frankness.

ART. VIII. *Continuation of the Account of the Bishop of London's New Translation of Isaiah.* Vid. last Month's Review. Cadell.

OUR learned Prelate, having considered the nature of the alphabetical poems of the ancient Jews, proceeds to a larger and more minute explication of the circumstances which discriminate the parts of the Hebrew scriptures that are written

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in verse, from those which are written in prose. This, he observes, will not only ascertain the character of the prophetic style in general, and that of the prophet Isaiah in particular; but be of considerable use, and of no small importance, in the interpretation of the poetical parts of the Old Testament.

The Correspondence of one verse, or line, with another, our Author calls *Parallelism*. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it, in sense; or similar to it in the form of grammatical construction; these he calls *Parallel Lines*; and the words, or phrases, answering one to another in the corresponding lines, *Parallel Terms*. Parallel lines may be reduced to three sorts; Parallels Synonymous, Parallels Antithetic, and Parallels Synthetic. Of each of these our ingenious Writer gives a variety of examples; in order to shew the various forms in which they appear; first from the books universally acknowledged to be poetical; then correspondent examples from the prophet Isaiah; and sometimes also from the other prophets; to shew, that the form and character of the composition is in all the same. In such of the examples produced, as are of many lines, there is sometimes a single line or two intermixed, which do not properly belong to that class under which they are ranged. These, however, are retained by Dr. Lowth, to preserve the connection and harmony of the whole passage: and he observes, that the several sorts of parallels are perpetually mixed with one another; which mixture gives a variety and beauty to the composition.

Under the different heads that follow, the Bishop introduces a number of examples; but the narrowness of our limits will oblige us to confine ourselves to one or two instances under each head.

Parallel Lines Synonymous, are those lines which correspond one to another by expressing the same sense in different, but equivalent terms; when a proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely or nearly the same. As in the following examples:

- "O Jehovah, in thy strength the King shall rejoice;
- "And in thy salvation how greatly shall he exult!
- "The desire of his heart thou has granted unto him;
- "And the request of his lips thou hast not denied."

Ps. xxi. 1, 2.

- "Hearken unto me, O house of Jacob;
- "And all the remnant of the house of Israel."

Isaiah xli. 3.

- "Incline your ear, and come unto me;
- "Hearken, and your soul shall live."

Isaiah lv. 3.

From

From the whole of the examples produced by our learned Writer, may be observed the different degrees of the Synonymous Parallelism. The parallel lines sometimes consist of three or more synonymous terms; sometimes of two; which is generally the case, when the verb, or the nominative case of the first sentence is to be carried on to the second, or understood there; sometimes of one only; as in the two last examples. There are, also, a few instances, in which the lines consist each of double members, or two propositions. Among others, the following example is very perfect in its kind:

“Bow thy heavens, O Jehovah, and descend;
 “Touch the mountains, and they shall smoke;
 “Dart forth lightning, and scatter them;
 “Shoot out thine arrows, and destroy them.”

Pf. cxliv. 5, 6.

Parallels are also sometimes formed by a repetition of part of the first sentence:

“My voice is unto God, and I cry aloud;
 “My voice unto God, and he will hearken unto me.
 “I will remember the works of Jehovah;
 “Yea, I will remember thy wonders of old.”
 “The waters saw thee, O God;
 “The waters saw thee; they were seized with anguish.”

Pf. lxxvii. 1. 11, 16.

Sometimes in the latter line a part is to be supplied from the former to complete the sentence:

“The mighty dead tremble from beneath;
 “The waters, and they that dwell therein.” Job xxvi. 5.

Farther, there are parallel triplets; when three lines correspond together, and form a kind of stanza; of which, however, only two commonly are Synonymous:

“The wicked shall see it, and it shall grieve him,
 “He shall gnash his teeth, and pine away;
 “The desire of the wicked shall perish.” Pf. cxii. 10.
 “And he shall snatch on the right, and yet be hungry;
 “And he shall devour on the left, and not be satisfied;
 “Every man shall devour the flesh of his neighbour,”

Isaiah ix. 20.

There are likewise parallels consisting of four lines: two distichs being so connected together, by the sense and construction, as to make one stanza. Such is the form of the thirty-seventh Psalm; which is evidently laid out by the initial letters in stanzas of four lines; though in regard to that disposition some irregularities are found in the present copies. From this Psalm, which gives sufficient warrant for considering the union of two distichs as making a stanza of four lines, our Author takes the first of his examples:

“Be

- “ Be not moved with indignation against the evil doers ;
 “ Nor with zeal against the workers of iniquity :
 “ For like the grats they shall soon be cut off ;
 “ And like the green herb they shall wither.”

P^s. xxxvii. 1, 2.

Some periods, in like manner, may be considered as making *stanzas of five lines*; in which the odd line, or member, either comes in between two distichs, or after two distichs makes a full close :

- “ They bear him on the shoulder ; they carry him about ;
 “ They set him down in his place, and he standeth ;
 “ From his place he shall not remove :
 “ To him, that crieth unto him, he will not answer ;
 “ Neither will he deliver him from his distress.”
- Isaiah xli. 7.
- “ Who establisheth the word of his servant ;
 “ And accomplisheth the counsel of his messengers :
 “ Who sayeth to Jerusalem, Thou shalt be inhabited ;
 “ And to the cities of Judah, Ye shall be built ;
 “ And her desolate places I will restore.”

Isaiah xlii. 26.

In stanzas of four lines sometimes the parallel lines answer to one another alternately ; the first to the third, and the second to the fourth :

- “ And ye said : Nay, but on horses will we flee ;
 “ Therefore shall ye be put to flight :
 “ And on swift courfers will we ride ;
 “ Therefore shall they be swift, that pursue you.”

Isaiah xxx. 16.

A stanza of five lines admits of the same elegance :

- “ Who is there among you that feareth Jehovah ?
 “ Let him hearken unto the voice of his servant :
 “ That walketh in darkness, and hath no light ?
 “ Let him trust in the name of Jehovah ;
 “ And rest himself in the support of his God.”

Isaiah l. 10.

The second sort of Parallels, continues our eminent Prelate, are the Antithetic : when two lines correspond with one another by an opposition of terms and sentiments ; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly the degrees of Antithesis are various ; from an exact contraposition of word to word through the whole sentence, down to a general disparity, with something of a contrariety, in the two propositions.

Thus in the following examples :

- “ A wise son rejoiceth his father ;
 “ But a foolish son is the grief of his mother.” Prov. x. 1.
- Where every word hath its opposite : for the terms *father* and *mother* are, as the Logicians say, relatively opposite.
- “ The memory of the just is a blessing ;
 “ But the name of the wicked shall rot.” Prov. x. 7.

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Here there are only two Antithetic terms: for *memory* and *name* are Synonymous.

"There is that scattereth, and still increaseth;

"And that is unreasonably sparing, yet groweth poor."

Prov. xi. 24.

Here there is a kind of double Antithesis; one between the two lines themselves; and likewise a subordinate opposition between the two parts of each.

"Many seek the face of the prince;

"But the determination concerning a man is from Jehovah."

Prov. xxix. 26.

Where the opposition is chiefly between the single terms the Prince, and Jehovah: but there is an opposition likewise in the general sentiment; which expresses, or intimates, the vanity of depending on the former, without seeking the favour of the latter. In the following there is much the same opposition of sentiment, without any contraposition of terms at all:

"The lot is cast into the lap;

"But the whole determination of it is from Jehovah."

Prov. xvi. 33.

That is, the event seems to be the work of Chance; but is really the direction of Providence.

The foregoing examples are all taken from the Proverbs of Solomon, where they abound; this form being peculiarly adapted to that kind of writing; to adages, aphorisms, and detached sentences. Indeed, says our Author, the elegance, acuteness, and force of a great number of Solomon's wise sayings arise in a great measure from the antithetic form, the opposition of diction and sentiment. We are not, therefore, to expect frequent instances of it in the other poems of the Old Testament; especially those that are elevated in the style, and more connected in the parts. Dr. Lowth, however, produces a few examples of the like kind from the higher poetry; in the last of which the lines themselves are synthetically parallel; and the opposition lies between the two members of each:

"The bricks are fallen, but we will build with hewn stone;

"The sycamores are cut down, but we will replace them with cedars."

Isaiah ix. 10.

The third sort of Parallels our learned Writer calls Synthetic or Constructive: where the Parallelism consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

"Praise ye Jehovah, ye of the earth;

"Ye, sea-monsters, and all deeps;

"Fire

- " Fire and hail, snow and vapour ;
- " Stormy wind, executing his command :
- " Mountains, and all hills ;
- " Fruit-trees, and all cedars :
- " Wild beasts, and all cattle ;
- " Reptiles, and birds of wing :
- " Kings of the earth, and all peoples ;
- " Princes, and all judges of the earth :
- " Youths, and also virgins ;
- " Old men, together with the children :
- " Let them praise the name of Jehovah ;
- " For his name alone is exalted ;
- " His Majesty, above earth and heaven."

Ps. cxlviii. 7—13.

Of the constructive kind is most commonly the Parallelism of stanzas of three lines ; though they are sometimes Synonymous throughout, and often have two lines Synonymous. The following instance is constructively parallel :

- " Whatsoever Jehovah pleaseth,
- " That doeth he in the heavens, and in the earth ;
- " In the sea, and in all the deeps :
- " Causing the vapours to ascend from the end of the earth ;
- " Making the lightnings with the rain ;
- " Bringing forth the wind out of his treasures."

Ps. cxxxv. 6, 7.

Of the same sort of Parallelism are those passages, frequent in the poetic books, where a definite number is twice put for an indefinite : this being followed by an enumeration of particulars naturally throws the sentence into a Parallelism, which cannot be of any other than the Synthetic kind ; and seems to have been a favourite ornament. There are many elegant examples of it in the 30th chapter of Proverbs, and some few in other places :

- " These six things Jehovah hateth ;
- " And seven are the abomination of his soul.
- " Lusty eyes, and a lying tongue ;
- " And hands shedding innocent blood ;
- " A heart fabricating wicked thoughts ;
- " Feet hastily running to mischief :
- " A false witness breathing out lies ;
- " And the sower of strife between brethren."

Prov. vi. 16—19.

There are a few remarkable examples of the alternate construction ; where the Parallelism arises from the alternation of the members of the sentences :

- " I am black, but yet beautiful, O daughters of Jerusalem :
- " Like the tents of Kedar, like the pavilions of Solomon."

Cant. 1. 5.

That is, black, as the tents of Kedar ; (made of dark-coloured goats hair ;) beautiful as the pavilions of Solomon.

From the examples of the Synthetic or Constructive kind, the Reader will observe, says Dr. Lowth, 'that though there are perhaps no two lines corresponding with one another as equivalent, or opposite in terms; yet there is a Parallelism equally apparent, and almost as striking, which arises from the similar form and equality of the lines, from the correspondence of the members and the construction; the consequence of which is a harmony and rhythm, little inferior in effect to that of the two kinds preceding.

'The degrees of the correspondence of the lines in this last sort of Parallels mult, from the nature of it, be various. Sometimes the Parallelism is more, sometimes less, exact: sometimes hardly at all apparent. It requires indeed particular attention, much study of the genius of the language, much habitude in the analysis of the construction, to be able in all cases to see and to distinguish the nice rests and pauses, which ought to be made, in order to give the period or the sentence its intended turn and cadence, and to each part its due time and proportion. The Jewish Critics, called the Masoretes, were exceedingly attentive to their language in this part; even to a scrupulous exactness and subtle refinement; as it appears from that extremely complicated System of Grammatical Punctuation, more embarrassing than useful, which they have invented. It is therefore not improbable, that they might have had some insight into this matter; and in distinguishing the parts of the sentence by Accents might have had regard to the harmony of the Period, and the proportion of the members, as well as to the strict Grammatical disposition of the constructive parts. Of this, I think, I perceive evident tokens: for they sometimes seem to have more regard, in distributing the sentence, to the Poetical or Rhetorical harmony of the Period, and the proportion of the members, than to the Grammatical Construction.

To explain what he means, our ingenious Author produces some examples, in which the Masoretes, in distinguishing the sentence into its parts, have given marks of pauses perfectly agreeable to poetical rhythm, but such as the Grammatical Construction does not require, and scarcely admits: and then he adds:

'Of the three different sorts of Parallels, as above explained, every one hath its peculiar character and proper effect; and therefore they are differently employed on different occasions; and the sort of Parallelism is chiefly made use of, which is best adapted to the nature of the subject and of the Poem. Synonymous Parallels have the appearance of art and concinnity, and a studied elegance; they prevail chiefly in shorter Poems; in many of the Psalms; in Balaam's Prophecies; frequently in those of *Isaiah*, which are most of them distinct Poems of no great length. The Antithetic Parallelism gives an acuteness and force to Adages and moral Sentences; and therefore, as I observed before, abounds in Solomon's Proverbs, and elsewhere is not often to be met with. The Poem of Job, being on a large plan, and in a high Tragic style, though very exact in the division of the lines, and in the Parallelism, and affording many fine examples of the Synonymous kind, yet consists chiefly of the Constructive.

Constructive. A happy mixture of the several sorts gives an agreeable variety : and they serve mutually to recommend and set off one another.

The Bishop, having before mentioned that there appeared to be two sorts of Hebrew verses, differing from one another in regard to their length, proceeds to explain the nature, and point out the marks of the longer kind, which, though they admit of every sort of Parallelism, yet belong for the most part to the class of constructive Parallels.

This distinction, says he, of Hebrew Verses into Longer and Shorter, is founded on the authority of the Alphabetical Poems ; one third of the whole number of which are manifestly of the Longer sort of verse ; the rest of the Shorter. I do not presume exactly to define by the number of Syllables, supposing we could with some probability determine it, the limit that separates one sort of verse from the other ; so that every verse exceeding or falling short of that number should be always accounted a long or a short verse : all that I affirm is this ; that One of the Three Poems Perfectly Alphabetical, and therefore infallibly divided into its verses ; and Three of the Nine other Alphabetical Poems, divided into their verses, after the manner of the Perfectly Alphabetical, with the greatest degree of probability ; that these Four Poems, being the Four first Lamentations of Jeremiah, fall into verses about one-third longer, taking them one with another, than those of the other Eight Alphabetical Poems. I shall first give an example of these long verses from a Poem Perfectly Alphabetical, in which therefore the limits of the verses are unerringly defined :

“ I am the man that hath seen affliction, by the rod of his anger :

“ He hath led me, and made me walk, in darkness, not in light :

“ Even again turneth he his hand against me, all the day long.

“ He hath made old my flesh and my skin, he hath broken my bones :

“ He hath built against me, and hath compassed me, with gall and travail :

“ He hath made me dwell in dark places, as the dead of old.”

Lament. iii. 1—6.

The following is from the first Lamentation ; in which the Stanzas are defined by Initial Letters, and are, like the former, of three lines ;

“ How doth the city solitary sit, she that was full of people !

“ How is she become a widow, that was great among the nations !

“ Princess among the Provinces, how is she become tributary !

“ She weepeth sore in the night, and her tear is upon her cheek :

“ She hath none to comfort her, among all her lovers :

“ All her friends have betrayed her, they became her enemies.”

Lament. i. 1, 2.

I shall now give examples of the same sort of verse, where the limits of the verses are to be collected only from the Poetical Construction of the sentences : and first from the books acknowledged on all hands to be Poetical ; and of these we must have recourse to the Psalms only ; for, I believe, there is not a single instance of this

fort of verse to be found in the Poem of Job; and scarce any in the Proverbs of Solomon.

- " The law of Jehovah is perfect, restoring the soul;
- " The testimony of Jehovah is sure, making wise the simple;
- " The precepts of Jehovah are right, rejoicing the heart;
- " The commandment of Jehovah is clear, enlightening the eyes;
- " The fear of Jehovah is pure, enduring for ever;
- " The judgments of Jehovah are truth; they are altogether

" righteous:

- " More desirable than gold, and than much fine gold;
- " And sweeter than honey, and the dropping of honey-combs."

Ps. xix. 7—10.

- " That our sons may be like plants, growing up in their youth;
- " Our daughters like the corner-pillars, carved for the structure

" of a palace:

- " Our store houses full, producing all kinds of provision;
- " Our flocks bringing forth thousands, ten thousands in our fields;
- " Our oxen strong to labour; no irruption, no captivity;
- " And no outcry in our streets."

Ps. cxliv. 12—14.

- " O! how great is thy goodness, which thou hast treasured up, for
- " them that fear thee;
- " Which thou hast wrought for them that trust in thee, before the
- " sons of men!

- " Thou wilt hide them in the secret place of thy presence, from
- " the vexations of man;

- " Thou wilt keep them safe in the tabernacle, from the strife of
- " tongues."

Ps. xxxi. 19, 20.

- " A sound of a multitude in the mountains, as of many people;
- " A sound of the tumult of kingdoms, of nations gathered to-
- " gether:

- " Jehovah God of hosts mustereth the host for the battle.

- " They come from a distant land, from the end of heaven;

- " Jehovah and the instruments of his wrath, to destroy the whole
- " land."

Isaiah xlii. 4, 5.

- " They are turned backward, they are utterly confounded, who
- " trust in the graven image;

- " Who say unto the molten image, ye are our gods!"

Isaiah xlii. 17.

- " They are ashamed, they are even confounded, his adversaries,
- " all of them;

- " Together they retire in confusion, the fabricators of images;

- " But Israel shall be saved in Jehovah, with eternal salvation;

- " Ye shall not be ashamed, neither shall ye be confounded, to
- " the ages of eternity."

Isaiah xlv. 16, 17.

These examples, all except the two first, are of long verses thrown in, irregularly, but with design, between verses of another sort; among which they stand out, as it were, somewhat distinguished in regard to their matter, as well as their form.

Our discerning Critic thinks that he perceives some peculiarities in the cast and structure of these verses, which mark them, and distinguish them from those of the other sort. The closing pause

pause of each line is generally very full and strong: and in each line commonly, toward the end, at least beyond the middle of it, there is a small rest, or interval, depending on the sense and grammatical construction, which may be called a half pause.

The Conjunction, *Vau*, adds Dr. Lowth, the common particle of connection, which abounds in the Hebrew language, and is very often used without any necessity at all, seems to be frequently and studiously omitted at the Half-pause: the remaining clause being added, to use a grammatical term, by Apposition to some word preceding; or coming in as an adjunct, or circumstance depending on the former part, and completing the Sentence. This gives a certain air to these verses, which may be esteemed in some sort as characteristic of the kind.

The first Four Lamentations are Four distinct Poems consisting uniformly and entirely of the Long Verse, which may therefore be properly called the Elegiac Verse; from those Elegies, which give the plainest and the most undoubted examples of it. There may perhaps be found many other very probable examples in the same kind: but this is what I cannot pretend to determine with any certainty. Such, I think, are the forty-second and forty-third; which I imagine make one entire Poem, and ought to have been divided into two Psalms: the lines are all of the Long Verse, except the third line of the Intercalary Stanza three times inserted; which third line, like that at the close of an example given above from the hundred and forty-fourth Psalm, is of the Shorter kind of verse; somewhat like the Paræmiac verse of the Greeks, which commonly makes the close of a set of Anapæstic verses. Such likewise may perhaps be the hundred and first Psalm; which seems to consist of fourteen long verses, or seven Distichs.

The sublime ode of *Isaiah* in the fourteenth chapter is all of the same sort of verse, excepting, perhaps, a verse or two towards the end: and the prophecy against *Senacherib*, in the thirty-seventh chapter, as far as it is addressed to *Senacherib* himself.

With the following modest and judicious reflections of our Author we shall close the present Article:

I venture to submit to the judgment of the candid Reader the preceding observations, upon a subject, which hardly admits of proof and certainty; which is rather a matter of opinion and of taste, than of science: especially in the latter part; which endeavours to establish, and to point out, the difference of two sorts of verse, the Longer and the Shorter. For though the Third Lamentation of *Jeremiah* gives a clear and indubitable example of the Elegiac or Long Verse, and the two Psalms Perfectly Alphabetical of the Shorter; yet the whole art of Hebrew Versification, except only what appears in the Construction of the Sentences, being totally lost, it is not easy to try by them other passages of verse, so as to draw any certain conclusion in all cases, whether they are of the same kind, or not. And that, for this among other reasons; because what I call the Half-pause, which I think prevails for the most part in the Longer verses, is sometimes so strong and so full in the middle

of the line, that it seems natural y to resolve it into a distich of two Short verses. I readily, therefore acknowledge, that in settling the distribution of the lines, of verses, in the following Translation; I have had frequent doubts, and particularly in determining the Long and Short Verses. I am still uncertain in regard to many places, whether two lines ought not to be joined to make one, or one line divided into two. But whatever doubts may remain concerning particulars, yet upon the whole, I should hope, that the method of distribution, here proposed, of Sentences into Stanzas and Verses in the Poetical Books of Scripture, will appear to have some foundation, and even to carry with it a considerable degree of probability. Though no complete System of Rules concerning this matter can perhaps be formed, which will hold good in every particular; yet this way of considering the subject may have its use, in furnishing a principle of Interpretation of some consequence, in giving a general idea of the style and character of the Hebrew Poetry, and in shewing the close conformity of style and character between great part of the Prophetical writings, and the other books of the Old Testament, universally acknowledged to be Poetical.

(To be continued.)

ART. IX. *An Account of the Scarlet Fever and Sore Throat, or Scarlatina Anginosa; particularly as it appeared at Birmingham in the Year 1778.* By William Withering, M.D. 8vo. 1s. 6d. Cadell. 1779.

THE notice of a rare, and formidable, though not absolutely new, disease cannot too soon be communicated to the Public; especially when there is reason to apprehend that it may be mistaken for another, resembling it in some striking particulars, though of a very different nature, and requiring an opposite mode of treatment. It is owing to mere accident that we did not last Month second Dr. Withering's views in the publication of this pamphlet, by communicating to our medical Readers a part of the interesting information contained in it.

The distemper, which is the subject of this performance, appeared at Birmingham, and its neighbourhood, during the last summer and the succeeding autumn; and resembled the disease known by the name of the *Scarlet Fever*, as described by medical authors: but it betrayed a degree of malignity not observed in the scarlet fever described by Sydenham, who recommended little more than a simple regimen of diet to combat this disease, and even doubted whether it deserved the name of a disease. In its simple state, says Dr. W. it is not a very uncommon disease in England; but its combination with a sore throat, the violence of its attack, and the train of fatal symptoms that follow, are circumstances hitherto unnoticed by English writers: though Sennertus, and some other foreign physicians, particularly Navier and Plenciz, have described a malignant scarlet fever,

fever, which corresponded, in several particulars, with the distemper which is the subject of the present publication.

The danger of mistaking this disease for the ulcerated or *putrid* sore throat, induces us to abridge the Author's judicious description of its mode of attack, and of its subsequent symptoms, in the order in which they occur.

The more usual and milder species of this disorder commences with a slight soreness or rather stiffness in the throat, which is succeeded by alternate chilly and hot fits. On the next day the soreness in the throat increases, and the patients find a difficulty in swallowing, which seems chiefly to proceed from a difficulty of putting the necessary muscles into action. A sickness comes on, attended with shortness of breath, a dry burning heat, and frequent pricking pains in the skin. In the morning of the third day, the face, neck, and breast appear redder than usual; and in a few hours this redness becomes universal, and increases to such a degree of intensity, that the face, body, and limbs, resemble a boiled lobster in colour, and are evidently swollen.—The skin is smooth to the touch, nor is there the least appearance of pimples or pustules. The eyes and nostrils partake more or less of the general redness; and in proportion to the intensity of this colour in the eyes, the tendency to delirium prevails.—The pulse is quick, small, and uncommonly feeble. The alvine discharge is regular; and the urine, though small in quantity, scarce appears to differ from that of a person in health.

At the end of two or three days more the intense scarlet colour begins to abate, and the skin peels off in small branny scales. The tumefaction subsides, and the patient gradually recovers his strength and appetite.

During the continuance of the fever the tongue is more or less covered with a yellowish brown mucus. The *velum pendulum palati*, the *uvula*, the tonsils, and the gullet as far as it is visible, partake of the general redness and tumefaction: but though the Author never saw any real ulceration in these parts, yet collections of a thick mucus are sometimes observed on the back of the oesophagus, which greatly resemble the specks or sloughs in the putrid sore throat, but which may be washed off with a gargle. In autumn, however, the tonsils were sometimes covered with whitish sloughs; on the separation of which they appeared raw, as if divested of their outer membrane.

In the most malignant or fatal species of this disease, in children, a delirium commenced within a few hours after the invasion. The scarlet colour appeared on the first or second day, and they died very early on the third.

In adults, the disease became fatal upon the fourth or fifth day, especially if a purging supervened: but some survived

vived to the eighth or eleventh day. In all these the throat was but little affected. The pulse, in these cases, was, from the very beginning, so quick, feeble, and irregular, that it was scarce practicable to count it for half a minute at a time. The eyes exhibited an equable, shining redness, resembling that which is observable in the eye of a ferret; and yet the strongest light was not offensive. This redness might first be perceived in those parts of the eye that were covered by the upper eyelid. Small circular spots of a *livid* colour frequently appeared about the breast.

Sometimes, even ten or fifteen days after the cessation of the fever, a new disease appeared. After a few days amendment, some new symptoms retard and finally stop the patient's further approach towards health, and at length terminate in an universal swelling of the anasarca kind, or sometimes in an *ascites*. In some, the dropsy affects the brain, producing the *coma vigil*, delirium, and blindness: in others, it falls upon the lungs, and produces every symptom of the true *hydrops pectoris*.

After having given a distinct history of this disease, followed by an account of the more material observations made by preceding authors, on the species of scarlet fever most nearly resembling it, Dr. Withering points out the characteristic symptoms which distinguish it from other disorders seemingly allied to it. These are, fevers of the petechial kind, the purple fever, measles, erysipelas, and particularly the *ulcerated sore throat*. On this last head he makes the following observations:

'There is yet another disease so much resembling our epidemic in many of its leading symptoms, that I acknowledge it is not an easy task to distinguish them; and yet the distinction is a matter of the greatest importance, as the method of treatment ought to be extremely different. The Reader will readily guess that I allude to the *Angina Gangrenosa*, or *ulcerated sore throat*.—They are both epidemic, they are both contagious: the mode of seizure, the first appearances in the throat, are nearly the same in both: a red efflorescence upon the skin, a great tendency to delirium, and a frequent, small, unsteady pulse, are likewise common to both.'—He adds, that it is not wonderful that, with features so strikingly alike, and so obvious, many practitioners considered them as the same disease; and that others, though sensible of some little differences, still concluded them to be of the same nature—both *putrid*, and both accordingly requiring a similar mode of treatment. The differences between them are given in a table, containing a comparative or contrasted view of these two diseases, exhibited in opposite columns; from which we shall extract some of the more distinguishing symptoms of each.

Under

Under the Articles of *Season, Air, and Situation*, it appears that this *scarlet fever* reigns in summer and autumn; in a hot and dry air; and in high, dry, and gravelly situations: whereas the *ulcerated sore throat* is prevalent in spring and winter; in a warm and moist air; and in close, low, damp, and marshy places.—The former attacks the vigorous or robust, without distinction of *sexes*: the latter seizes the delicate, and particularly women and female children.—In the scarlet fever, the eyes exhibit a shining, equable, intense redness, and are seldom watery: in the gangrenous sore throat, the eyes are inflamed and watery, or sunk and dead.—In the former, in summer, the tonsils, &c. are little tumefied, and without sloughs; in autumn, they are more swelled, the integuments separate, and white sloughs appear: in the latter, the tonsils are considerably swelled and ulcerated, and the sloughs are of a dark brown colour.—The breath, in the former, is not fetid: in the latter, it is offensive to the patients and their assistants.—The blood, in the former, is buffy and firm: in the latter, florid and tender.—The scarlet fever terminates on the third, fifth, eighth, or eleventh day: the ulcerated sore throat has no stated period.—In fine—and the distinction is a very material one—the former is characterised as an *inflammatory*, and the latter as a *putrid* disease.

After this enumeration of the principal characteristic symptoms and circumstances attending the two diseases, it will obviously follow that a method of treatment highly salutary in one of them must be noxious in the other.—No medicine, says the Author, ever had a fairer or fuller trial in any disease, than the *bark* had in our epidemic. The great prostration of strength, the feeble pulse, and the sharp heat upon the skin, with here and there a *livid* spot, were thought to be such undeniable evidences of the putrid tendency of the disease, and of the broken texture of the blood, that the bark was poured down with a most unsparing hand. And again, in the autumn, the increased disease in the throat, and the sloughed appearance of the tonsils, conspired to keep up the delusion. It was very generally believed that bark was the only medicine that could be depended upon; and mankind had not yet forgotten how many lives were lost in the first attacks of the ulcerated sore throat, before they became acquainted with the efficacy of the bark.—The Author nevertheless affirms, that by the liberal exhibition of it, and of cordials, much harm was done; and, in particular, that the *inflammation* of the tonsils, &c. was thereby greatly increased, and the whole lining of the *fauces* converted into a stinking slough.

The first and principal remedy recommended by the Author, and employed with the greatest success, was a powerful vomit, frequently

frequently repeated. On the very first attack, it seldom failed to remove the disease at once. He recommends a vomit likewise as the best of preventatives; in consequence of his opinion that this contagion first made its lodgment upon the pituitary membrane lining the nose and fauces; from whence an emetic dislodges it, and prevents its descent into the stomach. Another prophylactic recommended by the Author is: the *caustic alkali*, or soap-leys diluted with water; and used as a gargle, on account of its chemical quality of dissolving mucus, and destroying all the peculiar properties of animal matter. He uses likewise the *vegetable fixed alkali* pretty liberally, though largely diluted, as a *diuretic*; considering the medicines of this class as most to be depended upon in this disease, next to emetics.—But we shall not dwell further on the Author's method of cure, as we cannot suppose that, after this notification, by which we principally mean to put practitioners on their guard against this disease, any of our medical Readers will neglect to consult the pamphlet itself, for information respecting this and many other particulars, relative to a distemper probably so little known to them as the present.

The Public were highly obliged to Dr. Fothergill for the light which he threw on the nature and proper treatment of the *ulcerated sore throat*: and equal obligations appear to be due to Dr. Withering, for his early account of the disease which he has so well described, and the true character of which he appears to have so well ascertained, in this little treatise.

MONTHLY CATALOGUE,

For MARCH, 1779.

P O E T I C A L.

Art. 10. *An Elegy on the much lamented Death of a most ingenious young Gentleman*, who lately died in the College of Edinburgh, where he was a Student, 4to, 1s. Robinson. 1778.

THE ingenious and accomplished young Gentleman, whose untimely death gave birth to this Elegy,—was a student three years at Edinburgh;—where the cause of his death was a putrid fever, which he got by dissecting the brain of a child who died of a dropy in the head. A very small time before his death, he, by unanimous consent, and with universal applause, obtained the prize-medal proposed by the *Esculapian Society* of Edinburgh, for the best essay on the means of distinguishing *pus* from *mucus*. For an account of his learned and ingenious dissertation, which justly procured him so much honour; of his other writings; of his much lamented death, and most amiable character; see the 19th Number of the *Medical Commentaries*; from p. 329 to p. 336.

Considered as the pious tribute of friendship, this Elegy, which abounds with natural expressions of tenderness and sincere regret, demands the most generous applause; but, regarded as an attempt

attempt at poetical composition, we have little to say in its praise. With perfect justice, therefore, as well as, we believe, unaffected modesty, does this sentimental and feeling Writer declare, in his *advertisement*, that "he lays no claim, nor indeed hath he any pretensions, to poetic merit."

Art 11. *Bath*,—a Simile. *Bath*,—a Conversation-Piece. *Bath*,—a Medley. Preceded by a Prologue to the Critics; succeeded by a Rhapsody, on the Death of Mrs Garrick. 4to. 2s. 6d: Whieldon and Co. 1779.

There is more wit than poetry in this medley. The simile, in particular, in which Bath is compared to a set of tea-equipage, of Wedgwood's cream-coloured ware; and which runs through as many verses as Swift's poem on *Batty-Spelling*, is well made out.—We should have liked the performance better, if we had met with fewer *Sternholdian* lines in it. But, possibly, the quaint simplicity of his strains is meant as a constituent part of the Author's waggery.

Art. 12. *Party Satire Satirized*. A Poem. 4to. 1s. 6d. Bladon. 1779.

A lick at the *lashers*; who are represented as a pack of seditious libellers:

By mad caprice; or patriotic spite,
Induc'd for Congress gloriously to write.
Each rhyming Garriteer, how'er distress'd,
In Transatlantic service would be press'd.
Their liberties, like sons of ancient Rome,
They prize too high to keep their wits at home:
For injur'd poor America they bawl,
Rejoice * to see her rise by England's fall;
Thus politics makes rebels of us all.

Art. 13. *The Tears of Britannia*, a solemn Appeal to all her Sons at this tremendous Juncture †: A Poem addressed to the First Lord of the Admiralty, the Commanders of the Militia, &c. 4to. 2s. 6d: Ch. Rivington. 1779.

It is expected that *poetical* tears should flow according to the laws of Melody, Harmony, &c. but here we have the most unmusical blubbering that hath been heard since the days of Withers and Taylor the water poet. In short, this weeper in verse is a downright rebel against all poetic authority. If the Writer of the following couplet were, by chance, to stray within the confines of Parnassus, the beadle of the sacred mount would certainly take him into custody, as a disorderly person, and a pilferer:

The wounded war-ship, now no longer strong,
Drags like a wounded snake her maim'd length along.

But if the Author is a rebel in poetry, he is a loyal subject in politics; witness the following address to a noble Lord:

On thee, O Sandwich, equal to the weight,
Now rests thy anxious country's naval fate:

* "I rejoice that America has resisted," said a late patriotic Earl in the House of Peers.

A THOR: Note.

† This seems to bear reference to the problematical sea-fight of July 27, 1778.

Able thou art, and worthy to preside,
Brusquint vouchsafes to choose thee for his guide;
 Envy in spite of Faction shall declare
 Thy labours honest, and thy toils sincere;
 To serve thy country, men like thee must feel
 For *decent* Fame, and love the public weal.—

That *decent* fame was however an unlucky throw, and hath afforded room for some critics to conjecture that the whole compliment (of which we have copied but half) is *ironical*; but we consider it as mere simple praise:—so much the worse, some readers will say; but that is no fault of ours.

Art. 14. *The Anti-Palliseriad; or, Britain's Triumph over France.*
 Dedicated to the Hon. Augustus Keppel. 4to. 1s. 6d. Rev.

'Hear's fate winks not at treach'ry so profound!
 Stern vengeance must her right severe exact;
 Arise the sleeping genius of the isle,
 Its thunders point against the Gallic foe;
 By Keppel led, no more to 'scape his ire,
 Nor safety find from Palliserian fraud.'

If the foregoing lines are not wholly sufficient to determine the rank and character of this panegyric on Mr. Keppel, let the following be thrown in as a make-weight:

'In heroic spirit *Briton* drew her sword.'—
 'Too clement *Briton* to a conquer'd foe!'

The Admiral must be vanity-proof, indeed, if he be not over-elated with all the *fine things* that are said of him, and to him!

Art. 15. *An Heroic Congratulation*, addressed to the Hon. Augustus Keppel, Admiral of the Blue; on his being unanimously, honourably, and fully acquitted of the Five malicious and ill-founded Charges exhibited against him by Sir Hugh Palliser, Vice-Admiral of the Blue. To which is annexed, an Address to the Public, containing the Five Charges, interspersed with Metaphors, Animadversions, and Allusions, suitable to the Subject, to display their Absurdity, and vindicate the untarnished Honour of the British Navy. 4to. 1s. 6d. Doddsley, &c.

What an happy man is this Admiral! Verse-men and prose-men, and authors who write neither prose nor verse, all brandish their pens, and join the general huzza for Admiral Keppel! The following two pair of lines will serve as a sample of this *heroic* Congratulation:

'What's more incredible than all before!
A third Charge says, the Blue's Vice Adm'ral wore;
And laid his head towards the enemy,
Then in their wake, as near as he cou'd be.'

If this Gentleman's Muse has done with the Court-martial, we would recommend to her attention the Sessions-house at the Old-Bailey. The *trials*, in that court, in *rhyme*, might procure us an annual volume, which would bid fair to rival WITHERS's *Britain's Remembrancer*, and WARD's verification of *Clarendon's History of the Rebellion*.

Art. 16. *A Congratulatory Ode to Admiral Keppel.* By the Author of the "Ode to the Warlike Genius of Britain." 4to. 1s. Doddsley, &c. 1779.

Making due allowance for the haste with which this poem (according to the time of its publication) must have been composed, we think it has considerable merit. The last line of the *eighth* stanza is worth whole reams of those puling "*Copies of Verses*" on Deaths, Marriages, Burials, and Battles, with which our morning, evening, weekly, and monthly papers are stuffed:

The waters roar,
And point their rage 'gainst Albion's rocky shore;
The dashing waves her firm-bas'd rocks defy,
And to the deafening billows to the sky.

A second edition of this poem has appeared, with some corrections, and notes relative to the principal military occurrences of Mr. Keppel's life, which commenced with Anson's famous circumnavigation of the globe.

Art. 17. *Neptune; a Poem.* Inscribed to the Hon. Augustus Keppel. 4to: 1s. Kearsley.

We are informed that the Author of this piece is young, and that it is a first and hasty performance. He ought to be very young, indeed, who pleads that circumstance in excuse for such gross defects as are found in the poem before us. But whatever allowance may be made for scribbling lines so imperfect as these, nothing can excuse their being offered to the Public.—It is with regret we utter such harsh truths; but would it not be more cruel, and even criminal, to mislead perhaps a well-disposed youth, by a false tenderness, which, possibly, might operate to his irreparable detriment?

Art. 18. *The Keppeliad; or, injured Virtue Triumphant.* 4to. 1s. 6d. Harrison.

Bepraises and berhimes the admiral, the sailors, the trial, the sentence, and every thing, and every body except poor Sir Hugh. Keppel's address to the court-martial begins with

"When I had fought for *forty seasons* past,
Little I thought 'twould come to this at last."

Do not mistake him, Reader: the *poet*, we mean.—He intends not, we assure you, to burlesque the subject: the Author is as true and zealous a *Keppelian* as ever buzz'd, or toss'd a brick bat at a window.

Art. 19. *A remarkable moving Letter.* 4to. 1s. Faulder. 1779.

A *wicked* *cut*, making merry with Mrs. Macaulay's second marriage.

Art. 20. *An Epistle from Edward, an American Prisoner in England, to Harriet, in America.* 4to. 6d. Fielding and Co.

Poor Edward laments, but not in *poor* verse, the hardships of his confinement, his absence from the fair object of his tenderest affections, and the circumstance of his being withheld from lending his arm to the assistance of his country, in what he deems her glorious struggle for freedom. He is galled, too, at the reproach cast upon him as a *rebel*; and thus expatiates on the opprobrious term:

"— Rebel!

“ ————— Rebel !
 Can England, lost to freedom, now forget
 The shining honours of her former state ?
 Shall Hampden; Sydney, Russell's injur'd name,
 Once deem'd her glory, now reflect her shame ?
 These, too, were REBEL-CHIEFS; for these withstood
 Oppressive pow'r, and seal'd their cause with blood.”

We have given the foregoing lines as a specimen of the poetry. In the advertisement prefixed, the Author assures the Reader ‘ that the poem is founded on *fact*; that he has often been a witness to the distresses and delicate agitations of the unfortunate Edward's mind; —and that the profits of this publication will be applied to the relief of the American prisoners now in England.’

Art. 21. *The Shadows of Shakespeare*: A Monody, occasioned by the Death of Mr. Garrick. Being a Prize Poem, written for the Vase at Bath Easton. By Courtney Melmoth. 4to. 1s. Dilly, &c.

The vase at Bath Easton seems to have frozen the powers of Mr. Courtney Melmoth. *Sincerum est nisi VAS, quodcumque infundis accescit*. This monody, however, was there a *prize poem*! To a canto and parody of Shakespeare may we not apply canto and parody, and in the words of Hamlet, cry out

“ But tell, why the vase,
 “ Wherein we saw thee quietly inurn'd,
 “ Hath cast thee up again?” —

Art. 22. *A Pastoral*. By an Officer belonging to the Canadian Army. 4to. 1s. 6d. Becket. 1779.

‘ To Benington some Brunswick troops were sent,
 To burn their magazines, and with intent,
 The forage in that neighbourhood destroy,
 From which the rebels might our troops annoy.’

A cannon-shot, by cruel fate let fly,
 Lopp'd off at once the brave young warrior's thigh.
 — “ Ah, silly swain! more silly than thy sleep!”

See PHILLIPS's *Pastorals*.

P O L I T I C A L.

Art. 23. *The Freeholder's Supplication to both Houses of Parliament*. 4to. 1s. H. Payne.

Taking it for granted, that ‘ the constitutional guardians of the realm have lost the confidence of the people,’ he ‘ intreats them to enter into some resolution which may regain it, and revive the spirits of their desponding and disappointed countrymen.—The particular step which, in his opinion, would be most conducive to this end, is simply this,—“ An address from both Houses of Parliament, to our gracious Sovereign, to remove the American Secretary from his post.”—The Author rests ‘ the propriety of the address solely on the *manifest* will of the people; but the particulars of *the Charge* he leaves to those who have the materials in their hands.’—But what does this Writer mean by the *manifest* will of the people? Where and how is it manifested? Where, and by what means, were the sentiments of the people collected?—There are two or three other topics

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plus of declamation in this pamphlet;—for which we refer to the Author.

Art. 24. *A Letter to the King of France.* 4to. 1s. Robert-son in Pantion-street.

This Letter appears to be meant, if it has any meaning, for the perusal and *instruction* of the King of Great Britain; but, possibly, the mind of the Author is in the same deranged state into which, he says, the government of this nation is fallen:—"A chaos of things" that "cannot deserve the name, for government there is none."—Pray, Dr. Monro, take care of this poor Gentleman!

Art. 25. *Observations on a Bill now depending in Parliament*, intitled, "A Bill (with the Amendments) to punish by Imprisonment and hard Labour, certain Offenders, and to establish proper Places for their Reception." By Henry Zouch, Clerk, a Justice of the Peace, 8vo. 6d. Johnson.

A bill in parliament being a composition submitted to a supreme court of criticism *before* publication, with all due deference be it observed, that it is contrary to our plan to interfere in their strictures. But as Mr. Zouch has thought proper to publish his observations on the bad policy of multiplying places of confinement in the mode intended to be established by the bill in question, we may presume so far as to say that his objections appear to be extremely well founded.

D R A M A T I C.

Art. 26. *Elfrida*, a Dramatic Poem, written on the Model of the ancient Greek Tragedy. First published in the Year 1751, and now altered for theatrical Representation. By W. Mason, M. A. 8vo. 1s. 6d. Doddsley, &c. 1779.

The Author of *Elfrida* apparently entertains a very mean idea of the modern stage, since, in order to render his drama, as he supposes, more theatrical, he has made it infinitely less classical.

Art. 27. *Calypso*, a new Masque, in Three Acts, as it is performed at the Theatre in Covent-Garden. Written by Richard Cumberland, Esq. 8vo. 1s. 6d. Evans. 1779.

Comes in petticoats! The tlaplash of Milton and Shakespeare strained off in the coolers of Cumberland.

Art. 28. *An Account of the Wonders of Derbyshire*, as introduced in the *Pantomime Entertainment* at the Theatre Royal, Drury-lane. 8vo. 6d. Randall. 1779.

The title of this pamphlet is a sufficient review of its contents.

Art. 29. *The Liverpool Prize*; a Farce, in Two Acts. As performed at the Theatre Royal, Covent Garden, with universal Applause. Written by F. Pillon. 8vo. 1s. Evans. 1779.

Well seasoned with *sea salt*, and perhaps more calculated for the relish of those whose taste is merely *farical*, than if it had been tainted with the same portion of the *Attic*.

M I S C E L L A N E O U S.

Art. 30. *The Life and Death of David Garrick, Esq; the celebrated English Recluse*, &c. &c. 8vo. 1s. Pridden.

Grubstreet must now give place to Fleetstreet.

Rev. Mar. 1779.

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Art. 31. *Eulogy on M. De Voltaire*. From the French of M. Pallisot. 8vo. 1 s. Hookham.

From the very defective language of this translation, we conclude that we are indebted for it to the industry of some foreigner, who imagines he can write English.

For an ample account of M. Pallisot's panegyric on M. de Voltaire, see our last *Appendix*, published at the same time with the *Review* for January.

Art. 32. *An authentic and impartial Copy of the Trial of the Hon. Augustus Keppel, Admiral of the Blue*, held at Portsmouth, Jan. 7, 1779, and continued by several Adjournments to the 11th of February. Taken in Short Hand by a Person who attended during the whole Trial, and printed by the Desire of a Society of Gentlemen. With several interesting Papers. 8vo. 3 s. 6 d. sewed. Portsmouth printed; and sold by Whieldon, &c. in London.

The 'several interesting papers,' prefixed to this copy of the trial at large, are—Admiral Keppel's accounts of the engagement, as published in the *Gazette*—'The ministerial paragraph extolling Sir Hugh Palliser' (so the Editor expresses it)—The answer—The paragraph of which Sir H. P. complained—Sir H. P.'s Answer—A Reply—Time of the Admiral's sailing—List of the fleet—Extracts from the debates in the House of Commons.—The Author, or Editor, exultingly adds an account of the rejoicings, &c. at Portsmouth, on the Admiral's honourable acquittal. From all which we collect, that Sir H. P. and his friends were not of the *Society of Gentlemen* at whose desire this account of the proceedings was taken.

Art. 33. *The Trial of the Hon. AUGUSTUS KEPPEL, &c. &c.*

To which are added, several interesting *Letters* and *Papers* relative to the Subject. Faithfully taken down in Court by Thomas Blandemor. For the Gentlemen of the Navy. 8vo. 4 s. sewed. Portsmouth printed; and sold by Crowder, &c. in London.

The 'interesting letters and papers,' rather too ostentatiously mentioned in the title-page, are, I. Mr. Blandemor's affidavit, setting forth that, by 'permission of the Court,' and 'at the request, and under the direction of many gentlemen of the navy, and other respectable characters, the friends of Admiral Keppel,' he 'took down the minutes of the said Admiral's trial:' and likewise affirming his care and accuracy, &c. &c. II. A glossary of some sea-terms and technical phrases. III. Admiral K.'s line of battle. IV. List of the French fleet.

Art. 34. *The Proceedings at large of the Court-Martial on the Trial of the Hon. Augustus Keppel*. Taken in Short Hand, by William Blanchard, for the Admiral, and published by his Permission. Folio. 6 s. Almon.

To this account of the proceedings are added, by way of *Appendix*, copies of letters from the Secretary of the Admiralty, and from the Judge Advocate, to Mr. Keppel, previous to his trial; with Mr. Keppel's answers; together with letters from Sir Hugh Palliser, and several public papers relative to this important trial. Also, a copy of the congratulatory thanks delivered by the Speaker of the House

of Commons, to the Admiral, after his acquittal, and the answer to that distinguished compliment. 237

Art. 35. *Minutes of the Proceedings at a Court-Martial opened for the Trial of the Hon. Admiral Augustus Keppel, on a Charge exhibited against him by Vice-Admiral Sir Hugh Palliser, Bart. As taken by George Jackson, Esq; Judge-Advocate of his Majesty's Fleet. Published by Order of the Lords Commissioners of the Admiralty, With an Appendix, containing all the Letters and Papers which have any Relation to the Trial. Folio. 6 s. Cadell.*

The authority under which this last-mentioned copy of the trial is published, speaks sufficiently for itself.

Art. 36. *Remarks on the Proceedings of the Court-Martial now sitting at Portsmouth, on the Hon. Augustus Keppel. By a Marine Officer. Bath printed. 12mo. 1 s. 6 d. Sold by Brown in the Strand, London.*

No sooner did the court-martial sit at Portsmouth, than this honest Gentleman, and honest he really appears to be, sat himself down also, to abstract, and make his remarks on, the newspaper details of the trial, as they arrived. These premature observations he has communicated to the Public in three sixpenny numbers. But growing tired in the middle of his task, he drops his abstract, anticipates the event, and finishes his numbers with his own reflections. He appears, as we have said before, to be a well meaning Observer; but he would, perhaps, have acted more prudently, as publishing is expensive, had he reserved his remarks as a fund for private conversation.

Art. 37. *The Indictment, Trial, and Condemnation of Admiral Keppel, for knowingly bringing into the Court-Martial "his own natural Countenance," to the great Confusion of Sir Hugh Palliser. Together with many other high Crimes and Misdemeanors. 8vo. 1 s. Johnson.*

The first and second Articles of the indictment on which this humorous trial and condemnation are founded, may be given as a specimen of the strain of irony which runs through the whole piece:

* Art. I. That you the said ADMIRAL KEPPEL, not having the fear of the Hon. and modest Lord Mulgrave, and Sir Hugh Palliser, before your eyes, notwithstanding you knew them to be instruments of the Admiralty Board, contrary to all decency and decorum, and the usages of criminals and malefactors in general, were daring and presumptuous enough, in contempt of your Prosecutor, and Judges, to enter the Court-martial, wearing your own natural countenance, whereas it was justly expected, that under such a sad predicament, you would, in compliance with the wish of your superiors, have stood at the bar veiled in melancholy, as apprehensive of the issue of your trial proving fatal to yourself.

* Art. II. That you the said Admiral Keppel, were not only guilty of wearing your natural countenance, but during the trial had audacity enough, in defiance of the said illustrious Sir Hugh Palliser and the whole Board of Admiralty, impudently to work said countenance into a variety of positions; as sometimes into a most sarcastic smile, which pierced through the heart of the great Sir Hugh, put

Art. 37. *My fear, and compelled him to cast himself on the protection of the Court for safety, as well as his friend Capt. Base-lye, whose friendly evidence he had much dependance. Sometimes, you knit your natural brow into a terrific frown of the most menacing meaning, to the great confusion and scandal of the steady Sir Hugh Palliser, insomuch that many beholders took his honour the Vice of the Blue, to be the prisoner, and you, Sir, the real prisoner, to be the Prosecutor.*

In this merry performance the laugh is not raised wholly at the expence of Sir H. P. and his friends "Capt. Base-lye," and "Capt. Woody." The lawyers, whom the Author has chosen to employ as pleaders on this occasion, come in for a share of the satire: especially the Counsellors *Weathercock* and *Pbtbific*. The *Hems! Humphs!* and *Ho-O! O's* of the latter, are so drolly and aptly interpersed, as to produce a véry laughable effect.

Art. 38. *The Case of William Brereton, Esq; late Commander of his Majesty's Ship Duke.* To which is added, an Appendix; containing a Correspondence between the Earl of Sandwich and Capt. Brereton; Minutes of two Courts Martial; a Report from the Lords of the Admiralty; an Order of his Majesty in Council; and other Papers. 4to. 3 s. 6 d. Robson.

From the facts stated by Capt. Brereton, several circumstances of hardship appear in his case; several material irregularities in the mode of proceeding against him, that may dispose an attentive reader to entertain doubts, which all the depositions in support of the verbal charge insinuated against him, will not thoroughly clear up. Thus much may be said in reference to the gentleman immediately affected, and more might be added on the danger of establishing precedents that may in future prove injurious to others.

Art. 39. *A full Vindication of the Right Honourable General's * Conduct,* against the Attacks of an Anonymous Libeller; who in a Letter to the Printer of the London Chronicle, Jan. 28, 1779, styles himself "A Friend to Great Britain." By a Friend to Truth. 8vo. 1 s. Bew.

This Friend to Truth is one of those friends celebrated in vulgar dialect, for their address in helping a lame dog over a stile; and may probably be the same who flung the stick.

Art. 40. *Remarks on an Act of Parliament,* passed in the 15th Year of his Majesty's Reign, on the Credit of Vice-Admiral Sir Hugh Palliser's Information; intituled, "An Act for the Encouragement of the Fisheries carried on from Great Britain, Ireland, &c. to Newfoundland," &c. For the Repeal or Amendment of which, a Petition from the Merchants concerned, has this Session been presented to the House of Commons. To which is annexed, an authentic and complete State of the Fishery in 1771, &c. By William Augustus Miles. 4to. 2 s. H. Payae.

Charges Sir Hugh Palliser, who commanded some years on the Newfoundland station, and was of course consulted in framing the statute in question, with recommending several oppressive restrictions

* General Howe; who is ironically defended, with regard to his military operations in America.

injurious to the merchants here, and which have proved extremely discouraging to the fishery.

Art. 41. *A New Dictionary, English and French, and French and English*: Containing the Signification of Words with their different Uses; the Terms of Arts, Sciences, and Trades, the Constructions, Forms of Speech, Idioms, and Proverbs used in both Languages: The whole extracted from the best Writers. By Lewis Chambaud. 4to. 2 Vols. r1. 10s. Cadell, &c. 1778. The first volume of this work, in which the French is placed before the English, has been several years published, but is now revised, with many corrections and additions. The second volume is entirely new. It is not free from defects; but, on the whole, we may pronounce this to be the best English and French Dictionary hitherto published.

Art. 42. *A Memorial to the Public, in Behalf of the Roman Catholics of Edinburgh and Glasgow*: Containing an Account of the late Riot against them on the Second and following Days of February, 1779. Collected from the public Prints, authentic Letters, and Persons of the most respectable Characters, who were Eye-Witnesses of the inhuman Scene. 8vo. 1s. Coghlan. 1779.

God protect us all from mob law! from Popish mobs, Protestant mobs, ministerial mobs, or patriotic mobs: those especially which are excited by pious zeal.—It would be to little purpose to endeavour at extenuating the persecution here complained of, by reminding the sufferers, of like acts of enormity occasionally exercised by men of their profession; as the recrimination would be defeated, by restoring our Protestant principles on us; which must indeed cause the blushes of consciousness to overspread our faces! There is little or no difference between the outrageous zeal of any party. A mob may sometimes have done good; and a stab intended to kill a man, is reported to have cured him of a desperate internal disorder; yet whether the operator was rewarded or not, he ought to have received his fee on a gibber.

Art. 43. *Plan of a new Method for teaching Languages*; or, a new Treatise on the Manner in which Languages, whether living or dead ones, should be taught. By Mr. Huguenin Du Mitand, Teacher of the Greek, Latin, French, and Italian, and of most of the European living Tongues. 12mo. 2s. Richardson and Urquhart, &c.

This plan is dedicated to the pedantic, very pedantic, and superlatively pedantic Mr. L —, Schoolmaster in *Montmartre-street*, next door to a wine-merchant's in Paris.—The dedication is in Latin, French, and English—is followed by a preface—the preface is followed by an introduction—the introduction by a preamble—the preamble by the first and last chapter, all written in French and English, and in all of which there is an attempt at humour, but humour not of the most elegant kind.

The design of the whole, however, is to acquaint the Public that, after long revolving the matter in his mind, and endeavouring to find out some plan that might throw light upon the numerous and unintelligible rules of most grammars; with their endless train of

exceptions, and spare to youth the pains he was at himself, he has at last contrived a *practical scheme*, consisting of little sentences, at first short and easy, and gradually longer and harder; by which means all grammatical difficulties are effectually removed, their rules variously illustrated, and the study of languages made so very easy, that the most difficult may be learned by persons of the meanest capacity, by degrees and insensibly, and in the same easy way as children acquire their mother tongue.

In this scheme, we are told, the French tongue is considered as the instrument by which the others are to be acquired; and though the Author means to extend it to more languages in time, yet he confines it at present to the Greek and Latin, and the eight capital living languages of Europe, all which he makes more particular profusion of teaching.

A person who has learned French by this scheme, the Author says, may learn any one of the other nine languages in the space of four or five months; at least, he may learn it sufficiently to be able to understand an easy book, or to carry on a conversation on any common topic in it.—This work, however, which, when complete, is not only to be a science of words, but the quintessence (our Author's own words) of true learning by excellence, is neither finished nor ready for publication: it has already cost the Author ten years labour, and will require at least ten more to perfect it.—If he perfects it in twenty, he will be well employed, and may say,—*JAMQUE OPUS EXIST, &c.*

Being unwilling to withhold the fruits of his researches and discoveries so long from the Public, he intends publishing, by subscription, in less than a year—*A French and English practical Grammar, a French and English grammatical, synonymous, and prosodical Dictionary, and a Book of Dialogues. Quid dignum tanto*—

Art. 44. *A Letter to the Guardians of the Poor of Bury St. Edmund's in Suffolk*, on the great Increase of the Rates for the Maintenance of the Poor in that Town; with Hints towards an Inquiry into the Causes and Remedy thereof, and Remarks on the Duty of a Guardian. 8vo. 6d. Rivington. 1778.

The evils here complained of respecting the management of the poor not being confined to the town of Bury St. Edmund's, the Author's remarks, which are sensible and pertinent, merit attention beyond the district for which they were originally intended.

Art. 45. *Garrick in the Shades; or, a Peep into Elysium*. A Farce, never offered to the Managers, &c. 8vo. 1s. Southern.

Traduces the character of Garrick, because Garrick was rich and (according to the Author) *avaritious*. That he was wealthy, is a fact too notorious to be questioned; but, that he was miserly, is an assertion which we believe to be founded in mistake. We *hate* him, and we loved him as much for his virtues, as we admired him for his agreeable talents. In a word, there is more of ill-nature than of wit† or truth in this ungenerous insult on the memory of a man who was the delight of the age in which he lived.

† We do not, however, mean to say that this piece is destitute of wit.

P E R S E C U T I O N.

Art. 46. *A Narrative of the Origin and Progress of the Prosecution against the Rev. Edward Evanſon*, late Vicar of Tewkeſbury, in the County and Dioceſe of Glouceſter. By Neaſt Havard, Gent. Town-Clerk of the Borough of Tewkeſbury. 8vo. 1s. Robinſon. 1778.

Art. 47. *A Word at parting: Being a few Obſervations on a mutilated Sermon and an Epiſtle Dedicatory to the worthy Inhabitants of Tewkeſbury, &c.* lately publiſhed by Edward Evanſon, M. A. To which are added, the Arguments of Counſel in the Court of Delegates touching Mr. Evanſon's Proſecution. By Neaſt Havard, Gent. Town-Clerk of the Borough of Tewkeſbury. 8vo. 1s. Robinſon.

Mr. Havard has now found how vexatious and dangerous it is to meddle in diſputes of this kind. It is true, he was, as appears, unwarily involved in it, and as the cauſe proceeded, he knew not how to withdraw; the paſſions were engaged, and warmed, and from having been at firſt (probably) a moderate man, he becomes a zealous partizan,—an orthodox ſon of the Church.

How ſtrange it is that mankind ſhould require to be ſo often reminded of this plain truth, that no church, or party, can of themſelves conſtitute orthodoxy; and ſtranger ſtill, that Chriſtians ſhould forget, that the BIBLE is the only ſtandard of CHRISTIAN orthodoxy! And is there not ſomewhat ſhocking in the very mention of a trial for *Heresy*, in the court of a PROTESTANT Biſhop? In Popiſh courts, indeed, it may not ſeem wonderful.

The Tewkeſbury affair is, however, now determined.—If Mr. Evanſon has been, in any meaſure, imprudent, his oppoſers have, no doubt, been too warm.—In moſt violent diſputes, we generally ſee error enliſted on both ſides.—But how much is it to be wiſhed that all angry altercation were at leaſt baniſhed the religious world, and that all denominations would make it their eſpecial care and ſtudy, to promote peace and good neighbourhood, in the cultivation of a Chriſtian temper and practice; an object infinitely more important than an *exact agreement* (which is impoſſible) as to mere matters of belief and opinion, on points concerning which the wiſeſt and beſt men, in all ages, and in all countries, have differed.—In this view, it would, we imagine, have been no loſs to the Public, if theſe pamphlets, which ſew, perhaps, will think it requiſite to purchaſe, had never made their appearance.

N O V E L S and M E M O I R S.

Art. 48. *Conbeath*. A Novel. In a Series of Letters. By a Lady. 12mo. 2 Vols. 6s. Fielding and Walker.

The title of this novel led us to expect, what the relation of the adventures of an encampment in the hands of a maſter might have produced, wit and ſatire; inſtead of which we meet with nothing but that kind of ſentimental narrative, which, though in itſelf not unpleaſant, has been ſerved up in ſuch a variety of ways by the preſent race of noveliſts, that we are almoſt ſick of the diſh. “No wonder,” ſays Miſs in her teens;—“grey-bearded Reviewers are too wiſe to be ſentimental; go, fetch me the novel immediately, I am ſure 'tis a good one.”

Art. 49. *The Sylph. A Novel.* 12mo. 2 Volumes. 5s. Lowndes.

This novel has the uncommon merit of some originality in its plan; the story is agreeably related; and many good moral reflections are suggested in the course of the narrative.

Art. 50. *Memoirs of Lady Eliza Audley.* By Mrs. Cartwright, Author of *Letters on Female Education.* 12mo. 2 Vols. 5s. sewed. Richardson and Urquhart. 1779.

Mrs. Cartwright cannot, with propriety, style herself the Author of these Memoirs, since they are a translation from the French. The original was published about the year 1760. We saw the book when it first came out, but do not remember the title. We do, however, recollect a translation of it, which was done by the late Dr. Goldsmith; although he did not put his name to it. The title of the Doctor's translation was "*Memoirs of Lady Harriet Butler*." Perhaps Mrs. C. was ignorant of this former translation, when she sat down to the same task;—but, however that may have been, she has certainly made too free with the Public, by giving it as *her own work*.

B O T A N Y.

Art. 51. *A Catalogue of the Plants in the Garden of John Blackburne, Esq; at Orford, Lancashire.* Alphabetically arranged, according to the Linnæan System. By Adam Neale, Gardener. 8vo. Warrington. 1779.

Although the present catalogue throws no new light on the science of botany, it merits, however, the notice of all who study this agreeable science. By the means of such compilements, the gardens of those who delight in the cultivation of rare and curious plants, are rendered more generally useful: as these publications serve to point out the places where a scarce or valuable plant may be found, or where seeds, roots, young plants, &c. may be obtained.

The disposition of Mr. Neale's catalogue is alphabetical, and the names are taken from the Linnæan system, being, as the prefatory advertisement sets forth, 'carefully referred to Murray's edition of Linnæus.'

The garden of Mr. Blackburne, at Orford, is so much celebrated by all true lovers of botany, both in England and abroad, that the present catalogue must be very acceptable to those who wish to survey this noble, we might say, this princely collection. It merits, farther, the attention of the botanist, on account of the long standing of several of the plants; the collection being one of the oldest in this kingdom:—above all, the great number of curious succulent and bulbous plants, will attract the eye of the connoisseur.

We can only add our wish, that all the botanical gardeners in Great Britain would follow the example of the venerable owner of the Orford Collection, by publishing similar catalogues of the treasures which they have in possession; among which, we should be glad to see laid open to public view, those of Kew-garden, of Dr. Pitcairn's gardens, of Dr. Fothergill's, and others, distinguished by the number and rarity of the productions which they contain.

RELIGIOUS and CONTROVERSIAL.

Art. 52. *Letters to a Lady inclined to enter into the Communion of the Church of Rome.* By William Law, M. A*. Now first printed. 8vo. 1s. 6d. Phillips, &c. 1779.

Although the author of this pamphlet has been dead many years, he is still remembered with honour. The excellent spirit discovered in his conduct and his writings, though some things in the latter are very objectionable, must be always esteemed. He was a Non-juror, and a mystic, and an avowed enemy of that *Devil*, Human Reason †. His opinion seems to have been, that no Christian Church was entirely free from an Antichristian spirit; and on this consideration, chiefly, he seems to rest his argument in advising the lady with whom he corresponds, to continue in the communion of the Church of England. Protestants will be surprised, and justly so, when he expresses a doubt, 'whether the Church of Rome, or England, has the most helps to a solid and substantial piety.' However, on the particular point of leaving the latter for the former, he speaks in these terms: 'I stay in the church of England, because providence has placed me in its communion, and because it has the terms of salvation; I wish every thing that is schismatical in it was removed, by those who have a power of removing it; I do not go over to the Church of Rome, because that would be shewing my approbation of those reasons on which the governors of that church proceed in their division from others, and would make me guilty of all the wrong steps they have taken. This is not the case of those who are educated in that Church; they may be free from all the schismatical or unjust proceedings of their governors, as the private members of any other church may; but it seems to be the case of those that renounce the Church of England for that of Rome: such an act, I think, must make them a party to all that the Church of Rome has done in relation to the schism. These seem to be the only principles of piety and religion, for serious Christians to found their peace on, in this divided state of the Church, where the division is wholly owing to the unreasonable claims and uncharitable proceedings of the governors on both sides, and where both retain all that is of the essence of religion. — We can neither stay in one communion, nor go into another, but we are in the same state, as to the unity of the church; every part is in a state of division, and chargeable with contributing to the cause of it. The thing that we are to look for, therefore, is not to be out of a divided part of the church, which is impossible, till it pleases God to alter the state of Christendom, but that we may live free from schismatical principles and passions, and wholly attentive to every thing that the most ardent love of God, the most perfect love of our neighbour, and the highest imitation of the spirit, life, and sufferings of our blessed Saviour require of us.'

Without taking farther notice of what is said relative to the particular subject mentioned in the title, we shall only add a short ex-

* Author of *A serious Call to a devout and holy Life*, a number of *Controversial Tracts*, and an edition of the works of Jacob Behmen; for which see Review Vol. xxiii. p. 442.

† We think we remember such an expression in some of honest William's zealous writings.

tract or two from what this writer adds on the subject of enquiry and speculation; 'If we look into history (he says) we can hardly find any churchman remarkable for an uncommon extent of learning, without having troubled the world with some inventions of his own, some fancied improvements on the common christianity. The great Origen was one of the first instances of this kind; he was celebrated as the oracle of learning, as a possessor of all the sciences; along with this, he was of a very pious and mortified life, and full of contempt of the world: but, for my own part, I should have left his conversation, his deep discoveries, and allegorical explanations of Scripture, to have spent my time and learned religion with a poor mechanic that I have somewhere read of, whose heart and life was governed by this spirit;—"I desire nothing but to love, adore, praise and obey God, in every thing, and for every thing." Was the world to see this remark on learning, they would in all probability impute it to my want of learning; and though they would be very right in judging my pretensions to learning not to be great, yet it would be unjust to think me an entire stranger to the nature of it. But I profess to you, that whatever parts or learning I am possessed of, I think it as necessary to live under a continual apprehension of their being a snare and temptation to me, as of any worldly distinctions, whether of riches or dignity, I should be possessed of: and I desire no other improvement of science or knowledge, nor to see into any depths, but such as penitence, humility, faith, hope, charity, and pure love of God, and an absolute resignation to his providence, shall discover to me.—

'I am not against our using all the arguments that reason and learning can furnish us with, in defence of religion; but I think we are much mistaken, when we place our chief strength there, and conclude that christianity must prosper, or infidelity decline, according as all objections and difficulties are more or less cleared up and solved. For as religion never entered into the fallen world that way, by condescending to explain all the difficulties, or answer the objections that ignorance, malice, self-love, pride, curiosity, wit, or worldly learning, could bring against it; as no revelation from God ever dealt in this manner, with this kind of adversaries, so it is against reason to think, that it must now, or at any other time, be supported in that manner. For these tempers have no right or claim to be answered or satisfied in their own way: as they are only so many disorders or corruptions of the soul, so they are to have no relief from religion, but that of dying before it.—

'As to the relief which is sought for in such discoveries, humility, faith, and resignation make it needless, and give the mind a comfort and rest in God, which cannot be equalled by any such speculative light: for my own part, this one saying, "Shall not the judge of all the world do right?" is more to me, is a stronger support to my mind, and a better guard against all anxiety, than the deepest discoveries that the most speculative inquisitive minds could help me to.'

These passages we leave to the consideration of our Readers.—The last of these letters is dated May 49, 1732. Though they treat on the circumstance of entering into the communion of the Church of Rome, they have respect to the particular situation of the lady and
her

her family on other accounts. In some parts they bear strong marks of Mr. Law's peculiar and striking manner, and give intimations of his mystical turn in other respects, but not like what is to be found in the rest of his writings. One principle, though not expressly declared, seems implied, and runs through this tract, *viz.* a supposition of some inherent sanctity attending the office of what he would call the christian *priesthood*, which directly leads us towards the Church of Rome. It is to be presumed there are few, if any protestant readers who will not think that there are many reasons for avoiding the Roman communion more weighty than any that is here suggested.

Art. 53. *Advice to Youth; or, the Advantages of early Piety.*

Designed for the Use of Schools, as well as young Apprentices and Servants; to promote the Art of reading English, and draw the Attention to Matters of the greatest Importance in early Life. By John Fawcett, Master of a Boarding-school at Brearley-Hall, near Halifax. 12mo. 1s. 6d. Leeds, printed; London, sold by Johnson, &c. 1778.

This Author appears earnestly to desire the comfort and happiness of those for whom he writes. His address is fervent and affectionate, and many proper and useful exhortations are delivered. His plan is Calvinistical, and he seems rather perplexed with the question, 'Why should we call men to know, love, and fear God, when they have no power for it?' But why should such a question be introduced at all, especially in an Address to Youth? Let it rather be left to metaphysicians and polemical theorists! We are, however, unwilling to censure a work so well intended. While so many writings appear, as Mr. Fawcett observes, which tend to loosen, if not wholly to destroy all regard to truth and virtue in youthful minds, we are glad to see publications, on every plan, which are calculated to assist and strengthen such momentous principles. This valuable earl may be answered, if youth will attend, by this performance, as well as by others, of superior or of inferior merit, among the variety of books of this kind, which are extant in the English language.

Art. 54. *An Essay on the Toleration of Papists.* 8vo. 1s. Dodsley. 1779.

The design of this essay is to shew that, while liberty remains a public blessing, religious toleration must be considered as a measure highly conducive to the general interest; and that religious and civil freedom have nothing to fear from the indulgence which the government has lately shewn its Roman Catholic subjects.

The Author says, that he never wishes to see a repetition of the slavish superstitions and encroachments of Rome; but the situation of the world, he thinks, is not at present exposed to them. The present state of Europe, we are told, is different from that barbarous and gloomy region, where those deep foundations were laid for superstition and priestcraft. Commerce, refinement and philosophy, have dispelled that general darkness which concealed their hateful designs; and the stupendous edifice is crumbling fast away, and totters on the brink of destruction.

The Author contents himself with a few general reflections; but this essay is written with elegance, and shews an enlarged, liberal, and manly turn of thought.

S E R M O N S.

- I. *The Necessity and Advantage of religious Principles in the Soldiery*—Preached before Sir George Savile's Regiment of Yorkshire Militia, and a Company of the Royal Regiment of Artillery, in Camp, Aug. 2, 1778. By Thomas Bateman, A. M. Chaplain to the Duke of Gordon, Vicar of Whaplode, Lincolnshire, &c. 4to. 1s. Richardson and Urruhart.

We meet with nothing in this discourse to entitle it to particular notice, except the Author's zeal against enthusiasts and fanatics, with whom he thus *hameously* disclaims all alliance: "Let not this be understood as if spoken in behalf of the ostentatious ravings of many modern enthusiasts on the one hand,—or of *as* many mooping and melancholy fanatics,—which some fools, but more knaves, have often assumed for private and pecuniary, but oftener for worse purposes.—Beset the preacher, who would recommend the least measure of either as requisite in the military character—who would send the whole soldiery together upon a religious knight-errantry—and prescribe to the superior officers to become knights of the woeful figure—to the inferior, according to their respective ranks, to become proportionably more dismal."

- II. At the Cathedral Church of Hereford, before the venerable the Dean, &c. Aug. 19, 1778; being the Day on which he held his *Vistitation*. By the Rev. Thomas Horne. 4to. 6d. Baldwin. Instructions for the instructors.

- III. *Christianity an easy and liberal System; that of Popery, absurd and burdensome*—Preached at Salters Hall, Nov. 5, 1778. By Hugh Worthington, junr. 8vo. 6d. Buckland, &c.

A seasonable and sensible discourse, in which the errors of Popery are properly represented. It seems that the present times render it highly expedient to guard people, frequently and seriously, against the delusions of the Church of Rome, while we maintain a charitable and Christian spirit towards its particular members.

- IV. *The Death of Samuel, and the Lamentation made for him, considered and improved*—Occasioned by the Death of Mr. Samuel Wilson, who departed this Life, Jan. 21, 1779, aged 68. By N. Hill. Published at Request. 8vo. 6d. Buckland.

A pious lamentation and improvement of the death of a good man, who had been, as the Preacher expresses it, "at once an ornament and pillar" of the church of which he was a member.

- V. At the Chapel Royal of St. James's Palace, on Ash-Wednesday, 1779. By Robert Lord Bishop of London, Dean of his Majesty's Chapels. 4to. Cadell and Doddsley.

A sensible discourse from Luke xiii. 1, 2, 3.—His Lordship considers some of the reasons, upon which we may presume our blessed Saviour's determination to be founded; *viz.* that we are not warranted to infer from great and signal calamities any great and uncommon wickedness in the sufferers.—On the grounds of reason and experience, however, and from our notions of the wisdom and justice of God, we may be allowed, his Lordship says, to observe a more equal providence dispensed in the fates of kingdoms, than in the affairs of individuals. The cases are widely different; and the same reasons, motives, and ends, do not hold in both. Kingdoms and nations, as such, are beings of the present world, and they are ob-

noxious

noxious to the judgments of God in this life only; therefore the counsels of God with regard to them may be governed by other rules: and we are warranted to estimate their prosperity and adversity by measures different from those by which we ought to judge of the merits and demerits of private persons. The language of scripture is in this respect agreeable to the universal testimony of history; *that righteousness exalteth a nation, but wickedness is not only a reproach, but in the end sure destruction to any people.* It hath pleased God so to constitute the nature and order of things, that the one follows the other by certain consequence; and sometimes too by his peculiar decree.—The Bishop concludes his discourse with some very serious observations on the moral and religious state of this nation.

VI. *A Discourse* PREVIOUS to a Day of general Humiliation, appointed to be observed by public Authority, Feb. 10, 1779. 4to. 1s. Canterbury printed, and sold by Buckland in London.

This appears, from a preface by 'the Editor,' to be a sermon written on some former occasion, and now seasonably reprinted, as applicable to present times and circumstances. Its design is to shew 'how righteousness and prosperity have been inseparable companions, rising and falling together, in the most remarkable states.' The inference and application are obvious.—We think we have seen this discourse before,—or one nearly similar to it; but we cannot recollect the author. The Editor has added some pertinent *notes*; in which he has introduced a few strictures on the progress of Methodism, "that vulgar frenzy of the times," as some one styles it:—or in our Editor's phrase—"that unintelligible jumble of scripture phrases and scripture passages." But, perhaps, the zeal of this Writer carries him rather too far, when he tells us that he looks upon Methodism 'as a judgment of the Almighty, who for our wickedness permits this *strong delusion* to remain among us.'

SERMONS preached on the late GENERAL FAST, Feb. 10, 1779.

I. Before the Lords Spiritual and Temporal, in the Abbey-Church, Westminster. By Beilby Lord Bishop of Chester. 4to. 1s. Payne, &c.

This judicious discourse, containing many important and seasonable truths, and expressed with an elegant simplicity of language, well deserves the serious attention of every friend to virtue, religion, and his country.—His Lordship shews, that those unhappy dissensions which have so long torn the state in pieces; which have been one principal cause of our present evils; and which, if not timely extinguished, or at least greatly mitigated, will probably lead (as in all great empires they have universally led) to final ruin, take their rise from what few seem to suspect, the want of RELIGIOUS PRINCIPLE. He points out the genuine and natural effects of RELIGIOUS PRINCIPLE on the human mind, and shews that it will give us every thing which our present situation seems more peculiarly to require, PUBLIC SPIRIT, UNANIMITY, AND UNSHAKEN FORTITUDE.

II. Before the Honourable House of Commons, at St. Margaret's, Westminster. By George Scinton, D.D. F.R.S. and S. A. Chancellor of the Church of Lincoln, and Prebendary of Peterborough. 4to. 1s. Doddsley, &c.

A candid, judicious discourse from the words—*Fear God: honour the King.*

III. In

III. In the Church of St. Anne, Dublin, on the 10th of February, 1779; being the Day appointed for a General Fast, &c. By Thomas Leland, D. D. 4to. 1s. Conant.

This discourse contains much seasonable and important instruction, expressed with great energy. The following extract will give our Readers an idea of the Doctor's style and manner :

' Britain was the joy of the whole earth. People the most distant bowed before her: nations the most opulent did her service. She was "replenished and made glorious." But thou, O Lord, hast again hiddest thy face, and we are troubled! The arm of the child is lifted against the parent, and they of our own kindred and language have turned their eyes from "the rock whence" they "are hewn." War, and clamour, and animosity, are our portion: in our councils division, in our streets complaint, in our houses mourning; hunger and nakedness (here more especially in our own afflicted borders) clamouring for relief; poverty and calamity uttering their piercing cries; hideous impatience for rapine and bloodshed; the cruelty of despair, the blind rage of envy; the melancholy necessity of public justice, the outrageous defiance of its utmost severity; the perpetual dread of violence, and life of terror and suspicion and anxious precaution, as if we had no civil union, no laws for our protection, as if this country were driven back by her distresses to the barbarity of ancient times, and the impatience of her children were ready to renew the days of outrage and desolation.

' But not to dwell on the peculiar visitations of our own unhappy land, let us extend our views, as our affections should be extended, to our fellow-subjects.—We know, and it is not the voice of faction which now calls us to acknowledge, with what confidence in the arm of flesh, we scoffed at the first appearance of hostility in the revolting colonies. Too nearly resembling the great city described by the Prophet, we seemed to "set our hearts as the heart of God." Who could resist our might, or who could question our jurisdiction? The spirits of the rebellious were to melt as wax, and the presumption of the gainsayers, at our approach, was to die within them. We called them weak; we felt them powerful: we talked of subduing; we found resistance and defiance. In our pride we dictated submission; with equal and perhaps no less dangerous pride, they renounced all connexion. Here, our mighty men could boast but of some imperfect advantages; there, our menaces were confounded, and our vaunting turned to disgrace. We looked for success, and behold a scare; for victory, and the mercy of our adversaries was our refuge. Another enemy watched the moment of our distress, derided how we might be brought low, prepared, avowed her hostilities, issued to the contest, shrunk from our assault, and boasted of victory. While our foes exulted, we were troubled: our painful anxiety could not be concealed. And if our native coasts have not been invaded, we have dreadful and devouring enemies in the midst of us; dissension, and clamour, and jealousy, and mutual accusation; corruption and profligacy beyond the example of former days; obstinacy and indifference, and unrelenting defiance of God's righteous judgments.—Such are "the signs of the times."

The words, from which the Doctor discourses, are these: *Thine heart was lifted up, because of thy beauty; thou hast corrupted thy wisdom,*

dom, by reason of thy brightness. I will cast thee to the ground; I will lay thee before kings, that they may behold thee. Ezek. xxviii. 17.

IV. At one of the Parish Churches in Northampton, on the 10th of February, 1779; being the Day appointed by royal Authority, for a Fast, and for imploring God's Blessing on his Majesty's Arms*. Addressed to the Officers of the Troops then quartered at Northampton. 8vo. 6d. Dicey.

A plain, serious discourse from Jerem. v. 3.

V. To a Congregation of Protestant Dissenters, at Hackney. By Richard Price, D. D. F. R. S. 8vo. 1s. Cadell.

In a short advertisement prefixed to this sermon, the Doctor tells us that it was composed in some haste, and without any particular attention to the style; that it is published partly in compliance with the request of some who heard it; and, partly, because it has been misrepresented. The notice which he has taken of public measures, in such, he says, as came necessarily in his way in discussing the subject he had chosen, and in considering the present state of the kingdom. This, however, is the first time, we are told, in which he has entered into politics, in a sermon, and, perhaps, it may be the last.

In the latter part of his sermon, the Doctor draws a very dark and dismal picture of the situation of public affairs, which, though bad enough, is, we trust, not so bad as he represents it. He tells us *that our strength is spent*; but, we hope, he is mistaken. It is difficult, indeed, to conceive how any person, who is at all conversant with public affairs, can say, that our strength is yet spent. There is no doubt that this country will yet bear a great deal of *ruining*.

Since we wrote the above, we have seen a second edition of Dr. Price's sermon, with a postscript, containing remarks on a passage in the Bishop of London's sermon preached at the Chapel Royal on Ash-Wednesday last. See p. 244, of this Review.

In this passage, his Lordship talks of visionary and impracticable principles being assumed as the only true foundations of a free government; and, in a note, quotes two passages from Dr. Price's tracts, in order to prove his doctrine concerning government *visionary and dangerous*. The Doctor, with great spirit, endeavours to vindicate his character, and support his opinion. Nay, he tells us that the language which he has employed, and which has given most offence, has been hitherto the common language of all the friends of civil liberty. *Montesquieu, Mr. Justice Blackstone*, many of the reverend clergy themselves in their sermons on public occasions, and, particularly, of the excellent Dr. *Lewin*, in a sermon preached at the assizes at *Durham* in 1764.—It does not appear to us, after considering, with the most accurate attention, the passage, in the Bishop of London's sermon, to which Dr. Price refers, that his Lordship meant to point the Doctor out as a person, whose study it had long been to introduce disorder, encourage sedition, &c. but that he only meant to mention his principles of government. It is impossible, indeed, in our opinion, to consider the passage in any other light.

* Said to have been preached in the church of All Saints, by the Rev. Mr. Hughes.

VI. *The delusive and persecuting Spirit of Popery*—Preached in Monks-well-street. By James Fordyce, D. D. 8vo. 1s, Cadell.

This discourse, we are told, in the advertisement prefixed, is published at the affectionate request of many who heard it, for whom the Preacher entertains a just respect, and whose approbation he esteems a pleasing sanction to his well-meant attempt, at a crisis when this country seems to be in growing danger from Popery. It contains the greater part of a sermon on Popery, which the Doctor preached 25 years ago, in the presence, and by the appointment, of a numerous and respectable body of the Scotch clergy, with whom he was then nearly connected.

Many of his readers will, no doubt, differ widely from him in regard to the danger at present to be apprehended from Roman Catholics; be this, however, as it may, his zeal in a cause so intimately connected with the interests of truth, virtue, and religion, does him honour; and his sermon, we doubt not, will be considered by every impartial reader, as manly, spirited, and sensible.

CORRESPONDENCE.

IF the Gentleman who sent a pamphlet under the signature of '*an Old Acquaintance* *,' apprehends that some regard is due to what is commonly understood by that designation, he will, at the same time, allow the superior claim of an OLD FRIEND; especially a friend who no longer survives to defend his own fame: such was ROSCIUS. But, be it observed, that neither civility to acquaintance, nor affection to friends, ought to prevail on a Reviewer to abuse the public confidence, by a partial representation of the merits or defects of the publications that fall under his notice. We have, accordingly, spoken what we really think, of the piece to which this note bears some degree of reference.

* * * *Observer* proposes, as an extension of our plan, that we should criticise the periodical publications of the times, including even the Magazines. If this Gentleman had been aware of the great additional trouble we should bring upon ourselves by adopting his hint, and of the invidious appearance of so novel a procedure, we, probably, had not been favoured with his letter. We are satisfied, however, that his proposal is founded in a laudable concern for those readers whose time and money are (particularly in the instance which he points out) spent upon the most worthless productions of the press.

††† We are much concerned to hear so bad an account of the health of our old Correspondent J. B. He has our very sincere wishes for his speedy and complete recovery.

☞ *Capt. Carver's Travels in America will be continued in our next Review.*

* Though the hand-writing is not recognised, we have no suspicion of false pretences: notwithstanding what Justice Burdus used sagaciously to remark, in regard to anonymous letters: "I always, said he, look upon that *Mr. Anonymous* to be a very suspicious fellow."



T. H. E.

MONTHLY REVIEW,

For A P R I L, 1779.



ART. I. MARSHALL'S *Minutes of Agriculture* (concluded). See
last Month's Review.

(By a CORRESPONDENT.)

OUR Author declares himself at open war with CUSTOM, unless when founded in reason; and we think it right to examine with attention, in all cases, whether received customs, when hurtful, are founded on reason or not. Many readers, nevertheless, will be apt to pronounce him a daring innovator, when they hear that he strenuously contends for introducing the fashion of working on Sundays during seed-time and harvest. We are aware that many *good* men, and even some *sensible* persons, may, at first, be startled at this proposal, because they have been accustomed, from their infancy, to view such freedom in a criminal light. For our own part*, we cannot help regretting that the *essentials* of religion should, in any case, be confounded with its *essentials*; for nothing, we are certain, has so much hurt the cause of religion. From this circumstance it happens, that the belief of many, in the genuine principles of religion, is undermined; for when they find themselves baffled in supporting a tenet that has insensibly been adopted without sufficient foundation, but which they have been accustomed to think of equal authority with all the other tenets of their religion, they naturally conclude, that, as this cannot be defended when strictly examined, all the others, if duly investigated, would be found to rest upon as unstable foundations. On these principles we must applaud every attempt to distinguish, with accuracy, between the essential tenets of religion, and those which come to be accounted such merely from accident. This example was set by our Saviour himself, who, with that benignity so peculiarly his own, condescended to moderate the rigid austerity of

* Our Readers will consider the opinion here delivered as simply that of our ingenious *Correspondent*, the writer of this Article.

the observance of the Sabbath among the Jews; and his disciples and followers, for several hundred years, never thought that the Jewish observance of the Sabbath constituted any part of the duty of a Christian. A well-written historical account of the introduction of this practice into the Christian Church, and its progress, with the motives that contributed to render it pretty universally adopted, would form an useful book. Our Author does not enter into this discussion, but merely inquires into its political expediency, as follows:

' The Author did not commence Farming with a *premeditated* intent on Sabbath-breaking: he reveres the LAWS OF MEN, whether they are Religious, or *professedly* Political, when the LAWS OF MEN are founded on the LAW OF NATURE: nay, he can allow for the misconceptions of human frailty, and venerate the *inoffensive* LAW OF CUSTOM, though established in ERROR. But when the LAW OF MAN is evidently subversive of the LAW OF GOD, what unprejudiced man can hesitate to condemn it?—at least in his own mind.

' Nor did the Writer begin the practice of Working on Sundays *precipitately*; but was deliberately convinced of its propriety, by a series of circumstances, and a long train of reasoning.

' The *first year*, he saw his Hay lose its essence, and his Corn its wholesomeness, with passive obedience to the Laws and Religion of his Country.

' The *second year*, perceiving more evidently the mischievousness and absurdity of a Custom which counteracts the bounteous intentions of Providence, he began to reflect on the consequences which would result from a non-compliance; and sifted, particularly, into the Sabbath-day employment of his weekly Servants.

' One, he found digging in his garden:—another, quarrelling with his neighbour:—a third, gambling:—a fourth, bl—g himself and blaspheming his Maker, by way of amusing the hour of indolence: the rest at the alehouse, squandering those wages which ought to have administered comfort to themselves, their wives, and their children, through the ensuing week.

' The wane of the Harvest 1775 was uncommonly precarious, and the impropriety (not to say the impiousness) of neglecting any opportunity which might preserve the gifts of Nature from actual waste, was painted in such striking colours, that the Author no longer hesitated to listen to the dictates of NATURE, REASON, and COMMON-SENSE.

' See the MINUTES of the 11th SEPT. and 8th OCT. 1775.

' The more the Author practised the WORKING ON SUNDAYS in MAY-TIME and HARVEST, the more clearly he saw its PROPRIETY: he eagerly wished to see it the *common Practice* of this country; and was ambitious of setting the PATRIOTIC EXAMPLE.

' His Patriotism, however, was not seen so clearly by his Neighbours as by himself; and he incurred the censure of many, whose good opinion he wished not to have forfeited.

' The circumstance which gave the greatest offence, happened *since* the close of the foregoing MINUTES; the Author, nevertheless, in support of his conduct, will here insert, though out of form, Abstracts

Extracts of a Series of MINUTES ON WORKING ON SUNDAYS, made during the backward Hay-time, and the Harvest of 1777.

' Sunday, 3 Aug. 1777. Last Sunday, the Meadow-hay was in swath, and might *then* have been cocked: no opportunity of cocking has *since* occurred, and it is *now* yellow and almost rotten. It is true, I was sacrilegious enough to turn some which was then spoiling; but the Men *appeared* to think it wrong, and to-day I did not dare to ask their assistance.

' Though it has been a heavenly day, not a man was to be found, even to uncover the stacks.

' Tuesday, 5 Aug. It may be very good policy to have days of Relaxation and Sociability; but surely these days ought not to be so *boldly* as to interfere with the *sacred* Laws of Nature: it can never be good policy, in the Members of any State, to squander wantonly the means of their own preservation.

' (See the 3d.) Had the Hay mentioned been then shook into Cocklits, it would have been ready to *carry yesterday*; but it was obliged to be *made yesterday*, and was *caught* in the Rain of to-day!

' Sunday, 7th Sept.. The last week has been very slack Harvest-weather; except yesterday, which was very fine.

' We had this morning about thirty loads of Wheat,—thirty loads of Oats,—fifteen loads of Barley,—and twenty acres of second cut of Clover down; and most of them fit to be carried.

' The month of September is very uncertain Harvest weather: the days grow short;—the dews remain long on the ground; the fogs frequently hang on till noon; and, until past the middle of the month, the Weather is generally squally and uncertain; though the latter end is as generally fine: this, at least, was the case in the September of 1775 and 1776.'

We could have perceived, without being told it, that our Author had read books on farming, and formed systems of theory in his own mind, as these frequently influence his reasoning, and make him acquiesce in the belief of certain principles as indisputably right, which, if fully examined, would be found to be either erroneous or doubtful. We know not to what we could so properly liken the prejudices of mankind, with regard to dogmas in agriculture, as to the similar prejudices usual in religious matters. In both cases we imbibe these prejudices before our reason has acquired its full force, and afterward, from habit, rest satisfied with their rectitude, without mature examination. We see evident marks, on many occasions, of this blind prejudice in favour of received doctrines in our Author. Yet is Mr. M. a sceptic, and imagines he thinks boldly for himself. He undoubtedly does so on some occasions. Like most modern freethinkers too, while in certain cases he yields implicit faith to the fables of the nursery, and in some withholds his assent where there is less room for doubt, in others he still relies, with a faulty credulity, on single facts; and from these deduces practical inferences that would, in many

cases, be proved erroneous by the next experiment he should make. This chiefly occurs in the *Digest*, which we, on this account, think is the least valuable part of the work, although it is probable the Author forms a very different judgment of it.

That we may run no risk of either imposing on the Author or our Readers, it is necessary to inform them both, that our spirited Writer is as yet by far too *young* a farmer to be qualified for deducing general rules from his practice. He is still groping his way, like a blind man, through a labyrinth, of whose intricate windings he has scarce any adequate comprehension, although in some cases he imagines he has got a glimpse of the general plan, which he thinks will enable him to go forward with freedom. Let him not, however, rely too much upon that knowledge; let him continue his *Minutes*, and mark down his present *opinions* as they occur, merely as temporary opinions, which he may soon find reason to relinquish, and adopt new ones in their stead; and which will, in like manner, be displaced in their turn. After twenty or thirty years experience thus employed, he will perhaps be capable of forming an useful digest, in which some general principles may be discovered, and, possibly, be universally adopted. Perhaps before that time he may also be able to profit by *touring**; but till he is much farther advanced in practical knowledge than at present, we agree with him in thinking it would be of very little use. It is much to be regretted, that men will begin to travel before they can profit by it. A man of great knowledge can draw instruction from almost every object that occurs; one of little experience sees objects that properly attract his attention.

The book already published is a sufficient specimen of a most excellent plan of study. As such we have viewed it, and in that view have bestowed upon it ample praise; but in this consists almost its whole merit. Should more books, on the same plan, be published, equally undigested, we should be obliged to reprehend them, as destructive to the advancement of agriculture. We hope, therefore, that those *whom it may concern* will make a proper use of this watch-word.

Nothing is more agreeable, in our eyes, than a becoming ease and freedom of style; but this will not prevent us from reprehending our Author for that affectation in point of language which runs through the whole performance. *The stile of a Junius—stile memoranda—sons of rusticity—daughters of speculation, begin to opinion*; with numberless expressions of a similar kind, are altogether indefensible. At a certain period of life, what is *singular* appears *pretty*. It is this that induces boys to

* The Author ridicules the practice of *touring*, as he calls it; that is, travelling in quest of agricultural knowledge.

metamorphose themselves into monkies, or *macaranies*. It is this which causes girls to become pert and petulant—speak loud at a play—titter at church, and be immoderately merry when others are disposed to be serious; and it is the same passion which induces young authors to coin uncouth phrases. In all cases it is a certain proof of a present want of sound sense, and a breach of decorum, that nothing but the contempt and *piety* which it excites prevent from being deeply resented by every sensible person.

Nor can we admit, as sufficient, the apology which he offers for the many new-coined technical terms he has introduced, often without sufficient cause. These must be considered as trespasses on good-manners at least, if we do not bestow upon these words the harsher name of barbarisms. Of this kind are *naturifion*, *vegetifion*, *customed*, *aerialist*, &c. &c. &c. &c. In every art or science we admit that there must be some technical terms; and a writer will *sometimes* be under the necessity of inventing a new one for the sake of precision. But a man of good manners will avoid using the technical terms, in all cases wherein it is *possible* to make himself understood by the help of ordinary words; because he knows that when he employs unnecessarily these phrases, he renders himself unintelligible to some of those to whom he addresses himself, or gives them an unnecessary degree of trouble to understand him. A common sailor interlards his discourse with sea-phrases, upon all occasions; while the politer officer seldom finds it necessary to employ any thing more than ordinary language; or if he sees a technical term absolutely unavoidable, he uses it only when necessary. A man of judgment may, occasionally, employ uncommon phrases; but it is only a young writer, vain of his inventive genius, who will introduce them on all possible occasions. Our lively Author frequently trespasses in this way.

If technical terms, which have been long known, should be thus cautiously employed, *new* ones should not be adopted but in cases of indispensable necessity; and then they should be chosen with the most scrupulous care; otherwise they are neglected by succeeding writers, and they become as an unnecessary excrescence, burthening the language without being useful. We know of no walk in literature in which an author has less chance of gathering laurels than this of agriculture, although there is no department in which inexperienced writers are more ambitious of displaying their talents. We shall give one instance of the difficulty of succeeding, even where pains have not been spared:

‘How difficult, says our Author, the task to write intelligibly (it would be weakness to attempt to write elegantly) on infant sciences!

The term *furrow* has, in Agriculture, three or four distinct significations, and must of necessity be a source of perpetual ambiguity. It signifies the soil turned by the plow, and the trench left by the operation.—It signifies the interval between two ridges, and the cross drain which receives the rain-water collected by these intervals.—*Johnson* adds a fifth; but he mistakes furrow for *drill*, or totally misundersands *Mortimer*.

‘How shall the Writer conduct himself? Shall he be guilty of the sin of ambiguity or of innovation? He will not hesitate—for the one is deadly, the other only venial; and he trusts, that the See Critical will grant him a dispensation.

‘But he finds it difficult even to sin; and confesses, that he was never more puzzled in coining a word, than in the present instance.—*Johnson*’s general definition is, “any long trench or hollow.” This includes three out of the four significations above-mentioned;—but *the soil turned*, has no claim to it whatever;—nor, perhaps, does it strikingly resemble any thing:—a bad furrow, indeed, might be compared to the leaf of a book, or the lift of cloth; but a good furrow is nearly square, and the ideas have no connexion.

‘Will analogy help us? A spade-full is called a *Spit*, and, by analogy, a plow-full a *Plit*.—A hit! Why not a *plait* or fold?—Perhaps, no other *warded* idea bears so near an affinity. But this will not do;—it conveys an idea too effeminate for the robust operation of plowing.—It reminds one of Milliners, Mantua makers, and Laundry-maids, rather than of Plowmen and Horned Horses.

‘Will the operation afford us a better? What is the intent of the act? The intention is various, but the act itself is uniformly, to *turn* the soil with a *plow*, upside down—to cut off with a *plow*, a long piece of soil, of a certain breadth, and certain thickness, and *turn* it topsy-turvy.—Simply, the act is *turning* the soil by a *plow*, and the thing produced is the portion of soil *turned* by the *plow*; and if we raise a name here, *turn* or *plow*, or both, is the root or roots from which it must shoot. *Turning* would be ambiguous; because it is generally understood to mean two of these *things* made by one turning of the team—and so would *plowing*, because it has already two or three significations.

‘As it is so difficult to find a suitable word which has any determinate meaning, shall we look for some general term without any meaning at all? Shall we call them *strings*, *shreds*, *slips* or *strips*? No; these are too insignificant for so important an operation.

‘What shall we do? The English language has not a word which conveys the idea either directly or obliquely, and yet this very idea will occur perpetually. Shall we apply to some other language? What! make Englishmen talk Greek and Latin, when they can transfer their ideas in English? For WHATEVER IS AGREEABLE TO ENGLISH ANALOGY IS ENGLISH, whether or not it has *happened* to have been spoken or written. A spade is a hand-plow; a plow is a spade worked by cattle. The portion of earth turned by a spade is, in English, a *Spit*; and the Writer will not hesitate to call the portion of earth turned by the plow, a *Plit*,

‘But

' But there are still three ideas which lay claim to the word *Furrow* :

The trench made by the plow ;
The collateral drains ;
And the cross drains ;

which the Writer will distinguish, when distinction is necessary, by

The Plow-Furrow ;
The Inter-Furrow ;
The Cross-Furrow.

' How unthankful soever the office of Innovator may be, the Reader will be able to judge from this Note, that it is not the most delightful task in the world ; for the Writer has scarcely introduced or altered any word throughout these MINUTES and the DIGEST, which has not cost him a train of ideas bearing some resemblance to those above registered.

' As a proof of the ambiguity of this term, it is clearly the *Plit*, which is meant both by *Mortimer* and *Dryden* ; and which even DA. JOHNSON (being no Farmer) mistakes for a " small trench."

It is allowed that a real ambiguity here occurs, and that some new terms are necessary—nor is Mr. Marshall the first who has felt this difficulty. Lord Kaimes complains of it in his *Gentleman Farmer*, and has invented the term *furrow-slice* to denote that part of the mould turned over by the plow, which is by Mr. Marshall called *plit*. Mr. Anderson, in the *Essays relating to Agriculture and rural Affairs*, likewise distinguishes the trench made by the plow in working, from the interval between the ridges, calling the first a *shurrow*, and the last only a *furrow* ; yet we doubt if succeeding authors will be pleased with either these names, or those invented by Mr. Marshall ; because, where men are not awed by the reverence they have for the established *jus et norma loquendi*, every one endeavours to find out a more analogous term than that of his predecessors, which he adopts without reserve, if he *thinks* he has made that discovery. Were the Writer of this Article to become the author of a book on agriculture, it is possible he would adopt the following words in preference to any of the former, as he thinks they have at least a greater claim to simplicity.

In some of our northern counties the provincial word to denote the trench made by the plow in going, is not *furrow*, but simply *fur*. May not this have been the original word from which the others have been derived ? The earth turned out of the *fur* by the plow in its going, which is left lying along the side of the ridge in *rows*, has naturally been denominated *furrows*. Would not these two terms, if always used in the above sense, prevent intirely the necessity of Lord Kaimes's *furrow-slice*, and Mr. Marshall's *plit*, and have less the appearance of novelty ? If the word *fur* was the original word to denote any trench made by the plow, it would naturally come to be ap-

plied to the intervals between the ridges, because these openings are literally *furs*. Perhaps there would be no impropriety in now distinguishing them by an appropriated term from the temporary furs made by each draught of the plow; nor does any one seem more analogous than the obsolete word *thorough*, as these open furs may be strictly called *thoroughs*, that is, trenches going through (i. e. *thorough*) the field from one end to the other. This example is given to show, that when a spirit of innovating begins, it is impossible to say where it will end.

But if new terms must be invented, they ought always to be defined in a conspicuous place, at the beginning or end of the book, which readers could easily consult when they were at a loss for the meaning. Where these innovations are numerous, it is not one reader in an hundred who can retain at once the exact meaning of every term; and it is a most disagreeable task to be hunting through a volume in search of the place where each of these words have been defined.

Before we take leave of this Author, we shall add another remark, viz that his genius seems to point much more toward improvements in the *practical* department of agriculture than in the *scientific*. This we look upon as a fortunate peculiarity both for the Writer himself and for the Public; because the success of a farmer depends much more on his accuracy in the practical department than on his knowledge in the scientific branches of that art, although the *first*, in the eye of most modern improvers, is held in such a subordinate light when compared to the *last*, that it is generally thought beneath the attention of a *man of genius*. Our Author will not be denied a place among men of genius, and therefore we hope his example will help to make that branch of agriculture be more attended to than it has hitherto been.

We conclude with recommending this performance to the particular attention of every man who intends to *begin farming*, and we doubt not that if they read it with the caution we have advised, they will find themselves much benefited by it.

ART. II. *The Antiquarian Repertory*: A Miscellany, intended to preserve and illustrate several valuable Remains of old Times. Adorned with elegant Sculptures. 4to. 2 Vols. 1 l. 18 s. Boards. Blyth, &c.

THIS collection, which has been published in separate parts, now makes its collective appearance in two volumes, attended with a great number of engravings, that considerably enhance the value of the performance, and will not a little add to the Reader's entertainment.

The

The Editors observe, that 'it has long been the fashion to laugh at the study of antiquities, and to consider it as the idle amusement of a few humdrum, plodding fellows, who, wanting genius for nobler studies, busied themselves in heaping up illegible manuscripts, mutilated statues, obliterated coins, and broken pipkins : ' This account is in some measure true, and the laugh has in a degree been justified by the absurdity and folly into which the professed *antiquarian*, as he is vulgarly styled, and sometimes even ingenious men, have been betrayed. But it must be acknowledged, that to condemn indiscriminately this branch of learned inquiry, is not the character of the present age, which has been well disposed to encourage and assist it.

It will be expected that the Authors of the present work should speak highly of this study. Accordingly they insist 'that, without a competent fund of antiquarian learning, no one will ever make a respectable figure, either as a divine, lawyer, statesman, soldier, or even a private gentleman; and that it is the *sine quâ non* of several of the more liberal professions, as well as many trades, and is besides a study to which all persons in particular instances have a kind of propensity, every man being, as logicians express it, "*Quod hoc*," an antiquarian.'

In such views do these gentlemen labour to prove the *importance* of cultivating this part of science; in some respects, no doubt, the study of antiquities hath proved *useful and important*; and it will certainly contribute to render those who are proficient in it *more entertaining* to others, while they also find it an *agreeable amusement* for themselves.

We come now to the account which was given of the work before us, by the Editors themselves, at its first publication, in periodical numbers, viz. 'This collection is meant as a repository for fugitive pieces, respecting the history and antiquities of this country. In the course of it care shall be taken to admit only such views as may be depended on, and have never before been published, and which, at the same time that they please the eye, shall represent some remains of antiquity, some capital mansion, or striking prospect. The portraits shall introduce to the public acquaintance only such persons as have figured in some eminent station, or been remarkable for their abilities, stations, or accidents in life. And the letter-press shall convey either original essays, or extracts from books, whose price and scarcity have rendered them accessible only to a few.'

The first of these volumes, accordingly, opens with an account, a *curious account*, as it is not improperly termed, of the ordinances used at tournaments, as also the *etiquette* respecting battles in lists, or legal duels, copied by the late ingenious William Oldys, Norroy-King of Arms, from a MS. marked I. 26,
in

in the library of the College of Arms, or Herald's Office, London. These ordinances, statutes, and rules, are said to have been 'made and enacted by John Erle of Worcestre constable of England by the Kinges commandement at Windesore the 14th day of May in the vith. yere of his noble reigne, to be observed and kepte in all manner of Justes of peace Royall, within this Realme of England &c;' but it is rather remarkable, that the Editor has not mentioned what King's reign it was, in which they were appointed. We shall only insert, from this Article, one passage concerning the fees belonging to the Officers of Arms: 'Also what nobleman so ever he be that entreth into the faide feeld or Justes, the firste tyme, he ought to give the Officers of Armes 6 crownes of Golde for the marshallinge of his armes, that tyme & no more.'

Bolton-Hall, situated in the beautiful valley of Wenley-dale, Yorkshire, furnishes a very pleasing print. The house is said to have been finished in 1678. However worthy of notice it may be in other respects, the following paragraph will ever render it remarkable and valuable to the friends of freedom: 'In this retirement lived, during the agitated reign of James the Second, that Marquis of Winchester, who, by feigning a temporary indisposition for political purposes, contributed so much towards effecting the Revolution. Even now near the mansion, in the deep solitude of a woody dell, is to be seen the ruin of a house, which the Marquis built, and to which he used occasionally to retreat, in the awful hours of night, to enjoy that taciturnity, and to cultivate that character he then found it so convenient and necessary to assume.'

Of Ely-House, Holborn, or rather its ruins, we have a pretty engraving, which is properly placed in these volumes, with a short history of the building. The most striking object in this view is the chapel, which is yet standing; part of the back of the cloisters may likewise be seen; as is also a small part of the great hall*.

John Selwyn, under-keeper of the park at Oatlands in Surry, in the reign of Queen Elizabeth, is introduced into this collection: his monument, consisting of several plates formerly placed on his grave-stone, is preserved in the chancel of the church at Walton on Thames; they are now nailed against the wall. The monument confirms a traditionary story, told by an ancient sexton of that place, which is as follows: 'John Selwyn was extremely famous for his strength, agility, and skill in horsemanship, specimens of all which he exhibited before the Queen, at a grand stag-hunt in that park, where attend-

* An elegant street is now building, on the site of these venerable premises.

ing, as was the duty of his office, he in the heat of the chace suddenly leaped from his horse, on the back of the stag, and not only kept his seat gracefully in spite of every effort of the affrighted beast, but drawing his sword, with it guided him towards the Queen, and coming near her presence, plunged it in his throat, so that the animal fell dead at her feet.' He is accordingly portrayed in one part of the monument riding on the stag, and in the act of stabbing it: an act which, we would hope, the tenderness of the Queen could not approve.

By a long additional account, which follows the above Article, of the rules, oaths, &c. used at tournaments, it appears that these ordinances were framed in the reign of Richard [we suppose] the Third.

Many of our Readers are, no doubt, acquainted with the little anecdote of John Selwyn, just now related; to some, perhaps, it will be new and amusing;—as may be the account which is given, in another Article, of the perversion of words and proper names. Henry VIII. having taken the town of Bullogne in France, had the gates of the place brought to Harde in Kent, where they are said now to remain. The action was highly magnified by the flatterers of that reign, and it became, *Porto-bello* like, says this Writer, a popular subject for signs, and the port or harbour of Bullogne, called Bullogne Mouth, was accordingly set up at a noted inn in London; the name of the inn long out-living the sign and fame of the conquest, an ignorant painter, employed by a no less ignorant landlord, to paint a new one, represented it by a bull and a large gaping human mouth, answering to the vulgar pronunciation of *Bull and Mouth*. The same piece of history gave being to the *Bull and Gate*, originally meant for Bullogne Gate.

The barber's pole is not allowed by these Writers to originate from the word poll or head, which seems highly probable, but is supposed an indication that the master of the shop could *breathe a vein* as well as *mow a beard*, alluding to the staff which every village practitioner puts into the hand of a patient undergoing the operation of phlebotomy. The white band encompassing the staff was meant to represent the philet.—The Yeomen of the Guard used to wait at table at all great solemnities, and were ranged near the buffets; this procured them the name of *Buffetiers*, not very unlike in sound to the jocular appellation of Beef-eaters.—A Cordwainer seems to have no affinity to the occupation it is meant to express, that of a shoe-maker. But Cordonier, originally spelt Corduanier, is the French word for that trade, the best leather used for shoes coming originally from Cordua, in Spain. Spanish leather shoes were once famous in England. May not the origin of the *Bell Savage* be added to these derivations?

In

In a dissertation on the people called Gypsies, after other accounts, it is given as the most probable opinion, that they were 'some of those miserable Egyptians, who, when their country was conquered by Sultan Selim, in the year 1517, rather than submit to the Turkish yoke, chose to disperse themselves in small parties over the world, subsisting by begging, and their supposed skill in chiromancy and magic, to which that nation had always pretence, and to the belief of which the gross ignorance and superstition of the times were extremely favourable. This agrees very well with the time of their arrival in England, viz. about the year 1563, after having been expelled from France and Spain. The first comers, or their children, were probably soon reinforced by many idle persons of both sexes; swarthy skins, dark eyes, and black hair, being the only qualifications required for admission; and some of these might be heightened by the sun and walnut juice. Their language, or rather gibberish, might soon be learned; and thus their numbers, in all likelihood, increased till they became alarming, when those severe statutes were promulged against them, whose great severity prevented their intended effect.—Had the punishment been only hard labour, whipping, or imprisonment, it would have been much more efficacious.—These strollers at present seem likely either to degenerate into common beggars, or, like some of their brethren in Spain, to be obliged to take to a trade or business for a livelihood. The great increase of knowledge in all ranks of people, having rendered their pretended art of divination of little benefit to them, at least by no means sufficient to procure them subsistence, and should they attempt entirely to live by pilfering, the great quantities of provision necessary for their support, when in large bodies, could not be taken without alarming the country, and their numbers and assumed peculiarities would prevent their escape.'

The account of a desperate action, and signal victory, said to be gained by an English captain, commanding one small privateer, over a large Turkish fleet, while it must be acknowledged gallant, is indeed, as the Author says, almost, if we may not add entirely, incredible. It is given, we are told, by Roger, Earl of Castlemayne, in his relation of the war between the Venetians and the Turks, drawn up in form of a letter, dated 23d May, 1666, and addressed to King Charles the Second: as the book is scarce, and the fact not much known, a correspondent desired that it might be inserted and preserved in the Antiquarian Repertory. We shall also insert it here, supposing that it may be acceptable to our Readers. It is as follows:

"Among the English that fought bravely, Capt. Thomas Middleton (who had his ship hired in his service) did a most prodigious action. It happened that the Admiral, intending a
design

design against the Dardanel, put Middleton in so desperate a place that he was in danger from land to be sunk at every shot. He advised the commander of it, and withal told him, that the peril of himself and ship did not so much trouble him as to be set where it was impossible for him to offend the enemy. Having no answer, or at best a bad one, and seeing it could not prejudice the fleet, he drew off a little the vessel (his only livelihood) from the needless danger it was in. When the business was over, they dismissed him (in a council of war) with the title of coward, and all the soldiers being taken away, he was left only with some 50 English to return home, or whither else he pleased. He had not parted long from the Armata, but in a stark calm met with 25 sail, of which 18 were the best gallies the Great Turk could make in all his fleet: these crying out in derision, that they would eat English beef for dinner, fell on him, wanting no assurance, being assisted with the stillness of the air, and their own strength and number. But for all this confidence they missed their aim, for after a long and sharp encounter; the two Bassa's that commanded were killed, with 1500 to accompany them; and besides the many that were wounded, the whole squadron was so shattered, that they had hardly oars to get off, and were all unfit to serve, at least for that year. The Captain had neither wind, sails, nor tackle left to follow them; but with much-a-do he yet afterwards came safe to Candie, and there presented to the General a whole ton of salted heads of those he had killed, in their own boarding. His Excellency was astonished at the thing, and after all the caresses imaginable, he acquainted the Senate with it, who with universal consent ordered him a chain and medal of gold, as a testimony of their high esteem and his own commendable valour. Middleton afterwards died on his journey home, leaving a son, who commands here a ship, and is very well esteemed for his resolution and conduct."

The above relation favours strongly of the marvellous; as does, though in a different way, an Article entitled, *The Great Eater, or Part of the admirable Teeth and Stomack's Exploits, of Nicolas Wood, of Harrisam, in the County of Kent*. To this curious title is added the following passage, "This excessive manner of eating, without manners, in strange and true manner described by John Taylor." It is said to have been published about the year 1636; and Master Taylor acquits himself with much more learning, humour, and sentiment, than could have been expected. After another introduction, he thus proceeds:

"Be it knowne unto all men, to whom these presents shall come, that I *John Taylor*, waterman *, of St. Saviour's, South-

* The famous *Water-poet*, we suppose.

wark, in the countey of Surrey, the Writer hereof, &c. will write plaine truth, bare and thread-bare, and almost stark-naked truth, of the descriptions, and remarkable, memorable actions of *Nicolas Wood*, of the parishe of *Harrisom*, in the county of Kent, yeoman, for these considerations following: First, I were to blame to write more than truth, because that which is knowne to be true is enough. Secondly, that which is only true, is too much. Thirdly, the truth will hardly be believed, being so much beyond man's reason to conceive. Fourthly, I shall run hazard to bee accounted a great lyer, in writing the truth. Lastly, I will not lye, on purpose to make all those lyers that esteeme me so."

"Yet by your leave, Master Critick, you must give me license to flourish my phrases, to embellish my lines, to adorne my oratory, to embroder my speeches, to enterlace my words, to draw out my sayings, and to bombaste the whole suit of the businesse for the time of your wearing. For though truthe appeareth best bare in matters of justice, yet in this I hold it decent to attire her with such poore raggs as I have instead of robes."

We cannot enter into any particular account of the marvellous exploits of Mr. *Nicolas Wood*, to whom 'Two loynes of mutton, and one loyne of veal were but as three sprats;' for farther matters we must refer to the book.

In one Article an account is given, with an engraving, of an ancient piece of household furniture, which is said to have escaped the notice of our antiquaries, or at least not to have been before engraved or mentioned by them. It is called a *Curfew*, or *Couvre-feu*, from its use, which is that of suddenly putting out a fire: it is of copper, rivetted together, as solder would have been liable to melt with the heat. The late Rev. Mr. Gostling of Canterbury, to whom it belonged, says it has been in his family for time immemorial, and was always called the *Curfew*. Some others are still remaining in Kent and Sussex. This utensil is supposed to have been first used in the time of William the Conqueror, to whose orders about putting out fires and candles, is attributed the rise of the *Curfew-bell*.

A collection of indulgences, which is exhibited in another short number, manifests the astonishing manner in which Popish impudence and oppression triumphed over the credulity, ignorance, and superstition of mankind. They are granted to those who repeat certain Latin prayers. The following are specimens:

"To all them that be in a state of grace, that daily say devoutly this prayer before this blessed Lady of Pity, she will shew them her blessed visage, and warn them the day and hour of death; and in their last end, the angels of God shall yield their souls to heaven; and he shall obtain 500 years, and so many

Lents

Lents of pardon, granted by five holy Fathers, Popes of Rome."

"Our holy Father, Sixtus the Fourth, Pope, hath granted to all them that devoutly say this prayer before the image of our Lady, the sum of 11,000 years of pardon."

"Our holy Father, Pope Innocent the Second, hath granted to all them that say this prayer devoutly, in the worship of the wound that our Lord had in his blessed side, when he was dead, hanging on the Cross, 4000 days of pardon."

This collection seems to be taken from a book for the use of the church at Salisbury, printed at Paris, 1526.

Tintern Abbey, Monmouthshire, appears to deserve the attention of the curious, whether considered, according to the Editor's remark, as a pleasing object, or a venerable remain of antiquity. The short account here given of these ruins is accompanied with a neat engraving. It was founded anno 1131, by Walter de Clare, brother to Gilbert Strongbowe, Earl of Pembroke. 'His Grace the Duke of Beaufort merits the public thanks for the care with which he causes it to be kept, as well as several other monuments of antiquity, which are his property, and may be considered as national ornaments. The Abbey is moreover still applied to a sort of religious use, the keeping of it being intrusted to a poor widow, who, by shewing it, gains a comfortable livelihood.'

One Article in this collection we may insert entire: it is 'the form of an old deed of gifte. 'I Kyng Athelstan gyves to Paullane, Odhiam, and Rodhiam, als guid and als fayre, als ever yay mine wayre, and yarto witnesse Malde my wyfe.'

There is no account from whence the above little curiosity is taken: it appears to us one defect in this Repertory, that the Articles are not attended with any remarks, or notes, which might have rendered them sometimes more intelligible, or however more instructive, satisfactory, and entertaining to the reader.

The long story of an apparition at Pertsch in Silesia might, we think, as well have been omitted. It is found in Dr. Henry More's collection of philosophical writings, and is said to have been taken from the relation of Mortinus Weinrichius, a Silesian physician. But it had been quite as well if the Editor, or Editors, had suffered it to remain in Dr. More's works.

Blackfriars-bridge we did not expect to have found in a volume of antiquities; which may, however, serve to transmit an account of it to posterity; and the print is, like the rest, well executed.

Westminster Abbey, with its print, is very properly described, and deposited here; as are also Queen's Cross, near Northampton; the Old Gate and Banqueting House, Whitehall; Windsor Castle, and St. James's Palace.

Beside

Beside the engravings already mentioned, so far as we have proceeded in our account of these volumes, we should also take notice of the following; the Lodge in Bushy Park; Ruins of Bothwell Castle; the Water-fall of Lodore, on Kewick Lake, Cumberland; Cluer Wall or Clearwell, the seat of Charles Windham, Esq; and, the Great Gate of St. Augustine's Monastery, Canterbury; to which are to be added some miscellaneous plates.

Here, for the present, we shall take leave of *the Repertory*; proposing to lay before our Readers some other particulars, in the next Number of our Review.

ART. III. *A Voyage to New Guinea, and the Moluccas, from Balambangan*: Including an Account of Magindano, Sooloo, and other Islands; and illustrated with Thirty Copper-plates. Performed in the Tartar Galley, belonging to the Honourable East-India Company, during the Years 1774, 1775, 1776, by Capt. Thomas Forrest. To which is added, a Vocabulary of the Magindano Tongue. 4to. 1 l. 11 s. 6 d. Robson. 1779.

SOME few years ago, Mr. Dalrymple, an ingenious gentleman in the East-India service, projected, and strongly recommended, the making an English settlement, or establishing a factory, on the island of Balambangan, near the north extremity of Borneo*. We gather, from the present publication, that this plan took effect†; that Mr. Dalrymple, who first made the English acquainted with the Sooloos, an active mercantile people who inhabit an archipelago between Borneo and Magindano, or, as it is generally termed, Mindanao, procured from them, for the East-India Company, a grant of the north part of Borneo, with some islands on that coast, which are presumed not to be within the claim of any European power whatever.

In August 1774, ambassadors came from the heir apparent of the Sultan of Mindanao to Balambangan, in whose train was a native of the Moluccas, who having been long employed there by the Dutch, had gained an accurate knowledge of those islands. This man, whose name was Ishmael Tuan Hadjee, had been beyond Pitt's Straits, as far as the coast of New Guinea, called Papua; and reported that nutmegs grew there. On this intelligence, and with a view to obtain spices from places unconnected with the Dutch, Mr. Herbert, the chief, and his council, resolved to attempt a small embarkation to New Guinea; and intrusted the management of it to Capt. Forrest.

* See Review, vol. xl, p. 94. 427, and vol. xlv. p. 290.

† Though since rendered abortive.

Such was the motive to the voyage here related ; a motive founded on patriotic rectitude, with the view of releasing us from a dependance on a set of monopolists, who have not been actuated by the most laudable principles, nor have they always conducted themselves in the most generous, or even humane manner.

To elude the jealousy of the Dutch, to be able to navigate the narrow seas with safety, and to accommodate himself to the abilities and humours of a Malay crew, Capt. Forrest undertook this expedition, in a Sooloo boat, of about ten tons burden, which he named the Tartar galley : and his company consisted of twenty-two, of whom only four, including himself and a passenger he left at the island of Sooloo, were Europeans. Ishmael Tuan Hadjee, before mentioned, was one who went with him, but was a refractory kind of associate, and left him by the way ; so that considering the complexion of Capt. Forrest's associates, with the nature of the voyage, it required no little fortitude and discretion to go through with the undertaking.

Mankind are ever on the search after *something new* ; when, therefore, we meet with an intelligent traveller or voyager, we engage cordially in his undertaking, enter into his circumstances with avidity, interest ourselves in all his adventures, fear, hope, and rejoice with him, until he returns home : but then—instead of sympathizing in the pleasure he must feel in the accomplishment of his purpose, or in the repose he enjoys after his fatigues and dangers, we are apt to repine that he has no more to go through for our amusement !

The most valuable particulars, however, in a voyage for discovery, are not those which furnish entertainment for the general reader. The nature of tides, variations of the compass, bearings of land, soundings and quality of harbours, and the productions of countries ; all these are frequently passed over as dry stuff, for the pleasure of dwelling on a quarrel with a wild Indian about a cocoa nut, or a stolen handkerchief. But though miscellaneous incidents claim an occasional share of Capt. Forrest's attention, he never forgets the errand upon which he was sent : and his conduct throughout fully justifies the confidence reposed in him.

When the Tartar galley arrived at Dory harbour, on the north side of New Guinea, search was made for the nutmeg tree, at first with no success ; but on promising a reward for the discovery, several were found on an adjacent small island called Manafway. Many young ones springing round the old trees, Capt. Forrest planted above a hundred in baskets with earth round them, to carry to Balambangan ; and his first disappointment is the easier accounted for, by the inhabitants not regarding the nutmeg as a fruit of any kind of use : of course it gave way in their esteem to the plantain, the cocoa nut, the bread

fruit, and pine apple. The nutmeg hunters learned that the tree was common in the country, but the crew were unwilling to make any inland incursion, or to proceed any farther down the coast.

A neat perspective view is given of the galley lying in Dory harbour, of the appearance of the native Papuas, and of the peculiar structure of their habitations. The following account of the place is given by the Author :

‘ Off the mouth of the bay, before the harbour, but out of the swell, a boat, with two Papua men, came on board, after having conversed a good deal with our linguists at a distance: satisfied we were friends, they hastened ashore, to tell, I suppose, the news. Soon after, many Papua Coffrees came on board, and were quite easy and familiar: all of them wore their hair bushed out so much round their heads, that its circumference measured about three foot, and where least, two and a half. In this they stuck their comb, consisting of four or five long diverging teeth, with which they now and then combed their frizzling locks, in a direction perpendicular from the head, as with a design to make it more bulky. They sometimes adorned their hair with feathers. The women had only their left ear pierced, in which they wore small brass rings. The hair of the women was bushed out also; but not quite so much as that of the men.

‘ We anchored about four in the afternoon, close to one of their great houses, which is built on posts, fixed several yards below low water mark; so that the tenement is always above the water: a long stage, supported by posts, going from it to the land, just at high water mark. The tenement contains many families, who live in cabins on each side of a wide common hall, that goes through the middle of it, and has two doors, one opening to the stage, towards the land; the other on a large stage towards the sea, supported likewise by posts, in rather deeper water than those that support the tenement. On this stage the canoes are hauled up; and from this the boats are ready for a launch, at any time of tide, if the Haraforas * attack from the land; if they attack by sea, the Papuas take to the woods. The married people, unmarried women, and children, live in these large tenements, which, as I have said, have two doors; the one to the long narrow stage, that leads to the land; the other to the broad stage, which is over the sea, and on which they keep their boats, having outriggers on each side. A few yards from this sea stage, if I may so call it, are built, in still deeper water, and on stronger posts, houses where only batchelors live. This is like the custom of the Batta people on Sumatra, and the Idaan or Moroots on Borneo, where, I am told, the batchelors are separated from the young women and the married people.

‘ At Dory were two large tenements of this kind, about four hundred yards from each other, and each had a house for the batchelors, close by it: in one of the tenements were fourteen cabins, seven on a side; in the other, twelve, or six on a side. In the common hall,

* Haraforas, people who inhabit the in-land parts, and cultivate the soil,

I saw the women sometimes making mats, at other times forming pieces of clay into earthen pots; with a pebble in one hand, to put into it, whilst they held in the other hand also a pebble, with which they knocked, to enlarge and smooth it. The pots so formed, they burnt with dry grass, or light brushwood. The men, in general, wore a thin stuff, that comes from the cocoa-nut tree, and resembles a coarse kind of cloth, tied forward round the middle, and up behind, between the thighs. The women wore, in general, coarse blue Surat bastas, round their middle, not as a petticoat, but tucked up behind, like the men; so that the body and thigh were almost naked: as boys and girls go entirely. I have often observed the women with an axe or chopping-knife, fixing posts for the stages, whilst the men were sauntering about idle. Early in a morning I have seen the men setting out in their boats, with two or three fox looking dogs, for certain places, to hunt the wild hog, which they call Ben: a dog they call Naf. I have frequently bought of them pieces of wild hog; which, however, I avoided carrying on board the galley, but dressed and eat it ashore, unwilling to give offence to the crew.

When navigators intrude themselves into strange lands, where the artless natives are not able to exercise the just power of repulsion if they dislike their visitors; there is something pleasing to find the intercourse cultivated in the manner practised by Capt. Forrest, who some days afterwards gives us the following relation:

To-day I repaired to the large tenement, near which the vessel lay. I found the women in the common hall, making cocoya mats as usual; also kneading (if I may so term it) the clay, of which others formed the pots, with two pebble stones, as before described. Two of them were humming a tune, on which I took out a German flute, and played; they were exceedingly attentive, all work stopping instantly when I began. I then asked one of the women to sing, which she did. The air she sung was very melodious, and of a species much superior to Malay airs in general, which dwell long on a few notes, with little variety of rise or fall. Giving her a fathom of blue bastas, I asked another to sing: she was bashful, and refused; therefore I gave her nothing: her looks spoke her vexed, as if disappointed. Presently, she brought a large bunch of plantains, and gave it me with a smile. I then presented her with the remaining fathom of bastas, having had but two pieces with me. There being many boys and girls about us, as we sat in that part of the common hall, that goes upon the outer stage of the tenement, I separated some of the plantains from the bunch, and distributed to the children. When I had thus given away about one half, they would not permit me to part with any more: so the remainder I carried on board. I could not help taking notice that the children did not snatch, or seem too eager to receive, but waited patiently, and modestly accepted of what I offered, lifting their hands to their heads. The bachelors, if sporting, come freely to the common hall, and sit down by their sweethearts. The old ones at a distance, are then said often to call out, Well, are you agreed? If they agree before

witables, they kill a cock, which is procured with difficulty, and then it is a marriage. Their cabins are miserably furnished; a mat or two, a fire-place, an earthen pot, with perhaps a china plate or basin, and some sago flour. As they cook in each cabin, and have no chimney, the smoke issues at every part of the roof: at a distance the whole roof seems to smoke. They are fond of glass, or china beads of all colours; both sexes wear them about the wrist, but the women only at the left ear.

They are exceeding good archers, and some of their arrows are six feet long; the bow is generally of bamboo, and the string of split ratan. They purchase their iron tools, chopping knives, and axes, blue and red bastas, china beads, plates, basins, &c. from the Chinese. The Chinese carry back Misloy bark, which they get to the eastward of Dory, at a place called Warmasine, or Warapine; it is worth 30 dollars a pecul (133 lb.) on Java. They trade also in slaves, ambergrease, swallo, or sea slug, tortoiseshell, small pearls, black loories, large red loories, birds of Paradise, and many kinds of dead birds, which the Papua men have a particular way of drying.

The Dutch permit no burgher of Ternate, or Tidore, to send a vessel to the coast of New Guinea. They are not willing to trust those burghers, while they put a just confidence in the Chinese; that they will not deal in nutmegs, as formerly mentioned. The Chinese have a pass from the Sultan of Tidore, and wear Dutch colours.

On his voyage back to Balambangan, Capt. Forrest put into the harbour of Magindano, or Mindanao, where he staid some months to refit; he accordingly here makes use of his leisure to describe several parts of the island, the manners and customs of the inhabitants, their history, and even the present state of politics at the Sultan's court. From the Sultan he obtained a formal sealed grant of an adjacent small island called Bunwoot, about eighteen miles round. This acquisition was the more reasonable and important, as the Company could erect a fort, and warehouses upon it, and as, during his absence, the Sooloos had dispossessed the English of the island of Balambangan: for however we may accuse these rude nations of capriciousness, it is among them as among the polished nations of Europe, where the validity of treaties depends on the balance of power. This young remote factory being thus destroyed, the Tartar galley went to Fort Marlborough on the coast of Sumatra; and time must determine what commercial purpose may be answered by the voyage.

We cannot avoid hinting, in conclusion, two material circumstances often neglected in works of a geographical nature. Navigators writing from their journals, are apt, sometimes, to introduce, abruptly and familiarly, the names of places, persons, and things, intimately known to them on the spot, and at the time of writing, without explanation; and without considering that such terms must be very obscure to readers whose

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comprehension depends on the sufficiency of the relation. Gentlemen, indeed, who have traversed the Eastern seas, may perhaps despise such assistance; but when a relation is given to the Public, it ought to be generally intelligible. To illustrate this complaint, leads to another defect, which diminishes the value of all literary performances above the size of a pamphlet. Meeting frequent mention, in the latter part of this work, of the *Bugbess*, we wished to know who they were; but either because the term was not explained before, or such explanation had been overlooked, none could be found throughout, on turning back; as there is no *index* to assist the reader in occasional references. — If this valuable work should come to a second edition, of which there is little doubt, it is hoped the deficiency here noticed will be duly supplied.

* There is, prefixed, a very copious *table of contents*; but this will not answer all the purposes of a good *alphabetical index*.

ART. IV. *Observations concerning the Public Law, and the Constitutional History of Scotland: With occasional Remarks concerning English Antiquity.* By Gilbert Stuart, LL. D. 8vo. 5 s. Boards. Murray, &c. 1779.

NO branch of knowledge is more generally interesting than that of history, nor is there any in which it is more difficult for a writer to excel. Great knowledge and refined taste are seldom found together; more seldom still is a spirit of persevering diligence united with the vigorous ardour of genius. From these causes, the greater part of the numerous histories that have been written contain either dry details of uninteresting events, or entertaining narratives of fanciful occurrences; for it is so much easier for a fertile imagination to form an ideal state of civil society, with which all known facts are made to agree, than to trace the gradual revolutions that have happened in human affairs from a change of trivial circumstances now involved in obscurity; that few are willing to undertake the more arduous task who have abilities to write an entertaining romance, which is better adapted to please the vulgar, to raise the reputation of an author during his *own time* at least, and to enrich his publisher, than a history more conformable to truth and nature, but less picturesque, less showy, and less amusing.

In those ages of superstition and ignorance in which Europe was involved after the destruction of the Roman empire, nothing worthy of notice in the historical line could be expected; and, after the revival of letters, it was long before any adequate idea of the operations of the human mind could be obtained by those who still doubted whether all liberal disquisitions ought not to be discouraged as dangerous to religion. Voltaire had the merit of first directing the attention of Europe, hitherto confined,

to kings and conquests, towards the study of men and manners. The propriety of this plan was recognised as soon as it was known; and he has been followed, as far as their talents would permit, by many historical writers. From the same source we derive many excellent political treatises; in which the *passions* and *prejudices* of mankind have been regarded as of no less weight in human affairs than their *judgment* and *reason*.

But while we thus do justice to the memory of Voltaire, we must regret that so many of his imitators have copied his faults without aspiring to imitate his beauties. Hurried forward by the powerful influences of a too lively imagination, he has not been able to investigate historic truth with sufficient pains and accuracy; and others, without the same plea in their favour, have been as bold in their assertions, and as adventurous in their conjectures. Endowed with great talents, but defective in the powers of imagination, and destitute of the finer feelings of the heart, *Hume* has written a most entertaining history, in which the pictures are bold and animated. They seem copied from Nature herself—but unfortunately those who best know the original are most sensible of the defects of the copy. *Robertson* possesses still a finer pencil, and more gaudy colouring: the *Fiction* of history, his pictures appear life itself. They are enchantingly beautiful; but he has not always observed the *coustume* with due attention. Great names are sufficient to mislead the world; and it requires uncommon resolution to oppose opinions maintained by such distinguished writers. But this resolution has appeared. *Whitaker*, still more addicted to his own system, more bold in his assertions, and equally sparing of proofs, has shaken and overturned some of the basilest hypotheses of *Hume*; and the Author of the present work has been equally successful in pointing out several errors in Dr. *Robertson's* History of Scotland.

Dr. Stuart professes to investigate a subject that has hitherto been involved in great obscurity: the constitutional history of Scotland. Few are the authors who have treated of the *antiquities* of that country; and among these few, not any one has adopted a plan by which it was possible to remove that thick cloud in which they are so deeply involved. Destitute of records, and acquainted only in part by accidental notices with the existence or the name of certain institutions, it seemed impossible to give any connected detail of the origin and nature of what was so obscurely pointed out in ancient records. Hence every author thought himself at liberty to give such an explanation of these matters, as struck his fancy at the time of writing; nor was it easy for ordinary readers to perceive the least degree of fallacy in his performance. Succeeding authors, however, happened by accident to discover several particulars which

which did not accord with other obscure notices that had come to their knowledge; on which account the former opinions were refused, and others equally untenable were adopted in their stead. In this way the history of that country became little else than a scene of controversy; and in this hopeless uncertainty every reader was left to find his way, in the best manner he could, without being able to see any prospect of that repose of mind which results from entire conviction in the truth of facts that have been preserved upon record.

We do not say that Dr. Stuart has entirely removed that uncertainty so long complained of, but we think he has adopted a plan, which, if adhered to by others less addicted to those violent prejudices which perhaps take their rise from too much quickness of parts, bids fair, at length, to remove the doubtful mist that hangs over the Scottish antiquities. The method which he has adopted was practised by the great Montesquieu, and has been almost entirely neglected since his time. It consists in having recourse to *laws* instead of historical records, as these much more faithfully exhibit a picture of the evils they were intended to remove, than even a history, were we possessed of it, could possibly do; for the one is only the reasoning of an individual, the other shews the opinion of the whole legislative body. By the help of these laws, and that general analogy prevailing in the civil institutions of all those kingdoms that were formed in Europe by the Northern Barbarians who destroyed the Roman empire, our Author has been enabled to trace the gradual changes that necessarily took place in the constitution of the country, and the opinions and manners of the people, from a change of circumstances in the individuals of which the state is composed, and in this way to give a clear and satisfactory account of the nature and origin of many orders of the body politic which have not hitherto been fully explained. Those who think that the rules of government are in a great measure accidental, being little else than the contrivances gradually adopted by bodies of men to ward off those evils to which they feel themselves exposed, will be well pleased with the distinct and connected detail of the gradual changes of the manners of the people, and of the public law and constitution of Scotland, which they will find in the present performance.

In a former work * Dr. Stuart paved the way for the present; for this is little else than a description of the particular variations adopted by a separate tribe of that great nation, of whose government and manners the former volume traced the general outlines. The most striking peculiarity in the ancient German

* A View of Society in Europe, in its Progress from Rudeness to Refinement. See our Review, vol. lviii. p. 189.

tribes, while they still inhabited their native woods, was, that their lands never belonged to individuals, but were cultivated by the people at large, and afterwards a portion of that cultivated land was allotted by the state to each individual, according to his rank and dignity; but after the crop was reaped, the property returned, as before, to the whole tribe.

Dr. Stuart, we observe, has not thought it necessary to explain in what manner men in that rude state of society came to differ from one another in *dignity*: yet to us who are accustomed to connect the idea of dignity with the extent of property, it is not quite evident, at first sight, what can be meant by different degrees of dignity where possessions are not hereditary; and even where they are granted for one year only. This may appear to some readers an omission in the work of our Author, because, without forming a proper judgment of this matter, we must have an imperfect idea of that beautiful system of liberty which has naturally flowed from the German manners.

In a state of nature, all mankind are born with an equal claim to distinction. One infant is equally helpless with another, and has an equal demand on the attention of its parents and those around it. But this state of perfect equality among individuals cannot possibly exist but for a very short period. A superior degree of strength, activity, or genius, quickly exalts one boy above his equals, who perceiving this superiority, tacitly, and without reluctance, acknowledge it, and pay a willing obedience to those whom heaven seems to have destined to govern them. This obedience, however, is not only personal but temporary. The chief is no longer entitled to the first rank, than while he excels in those endowments that are in the highest degree of estimation among the individuals of the tribe which he commands; and as soon as another is found who excels him, he must occupy only the second place. In this way it happens, that in every state of civil society there must be persons placed in different *degrees of rank*, although there should be no permanent property in goods. Such most certainly were the dignified personages among the Germans in their woods: such were the dignitaries among the warlike tribes of South America*, and such at this day are the chiefs of the savage nations in North America. Evident traces of the same system are seen in the writings of Homer, and in every other account of a people nearly approaching to the infancy of society. The community at large, to whom belongs all property, assigns to each individual that share of provisions or of spoils to which he is entitled

* See *L'Aurassana*, a Spanish poem, by Don Alonso D'Ercilla, in which the ceremony of choosing a chief to lead the army is described, according to these ideas, with great strength of colouring.

by his merit. The chief, therefore, whose talents are of the most dazzling kind, will be rich and powerful; but it by no means follows that his successor shall enjoy an equal degree of riches or power, because he may be destitute of the talents and accomplishments by which these advantages are attained. Our scanty limits do not permit us to pursue this idea farther; but the ingenious Reader will easily perceive its powerful influence on the moral and political principles of all rude nations.

With this notion of equality and subordination our predecessors issued from their woods, and over-ran those fertile provinces of Europe which were under the more civilized government of the Romans. Dignities of all kinds were for some time entirely personal, and property was granted only for the short space of one year; but becoming acquainted with the luxuries of life, individuals loath to quit their habitations, and desirous of cultivating their fields, began to perceive the meaning of the word *property*; and the grants, instead of being bestowed annually, came to be given first for life, and afterwards in perpetuity; every inhabitant being obliged to defend the possessions of the state against every invader.

The Germans, in their woods, cultivated only as much land as was judged sufficient for the support of the whole community, which was afterwards divided among the individuals according to their dignity; all the other lands being the property of the state. In the same manner, after their emigrations, a portion of land was allotted to every individual, according to his dignity; and all the remaining territories belonged immediately to the state. These reserved territories were under the immediate direction of the chief magistrate, and became in time a source of new power to him, being by him granted away, under certain restrictions, to such as he chose to favour. These came afterward to be called *fiefs*, in contradistinction to the former lands which were denominated *allodial*.

Having premised these great outlines of the nature and origin of government in modern Europe, we proceed to give a brief analysis of the work before us.

In the first chapter Dr. Stuart reprobates the idea of Scotland having adopted the feudal laws by imitation from any other country:

* Wherever feudality, he justly observes, was to flourish, it was to grow from the root. The tree could not be carried to a foreign soil. Its native earth could alone preserve it in existence, and give the aliment that was to make it rise into height, and shoot into branches.

* Scotland was a feudal kingdom; and we can point pretty exactly to the time when fiefs were *hereditary* there. Now, in that form, they could not be imported by any of its princes; and, it is evident, that no conquering nation, advanced to the practice of fiefs in this degree,

degree, made a conquest and establishment in Scotland: In consequence, therefore, of a *natural* progress, fiefs must have grown to this condition of refinement: And, before fiefs were hereditary, they were for a series of years; before they were for a series of years, they were for life; and before they were for life, they had been precarious or at pleasure.

‘ In every feudal country, the progress from the precarious grant, to the gift in perpetuity, was experienced. In Scotland, the same progress must have been known; and the consideration of it carries us back to a remote antiquity. For fiefs, in this kingdom, being *hereditary* about the days of Malcolm II. or Malcolm III. some centuries must have passed away in the production of the previous steps of feudality.

‘ It was not, in fact, till the year 877, that, in France, the progress of fiefs to perpetuity was finished. In England, hereditary fiefs were known before the time of Edward the Confessor, who began to reign in the year 1041. In Scotland, estates hereditary, or in perpetuity, are mentioned to have been familiar in the age of Malcolm II. who was crowned King in the year 1004; and a certainty of their existence is evinced in the reign of Malcolm III. who swayed the Scottish sceptre from the year 1057 to the year 1093.

‘ These things, so natural, so consistent, and so uniform, appear to me to have an authority that is not to be controverted; and, I think, I am justified to infer from them the high antiquity of fiefs in the Scottish nation.

In the second chapter he traces the origin of *knight service*, which was a certain *limited* service (forty days each year) that the vassal became bound to perform to his lord, instead of that *general* obligation that took place in the infancy of fiefs; which was a natural and necessary consequence of that love of pacific arts which resulted from the idea of property, and civilization of manners:

‘ But while, says Dr. Stuart, the vassals of the crown, with their followers or knights, were to fight for the kingdom, we must not imagine that they were its only defenders. In every feudal state, the great conditions of society were liberty and servitude. To be free, was to have a title to go to the war, and to seek renown. To be a slave, was to be doomed to toil in the house, to sweat in the field, and to know neither ease nor glory. While the subordinations of men, in the arrangements of feudality, were the peculiar guardians of the kingdom, there was yet, in every person who was free, an inherent obligation to defend it against uncommon and urgent dangers. The necessities of the state gave the alarm to all the ranks of the citizens; and the brave made haste to repel the enemy, and to spill their blood. There were thus the militia of fiefs, and the militia of the nation.

‘ Of the free, it was a characteristic, that they might possess property; and, while the train of the vassalage filled up the feudal army, the militia of the nation was necessarily to consist of the proprietors of *allodality*. But though, in general, an allodial possession is to be applied to a property in land, it was likewise to denote an
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estate in moveables, or in money; and proprietors of the latter class, as well as those of the former, were, in the seasons of peril, to bear arms, and to range themselves in battle.

These military schemes communitated to the Scottish monarchs a command, which included the fullest strength of the kingdom. Upon ordinary occasions they marched with the military tenants; and, when the nation was pressed to extremity, they might embody, without distinction, all their subjects who were capable of bearing arms.

This was the military power of Scotland, when it maintained the struggle for independence against Edward I.; when it recovered its liberties which had sunk under the strength and the craft of this conqueror; when it chastised the vain temerity and restlessness of Edward II.; and, when it contended anew for its freedom against the policy, the talents, and the valour of Edward III.*

In the remainder of this and the succeeding chapter, he traces the alterations that took place with regard to the military force of Scotland, to the present time.

In the third chapter we are presented with an account of the revenue of the sovereign, and the expences of government. With regard to the first particular, Dr. Stuart contends that the revenue of the Scottish princes was ample, and their court splendid in a high degree. On this head he enters the lifts with great boldness against Dr. Robertson, who maintains a contrary opinion:

An author, says Dr. Stuart, of elegant talents, and great industry, but *whose is nowhere profound**, has inculcated the poverty of the Scottish Kings in strong and coarse language. After the times of the perpetuity of the shief, he considers the demesnes of the crown, with the feudal casualties, and the aid, on extraordinary occasions, termed a *benevolence*, as a full enumeration of the royal riches; and he subjoins this remarkable conclusion. "All these added together, produced a revenue, scanty and precarious, which, far from enabling the King to attempt any thing that could excite the jealousy or fear of the nobles, kept him in continual indigence, anxiety, and dependence."

This description he gives as characteristic of the feudal Sovereign, not only in Scotland, but in every other country of Europe.

* We cannot approve of those contemptuous expressions marked in Italics. It is allowable in men of science to differ in opinion, and it is becoming to dissent from the greatest names where there is reason for it; but it is improper to characterize an opponent by vilifying epithets. In these cases, a man ought always to remember that he himself is a party who pleads his cause before the Public, which will ultimately decide according to the nature of the facts and arguments produced in evidence, and not according to the severity of the accusation.

That it cannot apply to Scotland, is evident from the text; and it is equally inapplicable to any other nation.

But, even from his own enumeration of the property of the feudal princes, though it is widely imperfect, the conclusion he draws is not to be admitted. For the King's demesnes, and the feudal perquisites, were branches of revenue which were extensive and ample.

Of the King's demesnes at a given time, it is difficult, perhaps impossible, to speak with precise knowledge. But, from the peculiar attention with which they were guarded in Scotland, it is to be concluded, that its princes, instead of being perpetually in "indigence, anxiety, and dependence," were at no period in that situation.

An idea of the profits of the feudal casualties may be formed from the wealth they presented to the Princes of England. Simon de Montfort gave to Henry III. for the wardship and marriage of Gilbert de Uffrawville, the sum of ten thousand marks, which, according to the value of our present money, was equivalent to a payment of one hundred thousand pounds. And Geoffrey de Mandeville gave to the same Prince twenty thousand marks, that he might have the marriage of Isabel Countess of Gloucester, with all her lands and knight-tees. A multitude of examples of the fate of the wardships and marriages of great vassals might be added to these; and, beside the emoluments of wardships and marriages, enormous sums were drawn from *reliefs*, *aids*, and *yscheats*. Now, an inference to Scotland, from the prevalence of the same usages and customs, will, I believe, be allowed, in a great measure, to be decisive. The profits of feudality, therefore, did not permit the Sovereigns of Scotland to be in want and in dependence.

The immense revenues of the princes of France and England, and of those of other countries, for a long period during the continuance of feuds, oppose Dr. Robertson's notion, and create a suspicion that it rests on no foundation of real history or solid evidence. Indeed, no proof or evidence of any kind is appealed to. The surpassing profits and the prodigious wealth of the Norman Kings are treated by Mr. Hume at some length; and Mr. Madox has entered into details concerning them, which are most minute and satisfactory.

To my general argument, the temporary want of particular princes form no objection; and it is to be observed, that, when the feudal system was deep in its decline, regular modes of taxation were invented and established as foundations of revenue, both for the prince and the government.

While Dr. Robertson, however, asserts the " continual indigence, anxiety, and dependence" of the Scottish sovereigns, and of the feudal princes in general, he has affirmed, that, in the feudal ages, " pomp and splendour were unknown, even in the palaces of Kings;" and that " it was not necessary that a King should possess a great revenue." Now, it seems to me, that these observations include a violation of his own description. For, with what propriety is poverty to be objected to our Princes, when riches were of no use to them? After contradicting history, he contradicts himself.

But,

* But, waving any particular notice of this inattention, I will venture to make a large concession to this writer. I will suppose, that he may apply, with propriety, to ancient periods the standard of his own age. Yet, with this advantage on his side, it will not follow that the greatness of the feudal sovereigns was diminutive or little. In fact, the King's palace, and the *Aula Regis*, in the ages of which he speaks, were splendid and pompous to an uncommon degree; and there is good reason to believe, that the grandeur of the feudal royalty was such, as not only to bear a comparison with the magnificence of the present times, but in many respects to exceed it.

* The evidence of the riches of the feudal princes, and the evidence of the splendour of their palaces, are to be found every where in ancient books; and, while they mutually illustrate one another, they destroy altogether the humiliating and hypothetical tenet, that the Scottish Princes were in misery and in indigence.*

In the remaining part of this section, which treats of the resumption of crown lands, we find the fullest evidence that the King was considered merely in the light of a public magistrate, — as an administrator of justice, to whom the state entrusted ample revenues, which he might, in no case diminish without the consent of the states by whose authority he was appointed. The detail of facts produced in illustration of this, is exceedingly beautiful, and affords a more pleasing picture of that general sense of a reciprocity of interests between the governor and the governed than we have met with in the history of any other nation. Great was the sense of liberty among the Scottish people in former times—noble were their struggles in defence of their liberties, and liberal were the ideas which seem to have actuated them on many occasions*. Instead of wishing to

* In a letter addressed to the Pope by the barons, freeholders, and whole community of Scotland, anno 1320, the following passages occur, which denote a spirit of freedom that would do honour to Greece or Rome.

At that time, it is to be observed, Edward I. of England strained every nerve to bring Scotland in subjection to himself. He raised Baliol to the throne on condition of doing homage to Edward for his whole kingdom: but the nation, enraged at this meanness in their King, refused to submit to him, and elected Robert Bruce. The letter above mentioned was intended to induce the Pope to espouse the cause of Bruce in opposition to that of Baliol. "The Divine Providence, say they, that legal succession which we will constantly maintain, and our due and unanimous consent, have made him (Robert) our chief and king. To him, in defence of our liberty, we are bound to adhere, as well of right, as by reason of his deserts; and to him we will in all things adhere; for through him salvation has been wrought onto our people. Should he abandon our cause, or aim at reducing us and our kingdom under the dominion of the English, we will instantly

to diminish the wealth and power of their chief magistrate; as hath been done by other nations who thought themselves more civilized, they became his guardians and protectors, and prevented his becoming the prey of those who wished to take advantage of his generosity, or inexperience, by impoverishing himself.

In the succeeding section we find a natural account of the rise of taxation, which necessarily resulted from a change of manners among the people at large, and the consequent inefficacy of the former modes of obtaining a revenue to the Prince.

The fourth chapter treats of jurisdiction and courts. The following account of the great officers of the crown is concise and satisfactory :

“ The chancellor superintended and directed the business of the chancery. He examined all the charters which were to pass the great seal, of which he was the keeper. He directed royal grants of property and office; and writs and precepts, in judicial proceedings, received their sanction from him. His dignity advanced as charters and public instruments of the crown were to multiply. In the reign of James III. he was usually to rank after the Princes of the blood. James VI. by an express ordinance, ascertained his precedency beyond all other officers. And, in the reign of Charles II. a particular law declared, that, by virtue and in right of his office, he was to preside in all meetings of parliament, and in the public judicatures of the kingdom.

Of the great justicier, or justice-general, it is to be thought, that, in very ancient times, he surpassed in authority and splendour all the other officers of the crown. He exercised an universal jurisdiction both in civil and criminal matters; and, in the absence of the Sovereign, he was even to act as vicaroy, or as guardian of the state. He held his court at two terms in the year. His arm could reach from one corner of the kingdom to the other. But, amidst the general extensiveness of his powers, it is to be remarked, that treason, and the four pleas of the crown, belonged to him in a more peculiar manner. But, as business was to increase, and to grow complicated, it became necessary to appoint *justices errant*, or *itinerant*. These were subordinate to the great justiciary. They travelled through the kingdom to execute justice; and their decrees might be submitted to his review.

“ The high chamberlain had the care of the King's person, and was keeper of the royal wardrobe. In matters of finance, he had a general authority; and he exerted jurisdiction over the train of of-

Ready strive to expel him as a public enemy, and the subverter of our rights and his own, and we will chuse another king to rule and protect us; for while there remain an hundred of us, we will never submit to England. We fight not for glory, wealth, or honour, but for that liberty which no virtuous man will survive.” We need not tell our Readers that they adhered to this resolution, and were successful.

licers who collected the revenues of the crown. Of all the royal boroughs, he possessed a peculiar charge; and he held his airts and circuits in them. He inquired into the management of their magistracies, and into the applications of their property. He decided the complaints and disputes of burghesses and craftsmen; and adjusted the prices of provisions. He regulated the modes of barter and sale; and judged in whatever had a reference to conveniency and police.

Next to the chamberlain was the high steward. He had the government of the King's household and family. He furnished the palace with provisions, procured corn for the King's horses, attended to the royal forests and game, and inspected the behaviour, and punished the delinquencies of the King's domestics and servants. In some foreign nations, this officer was not of such high precedence as in Scotland. Here, from the personal greatness of the house, in which the office came to be hereditary, he grew to a great and shining eminence. The title of the office was assumed as the surname of the family who had possessed it; and they were to mount the Scottish throne in the person of Robert II. and to be illustrious and interesting in alliances and blood, in arms and virtues, in weaknesses and misfortune.

The high constable possessed signal prerogatives. When the Sovereign, upon his advancement to the royalty, was to swear fidelity to his subjects, and to pay homage to the laws, he delivered his naked sword into the hands of the constable. "Use this in my defence," said he, "while I support the interests of my people; use it to my destruction when I forsake them." A naked sword, of consequence, was the badge of his office. When the King's armies were in the field, he had a supreme command over all persons. He described the ground for the camp, placed the sentinels, sent out spies to observe the enemy, and gave their orders to all the officers. But, when the troops were in castles and garrisons, his authority did not extend to them. In points of honour he exercised a superior jurisdiction; holding courts of chivalry, and regulating the ceremonial of those duels, in which pride and virtue vindicated their rights and dignity from rudeness and insult. All disorders and riots, bloodshed and slaughters, which were committed, and took place within four miles of the King's person, of the parliament, and the privy-council, were judged and punished by him. Military contracts and customs of arms were proper objects of his cognizance; and he had powers of action in all matters connected with war, in which the common law could afford no assistance.

Though inferior in rank to the constable, the marshal was of great dignity. The constable presided over the whole army; the marshal was master of the horse. In the court of chivalry they were judges, and decided there concerning matters of honour and of arms. In the camp and in the field they united their counsels, to direct the troops, and to perform with success the duties of commanders.

These officers, so various in their privileges, and so important, were in subordination to the Sovereign. He was the fountain of honour and justice; and his court, next to the parliament, was the seat of highest judicature. Pleas of the crown, and common pleas, might
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be judged in it. His subjects might submit to him their wrongs, civil and criminal, by complaint and by appeal; and it was his duty to protect the weak, and to give relief to the injured.

The officers of the crown, deriving their distinctions and powers from the Sovereign, were to add to his greatness, in their own persons, and in those of their vassals and dependants; and, it is to be conceived, that, with the other tenants *in capite*, who studiously displayed their magnificence and wealth, they were able to cast a splendour around his throne, which was superior to the pomp and parade of more polished ages.

In a manner equally satisfactory he proceeds to explain the jurisdiction of the nobles—baron—earl—palatinates or regalties—the courts of tenants in capite—of tenants of a subject superior—and other subordinate jurisdictions, which we must pass over in this cursory manner.

Having thus given an idea of the nature of ancient jurisdictions, he proceeds to an account of the decline of the feudal jurisdictions, and the origin of the courts of modern times. As this is a very interesting subject, we had marked out, from this part of the work, a longer extract than usual, for the entertainment of our Readers; but our limits will not suffer us to enlarge.—We wished, likewise, to follow our Author in the account which he gives of the parliament of Scotland—of the three estates of the realm—of the change of territorial peerage into peerage by patent—of the origin of knights of the shire—the lords of the articles (a peculiarity in the Scottish constitution that is little understood, and which has been much misrepresented), &c. &c. But for these particulars we must refer the curious Reader to the performance itself; in which he will find more information relating to these topics, than in any other publication to which he could have recourse.

Our Readers will be able to judge of the style from the extracts we have given. It is sometimes spirited and elegant; but we regret that a Writer of such abilities should often show such an unreasonable predilection for antiquated, foreign, or affected phraseology. He always says that a thing *was* or *was not to happen*, instead of saying that it *did* happen.—Instances of this are to be met with in almost every line of the book, which produces, to say no worse, a tiresome uniformity of expression.

Affectation in style seems to be the error to which men of genius of the present age are particularly liable. Every Author appears to aim at introducing a mode of phraseology peculiar to himself, which he perhaps thinks will become the standard of elegance in future times. Were not vanity more apt to impose upon the judgment than any other passion, it would be impossible to fall into this mistake; for all learned men must know, that those authors alone who, in ancient times, wrote in a plain and unaffected manner, are universally admired, and
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esteemed of classical purity, while the few who aimed at peculiarity of expression are despised as barbarous writers. We could instance many English books, which have been published within these few years, that have attained a temporary celebrity by this false kind of merit, on which their authors value themselves, being flattered with the idea that it will always continue to please; but vain are these hopes. Uncommon expressions may catch the attention of the unthinking multitude, and be for a while admired; but the same unsteadiness which gives them their present vogue, will bestow the preference on others, which enjoy the advantage of novelty. Thus will old affectations be continually expelled by new; and all will, at length, sink into oblivion; while a style that is perspicuous, natural, and expressive, will continue to please, from age to age, and be consigned with honour to immortality.

ART. V. CARVER'S *American Travels*, concluded: See Review for February.

HAVING given, in the Review above referred to, an account of Capt. Carver's motives for undertaking his travels into the interior of North America, and of the progress which he actually made, in the execution of his truly important and well-designed plan, we will now proceed to lay before our Readers a few specimens of his manner of relating the occurrences of his adventure.

It is the privilege of travellers to excite our attention, by telling us something wonderful; and they are in the right of it; for ordinary matters do not strike us: we want, like the good people of old time, to hear some new, i. e. some strange thing.—Here then is a strange story; and strange, indeed, as it appears to be, our Author himself, who tells it at second-hand, seems to believe it. It is a story of a serpent.—Serpents have long been the subjects of extraordinary narrations.

Speaking of the great number of rattle-snakes which our Author observed in the country of the Winnebagos, [situated between Lake Michigan and the Mississippi] the Captain relates the following story concerning one of these reptiles, on the authority of a Monsieur Pinnissance, a French trader; and of which the Frenchman assured Mr. Carver he was an eye-witness, viz.

An Indian, belonging to the *Menomonic* nation, having taken a rattle-snake, found means to tame it; and when he had done this, treated it as a deity; calling it his Great Father, and carrying it with him in a box wherever he went. This the Indian had done for several summers, when Mons. Pinnissance accidentally met with him at this Carrying-Place, just as he was setting off for a winter's hunt. The French gentleman was surprised, one day, to see the Indian

place the box which contained his god on the ground, and opening the door give him his liberty; telling him, whilst he did it, to be sure and return by the time he himself should come back, which was to be in the month of May following. As this was but October, Monsieur told the Indian, whose simplicity astonished him, that he fancied he might wait long enough when May arrived, for the arrival of his Great Father. The Indian was so confident of his creature's obedience, that he offered to lay the Frenchman a wager of two gallons of rum, that at the time appointed he would come and crawl into his box. This was agreed on, and the second week in May following fixed for the determination of the wager. At that period they both met there again; when the Indian set down his box, and called for his Great Father. The snake heard him not; and the time being now expired, he acknowledged that he had lost. However, without seeming to be discouraged, he offered to double the bet if his Great Father came not within two days more. This was further agreed on; when, behold, on the second day, about one o'clock, the snake arrived, and, of his own accord, crawled into the box, which was placed ready for him. The French gentleman vouched for the truth of this story, and from the accounts I have often received of the docility of those creatures, I see no reason to doubt his veracity.'

We have, here, likewise, an extraordinary account of the remains of an *intrenchment*, in the Indian country, which can hardly be supposed to have been the work of that people:

'One day having landed on the shore of the Mississippi, some miles below Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far, before I came to a fine, level, open plain, on which I perceived, at a little distance, a partial elevation that had the appearance of an intrenchment. On a nearer inspection, I had greater reason to suppose that it had really been intended for this, many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breast-work of about four feet in height, extending the best part of a mile, and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was distinguishable, and appeared as regular, and fashioned with as much military skill, as if planned by Vauban himself. The ditch was not visible, but I thought, on examining more curiously, that I could perceive there certainly had been one. From its situation also, I am convinced that it must have been designed for this purpose. It fronted the country, and the rear was covered by the river; nor was there any rising ground for a considerable way that commanded it; a few straggling oaks were alone to be seen near it. In many places small tracks were worn across it by the feet of the elks and deer, and from the depth of the bed of earth by which it was covered, I was able to draw certain conclusions of its great antiquity. I examined all the angles and every part with great attention, and have often blamed myself since, for not encamping on the spot, and drawing an exact plan of it. To shew that this description is not the offspring of a heated imagination, or the chimerical

tical tale of a mistaken traveller, I find on enquiry since my return, that Mons St. Pierre and several traders have, at different times, taken notice of similar appearances, on which they have formed the same conjectures, but without examining them so minutely as I did. How a work of this kind could exist in a country that has hitherto (according to the general received opinion) been the seat of war to untutored Indians alone, whose whole stock of military knowledge has only, till within two centuries, amounted to drawing the bow, and whose only breast-work even at present is the thicket, I know not. I have given as exact an account as possible of this singular appearance, and leave to future explorers of these distant regions to discover whether it is a production of nature or art. Perhaps the hints I have here given might lead to a more perfect investigation of it, and give us very different ideas of the ancient state of realms that we at present believe to have been from the earliest period only the habitations of savages.

On first perusing this account, we were tempted to offer some conjectures on the extraordinary effect of *Nature's* operations, in many curious instances, where *Art* almost seems to have been imitated; and, particularly, where beautiful resemblances are seen (or *fancied*) in rare stones, or in the grain of wood.—But, without actually viewing the supposed intrenchment mentioned by Mr. Carver, it were vain to reason upon it, on any principles of analogy.—It *may*, in fact, have been not an accidental appearance, formed, as other inequalities have been, by the hand of Nature, on the surface of the earth, but a military work, performed in remote ages, of the history of which we are totally ignorant; and compared with which, all known history is *modern*.

The following intelligence of a nation of Indians, inhabiting the country to the north-west of the heads of the rivers Messorie and the St. Pierre, who are, as yet, uncontaminated by European intercourse, (may they ever continue so!) our Author received from some of the tribes bordering on the Mississippi, with whom he became intimate, by residing for a considerable time among them, and doing them certain services, which gained their esteem:

‘The Indians farther told me, that there was a nation rather smaller and whiter than the neighbouring tribes, who cultivate the ground, and (as far as I could gather from their expressions) in some measure, the arts. To this account they added, that some of the nations, who inhabit those parts that lie to the west of the Shining Mountains, have gold so plenty among them that they make their most common utensils of it. These mountains [which our Author elsewhere describes] divide the waters that fall into the South Sea from those that run into the Atlantic.

‘The people dwelling near them are supposed to be some of the different tribes that were tributary to the Mexican kings, and who fled from their native country to seek an asylum in these parts, about the time of the conquest of Mexico by the Spaniards, more than two centuries ago.

As some confirmation of this supposition it is remarked, that they have chosen the most interior parts for their retreat, being still prepossessed with a notion that the sea-coasts have been infested ever since with monsters vomiting fire, and hurling about thunder and lightning; from whose bowels issued men, who, with unseen instruments, or by the power of magic, killed the harmless Indians at an astonishing distance. From such as these, their forefathers (according to a tradition among them that still remains unimpaired) fled to the retired abodes they now inhabit. For as they found that the floating monsters which had thus terrified them could not approach the land, and that those who had descended from their sides did not care to make excursions to any considerable distance from them, they formed a resolution to betake themselves to some country, that lay far from the sea-coasts, where only they could be secure from such diabolical enemies. They accordingly set out with their families, and after a long peregrination settled themselves near these mountains, where they concluded they had found a place of perfect security.²

All this, however, is Indian intelligence, and (as our Author candidly remarks) 'may want confirmation.'

While our Author resided among the *Astisipais*, the *Killistnois*, and the *Naudouessies*, he was eye-witness to one of the most curious and masterly pieces of priestcraft that, perhaps, ever was practised. He was waiting, impatiently, with many others, for the arrival of certain Indian traders, with goods and provisions, which were much wanted:

'One day, says he, whilst we were all expressing our wishes for this desirable event, and looking from an eminence in hopes of seeing them come over the Lake, the chief priest belonging to the band of the Killistnoes told us, that he would endeavour to obtain a conference with the Great Spirit, and know from him when the traders would arrive. I paid little attention to this declaration, supposing that it would be productive of some juggling trick, just sufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the priest to alleviate my anxiety, and at the same time to convince me how much interest he had with the Great Spirit, I thought it necessary to restrain my animadversions on his design.

'The following evening was fixed upon for this spiritual conference. When every thing had been properly prepared, the king came to me and led me to a capacious tent, the covering of which was drawn up, so as to render what was transacting within visible to those who stood without. We found the tent surrounded by a great number of the Indians, but we readily gained admission, and seated ourselves on skins laid on the ground for that purpose.

'In the centre I observed that there was a place of an oblong shape, which was composed of stakes stuck in the ground, with intervals between, so as to form a kind of chest or coffin, large enough to contain the body of a man. These were of a middle size, and placed at such a distance from each other, that whatever lay within them was readily to be discerned. The tent was perfectly illuminated

nated by a great number of torches made of splinters cut from the pine or birch tree, which the Indians held in their hands.

In a few minutes the priest entered; when an amazing large elk's skin being spread on the ground, just at my feet, he laid himself down upon it, after having stripped himself of every garment except that which he wore close about his middle. Being now prostrate on his back, he first laid hold of one side of the skin, and folded it over him, and then the other; leaving only his head uncovered. This was no sooner done, than two of the young men who stood by took about forty yards of strong cord, made also of an elk's hide, and rolled it tight round his body, so that he was completely swathed within the skin. Being thus bound up like an Egyptian mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the inclosure. I could now also discern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice, for such I doubted not but that it would turn out to be.

The priest had not lain in this situation more than a few seconds, when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately; however, what he uttered was in such a mixed jargon of the Chipeway, Ottawa, and Killisnoe languages, that I could understand but very little of it. Having continued in this tone for a considerable while, he at last exerted his voice to its utmost pitch, sometimes raving and sometimes praying, till he had worked himself into such an agitation, that he foamed at his mouth.

After having remained near three-quarters of an hour in the place, and continued his vociferation with unabated vigour, he seemed to be quite exhausted, and remained speechless. But in an instant he sprung upon his feet, notwithstanding at the time he was put in, it appeared impossible for him to move either his legs or arms, and shaking off his covering, as quick as if the bands with which it had been bound were burned asunder, he began to address those who stood around in a firm and audible voice: "My Brothers," said he, "the Great Spirit has deigned to hold a Talk with his servant at my earnest request. He has not, indeed, told me when the persons we expect will be here, but to-morrow, soon after the sun has reached his highest point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come." Having said this, he stepped out of the inclosure, and after he had put on his robes, dismissed the assembly. I own I was greatly astonished at what I had seen, but as I observed that every eye in the company was fixed on me with a view to discover my sentiments, I carefully concealed every emotion.

The next day the sun shone bright, and long before noon all the Indians were gathered together on the eminence that overlooked the lake. The old king came to me and asked me, whether I had so much confidence in what the priest had foretold, as to join his people on the hill, and wait for the completion of it? I told him that I was at a loss what opinion to form of the prediction, but that I would readily attend him. On this we walked together to the place where

the others were assembled. Every eye was again fixed by turns on me and on the Lake; when just as the sun had reached his zenith, agreeable to what the priest had foretold, a canoe came round a point of land about a league distant. The Indians no sooner beheld it, than they sent up an universal shout, and by their looks seemed to triumph in the interest their priest thus evidently had with the Great Spirit.

In less than an hour the canoe reached the shore, when I attended the king and chiefs to receive those who were on board. As soon as the men were landed, we walked all together to the king's tent, where, according to their invariable custom, we began to smoke; and this we did, notwithstanding our impatience to know the tidings they brought, without asking any questions; for the Indians are the most deliberate people in the world. However, after some trivial conversation, the king inquired of them whether they had seen any thing of the traders? The men replied, that they had parted from them a few days before, and that they proposed being here the second day from the present. They accordingly arrived at that time, greatly to our satisfaction, but more particularly so to that of the Indians, who found by this event the importance both of their priest and of their nation, greatly augmented in the sight of a stranger.

This story, I acknowledge, appears to carry with it marks of great credulity in the relator. But no one is less tinctured with that weakness than myself. The circumstances of it, I own, are of a very extraordinary nature; however, as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the Public. And this I do without wishing to mislead the judgment of my Readers, or to make any superstitious impressions on their minds, but leaving them to draw from it what conclusions they please.*

This is, indeed, a curious narrative; concerning which, in imitation of our Author, we shall leave our Readers to their own remarks and conclusions; and proceed to mention his account of the *manners* and *customs* of the Indians, in their ancient purity. This, Mr. Carver flatters himself, he has been enabled to do, with more justice than former writers, having made his observations on thirty Indian nations. He is, accordingly, very diffuse in his account of these people, who seem to be a race as totally distinct from the rest of mankind, as the negroes are from the whites. He describes, and illustrates by some good engravings, their persons, dress, arms, habitations, cookery, temper and dispositions, method of computing time, government, feasts, dances, games, hunting, methods of making war and peace, language, marriage ceremonies, religion, diseases, and the treatment of their dead. Under all these distinct heads we have a great variety of information, and many very entertaining descriptions and details: in which the *fair sex* (if it be proper so to style the Indian women) come in for a due share of notice.—He closes with a general character of the Indians;

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in which he appears to have discriminated, with great propriety, between their good and bad qualities. He observes that they are of a cruel, revengeful, inexorable disposition; that they will watch whole days, unmindful of the calls of nature, and make their way through pathless and almost unbounded woods, subsisting only on the scanty produce of them, to pursue and revenge themselves of an enemy; that they hear unmoved the piercing cries of such as unhappily fall into their hands, and receive a diabolical pleasure from the tortures they inflict on their prisoners: but, adds he, 'let us look on the reverse of this terrifying picture, and we shall find them temperate both in their diet and potations (it must be remembered, that I speak of those tribes who have little communication with Europeans), that they withstand, with unexampled patience, the attacks of hunger, or the inclemency of the seasons, and esteem the gratification of their appetites but as a secondary consideration.

'We shall likewise see them sociable and humane to those whom they consider as their friends, and even to their adopted enemies; and ready to partake with them of the last morsel, or to risk their lives in their defence.

'In contradiction to the reports of many other travellers, all of which have been tinctured with prejudice, I can assert, that notwithstanding the apparent indifference with which an Indian meets his wife and children after a long absence, an indifference proceeding rather from custom than insensibility, he is not unmindful of the claims either of connubial or parental tenderness; the little story I have introduced in the preceding chapter of the Naudowessie woman lamenting her child, and the immature death of the father, will elucidate this point, and enforce the assertion much better than the most studied arguments I can make use of.

'Accustomed from their youth to innumerable hardships, they soon become superior to a sense of danger, or the dread of death; and their fortitude, implanted by nature, and nurtured by example, by precept, and accident, never experiences a moment's alloy.

'Though slothful and inactive whilst their store of provision remains unexhausted, and their foes are at a distance, they are indefatigable and persevering in pursuit of their game, or in circumventing their enemies.

'If they are artful and designing; and ready to take every advantage, if they are cool and deliberate in their councils, and cautious in the extreme either of discovering their sentiments, or of revealing a secret, they might at the same time boast of possessing qualifications of a more animated nature, of the sagacity of a hound, the penetrating sight of a lynx, the cunning of the fox, the agility of a bounding roe, and the unconquerable fierceness of the tyger.

'In their public characters, as forming part of a community, they possess an attachment for that band to which they belong, unknown to the inhabitants of any other country. They combine, as if they were actuated only by one soul, against the enemies of their nation, and banish from their minds every consideration opposed to this.

‘ They consult without unnecessary opposition, or without giving way to the excitements of envy or ambition, on the measures necessary to be pursued for the destruction of those who have drawn on themselves their displeasure. No selfish views ever influence their advice, or obstruct their consultations. Nor is it in the power of bribes or threats to diminish the love they bear their country.

‘ The honour of their tribe, and the welfare of their nation, is the first and most predominant emotion of their hearts; and from hence proceed, in a great measure, all their virtues and their vices. Actuated by this, they brave every danger, endure the most exquisite torments, and expire triumphing in their fortitude, not as a personal qualification, but as a national characteristic.

‘ From thence also flow that insatiable revenge towards those with whom they are at war, and all the consequent horrors that disgrace their name. Their uncultivated minds being incapable of judging of the propriety of an action, in opposition to their passions which are totally insensible to the controul of reason or humanity, they know not how to keep their fury within any bounds, and consequently that courage and resolution which would otherwise do them honour, degenerates into a savage ferocity.

‘ But this short dissertation must suffice; the limits of my work will not permit me to treat the subject more copiously, or to pursue it with a logical regularity. The observations already made by my readers on the preceding pages, will, I trust, render it unnecessary; as by them they will be enabled to form a tolerably just idea of the people I have been describing. Experience teaches, that anecdotes, and relations of particular events, however trifling they might appear, enable us to form a truer judgment of the manners and customs of a people, and are much more declaratory of their real state, than the most studied and elaborate dissertation, without these aids.’

The *natural history* forms a considerable part of this work, and is given under the distinct heads of beasts, birds, fishes, reptiles, insects, trees, shrubs, roots, herbs, and flowers. The Author has likewise given a vocabulary of the Chipéway and Naudowessie languages; and he concludes with an *Appendix*, intended to evince the probability of the interior parts of North America becoming commercial colonies; pointing out the means by which this may be effected; with the tracts of land on which colonies may be established with the greatest advantage: he has also a dissertation on the discovery of a north-west passage.

We shall conclude this Article with an extract from Capt. Carter's general view of his great design, in exploring these unknown regions; with his reflections on the success of his undertaking; viz.

‘ In October, 1768, I arrived at Boston, having been absent from it on this expedition two years and five months, and during that time travelled near seven thousand miles. From thence, as soon as
I had

I had properly digested my journal and charts, I set out for England, to communicate the discoveries I had made, and to render them beneficial to the kingdom. But the prosecution of my plans for reaping these advantages has hitherto been obstructed by the unhappy divisions that have been fomented between Great Britain and the Colonies by their mutual enemies. Should peace once more be restored, I doubt not but that the countries I have described will prove a more abundant source of riches to this nation than either its East or West Indian settlements; and I shall not only pride myself, but sincerely rejoice in being the means of pointing out to it so valuable an acquisition.

'I cannot conclude the account of my extensive travels, without expressing my gratitude to that beneficent Being who invisibly protected me through those perils which unavoidably attended so long a tour among fierce and untutored savages.'

ART. VI. *An Essay on the Immateriality and Immortality of the Soul, and its instructive Sense of Good and Evil, &c. &c.* With an Appendix, in Answer to Dr. Priestley's *Disquisitions on Matter and Spirit*. By the Author of the Letters in Proof of a particular as well as a general Providence, which were addressed to Dr. Hawke's worth, &c. &c. 8vo. 5 s. Boards. Doddsley. 1778.

THOUGH this Essayist declares, at the commencement of his work, that he 'thinks *metaphysical* studies *neither instructive, nor entertaining*,'—and that 'he should never have been at the trouble of reading either Dr. Hartley's *Observations on Man*, or the *Introductory Essays* which Dr. Priestley has prefixed to his abridgment of that work;' had not a *Mr. Seaton's* well-known advertisement informed him that Dr. Priestley had denied the immortality of the soul:—he has nevertheless, himself, compiled a *metaphysical* work, consisting of no less than 466 pages in octavo; and doubtless expects that there are readers, beside the Monthly Reviewers, who will take the trouble of perusing it, and may hope to receive instruction or entertainment from it. A very brief account of the work will serve to shew how far such hopes are well founded.

Our Author first endeavours to shew the general bad tendency of Dr. Priestley's *Introductory Essays* above mentioned; and that his arguments in support of the *materiality* of the human soul are equally inconsistent with that belief in a future state, which is derived from the light of nature, and with the doctrines of revelation contained in the scripture. He next seems inclined to enliven the subject by a studied detail of the '*ridiculous consequences*,' which, he alleges, must follow from denying the immateriality of the soul of man. These are, indeed, ridiculous enough.—We mean the *Author's* consequences;—and that *we* too may enliven the present Article, and render it as *entertaining* as is consistent with the nature of the subject—
putting

putting *instruction* out of the question—we shall exhibit some of the Author's reasonings on this head.

If we are uniformly and intirely material, our metaphysical Physiologist pretends that there ought to be a total change in our body of criminal laws.—‘No man,’ says he, ‘can with justice be executed for a murder that was committed *twenty years ago*.’ Nay, he adds, ‘I might strike off half that time, and say *ten years* ;’ and growing bolder as he proceeds—in consequence, we suppose, of his having more accurately calculated the *wear and tear* of the corporeal machine—he again adds, ‘nay, I believe, I might safely say *seven years*.’—After that term, he has accordingly computed that it will be impossible to find the *body* that did the crime ; ‘as it is now scattered over the face of the earth, and is as incapable of being punished, if found, as it is impossible to find it.’

Further, if it is only the intire material body that perceives, thinks, reasons, &c. then every bone, cartilage, and muscle, as well as the heart, lungs, and liver, &c. have each a part in the perceiving and thinking quality.—‘Now, if this be the case,’ says he, ‘a man must lose part of his thinking principle, on losing a leg ;—but if he should happen to lose both his legs—and, perhaps an arm besides—or both—he *ought to lose half*, if not more than half, of his *thinking principle* : for he certainly will then have lost near half of his material frame !—If he was a sensible man, prior to his amputation, he should consistently afterwards not be above half as sensible !—In this case, people should be cautious how they pared their nails, or cut their hair—lest they lost, with their hair and nails, part of their reason !’

Foreseeing however that Dr. Priestley, thus driven from the bowels and extremities, will make a snug retreat into the *cranium*, or rather the *medullary substance of the brain*, as the part possessed of the exclusive privilege of thinking ; our alert Author, nothing dismayed, pursues him thither, and thus attacks him in the *citadel*.

He tells a story of an officer, who, to his certain knowledge, ‘had a piece of his skull, of above two inches long, and one broad, cut out of his head, by a stroke of a broad sword, at the battle of Preston-pans, in the year 1745—(which piece of the skull hung by a bit of skin—and the officer carried it for years, in his purse) and it was a truth publicly known, that a very large quantity of the brain came out at the wound—insomuch that his recovery greatly surprised every one who had heard of his situation ; for all the surgeons had declared they thought him past hope—yet he regained his perfect health—and *was as sensible as ever*.’—In short, this officer’s *soul*, after his recovery,—‘owing, under God, to the care and great skill of his surgeon,

geon, a Mr. Trotter, who is now dead'] was as large, to all appearance, as before the battle.

These specimens will be fully sufficient to enable the Reader to form a judgment of this Writer's metaphysical acumen. We need, therefore, but barely to enumerate the remaining contents of this publication. These are—An Examination of Dr. Priestley's arguments in support of his disbelief in the immateriality of man :—An Essay on Conscience, considered as an instinctive sense of moral good and evil ; in the course of which, as well as in various other parts of his work, the Author, who had in a former publication *designed* himself under the signature of a *Christian*, loses sight of one of the most distinguishing *traits* of that character, by throwing out many uncharitable and injurious imputations or suggestions against Dr. Priestley :—Strictures on Dr. Hartley's theory :—Thoughts on the origin of evil :—Proofs of Dr. Priestley's having contradicted the opinions of Dr. Hartley, in the Introductory Essays prefixed to his republication of Dr. Hartley's Observations :—And an Appendix, containing an Answer to Dr. Priestley's Disquisitions on Matter and Spirit.

ART. VII. *The History and Management of the East India Company, from its Origin in 1600 to the present Times.* Volume the First. Containing the Affairs of the Carnatic ; in which the Rights of the Nabob are explained, and the Injustice of the Company proved. The whole compiled from authentic Records. 4to. 8s. sewed, Cadell. 1779.

AUDI alteram partem, could never be more properly addressed, than to those who are inclined to form a hasty judgment of the late transactions in the East Indies, from the partial representations of interested advocates. Where the motives for misrepresentation are so exceedingly powerful, and where it is so easy to place actions and characters in any light that may happen to suit the writer's purpose, by means of a *judicious* selection of authorities from documents too voluminous to be often examined ; it is not at all surprising, that an ingenious apologist should be able to draw up a plausible defence of transactions not to be justified ; or that an equally ingenious opponent should be able to place the conduct of individuals, or bodies of men, in a light of disgrace and infamy which they do not deserve.

Having often met with facts to justify these remarks, as we on a former occasion declined the free declaration of our opinion on the conduct of lord Pigot, so we now think it right to decline pronouncing decisively on the conduct of the East India Company in the affair which is the principal subject of the publication now before us, the restoration of the kingdom of Tanjore to the Rajah. We shall therefore only lay before our Readers a summary

shary view of the points maintained at large in this work; referring those who wish to form a decisive judgment on the question to the Author's arguments and authorities at large.

After a clear, but general and concise account of the rise and progress of the European, and particularly the English, settlements in the East Indies, this Writer examines at large the conduct of the East India Company and their agents, principally in reference to the late transactions. Collecting into one view the facts and arguments which he had adduced, he says;

' In the course of the preceding work, it has been proved, that the Company's servants uniformly were considered and owned themselves the subjects of the Mogul, in all parts of that monarch's dominions, where they possessed settlements. That, especially in the Carnatic, when they took up arms, upon any occasion, they avowed that they only performed their duty, as subjects of the Mogul empire, according to their original condition and tenure in the country and the fundamental principles of the Mogul government. That they considered and always acknowledged the Nabob of Arcot, as the mediate power, between them and the Mogul, to whom their allegiance and support was due, as faithful and approved subjects. That they knew and owned, that Mahommed Ali, the present Nabob of the Carnatic, was the *LAWFUL* Nabob of that country, by the free and legal Saneds of the Mogul, as well as of his deputy, the viceroy of the Decan. That they looked upon the French Company, who had been established in the Carnatic, on the very same footing with themselves, in the light of *REBELS*, for carrying on war against Mahommed Ali. That, in the person of their governor, Mr. Pigot, they signified their wish "to carry on their business, *under* that prince's protection, as they did *under* that of former Subadars." That, upon the whole, as no revolution has happened in the Carnatic, no breach upon the legal appointment of Mahommed Ali, to the government of that country, the Company and their servants still continue, in the same relation to that Nabob, as they had uniformly stood with regard to his predecessors and to himself. That, in the double capacity of subjects to Great Britain, and to the government of the country, where the settlement is placed, the Company, neither had nor have any right, to become principals in any war; and that they can only appear, as allies, auxiliaries or mercenaries. That in none of these characters, they have any right whatsoever to either the possession or the disposal of conquests; and, that their claiming the one or arrogating the other is a violation of their duty, as subjects of Great Britain, as well as of the country government.

' To demonstrate the indisputed right of the Mogul to the Carnatic and all its dependencies, by conquest, the history of that country has been deduced from the earliest times. It has been proved, that, as early as the year 1318, a Gentoo prince reigned in the Carnatic, who was sovereign of the provinces of Canara, Mysore, Travancore, TANJORE, Marava, and Madurai. That this prince, to defend himself against the incursions of the Mahommedans, had built the city of Bizenagur, in the mountains, about eighty geometrical miles to the south-east of Goa. That this city, which gave its name to the kingdom

dom of which it was the capital, was attacked and taken, in the year 1565, by the united force of the four Mahomedan principalities of the Decan. That, in a war which commenced in 1650, the whole Carnatic was entirely reduced under the yoke of the Mahomedan kings of Bijapour and Tellingana. That in the years 1686 and 1687, the emperor Aurungzebe conquered the kingdoms of Bijapour and Tellingana. That the Naigs of Tanjore, by that conquest, became feudatories and vassals of the empire. That about the year 1696, nine years after the reduction of the kingdoms of Bijapour and Tellingana, one Ecko-ji, a Maratta, servant to the king of Bijapour, having been called by the hereditary Naig of Tanjore to his assistance, seized the country, which he had been called to defend. That the Mogul Nabob of the Carnatic reduced Sahu-ji, the son of the usurper, to an absolute dependence on the empire. That the Nabob imposed upon the vanquished Sahu-ji, an annual tribute of thirty lacks of rupees. That, in consideration of that sum and his entire submission to the mandates of the Mogul, that monarch conferred upon him the title of RAJAH, by an imperial Phirmân. That, during an irregular succession of the posterity of Ecko-ji in Tanjore, the settled tribute was paid, and the feudatory services performed, by that country, for more than thirty years. That, when the Rajah proved refractory, his superior, the Nabob of Arcot, seized his country, as a forfeiture to the empire, and threw the revolted vassal into prison, as a punishment for his contumacy. That, though the Rajah, during troubles, which arose in the Carnatic, recovered his liberty and government, he continued subject to the empire of the Moguls; and was accountable for his tribute and feudal duties to the Nabob of Arcot, the mediate power between him and the throne.

‘During the wars, which arose on the coast of Coromandel, from the ambition of the French and the intrigues of M. Dupleix, it has been shewn, that the Rajah of Tanjore not only neglected to pay his tribute, but acted a very undutiful and faithless part towards his superior the Nabob and the English Company. That though he sent a force to assist them in 1752, it was after they had obtained a manifest superiority, by the junction of the Marattas and Mysores. That when they had lost that superiority in 1753, he amused them with insidious promises, whilst he actually treated with their enemies. That his conduct during the whole war, was not only uniformly deceptive, but that he privately corresponded with the enemy, entertained their agent at his capital, stopp provisions from being sent to the English army, and disconcerted their operations. That, though the French attacked his capital in 1758, he exhibited marks of animosity against the English, and, when he thought their fortune on the decline, when Madras was besieged, he not only refused assistance to them and his superior, the Nabob, but treated their representative, Major Cassiad, with every mark of disrespect and contempt. That, though the power of the French manifestly declined, when they were forced to raise the siege of Madras, he not only refused assistance to his superior the Nabob, but answered the request of the Presidency with a sarcasm upon their conduct.

‘Notwithstanding the treaty of 1762, which settled the tribute of Tanjore, at less than half the sum paid in the most regular times, was
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so favourable to Pretaupa Sing, it has appeared, that he shewed so little inclination to be punctual, in performing his part of the terms, that nothing but his terror from the troops, marching to the siege of Madura, could induce him to pay his second Kist. When, upon the death of Pretaupa, in December 1763, his son Tulja-ji succeeded to the Rajaship, he improved on his father's obliquity and crimes. Having removed the legitimate branches of his own family, either by the dagger or bowl, he formed a close connection and established a secret correspondence, with Hoph Chan, then in actual rebellion, and besieged in Madura, by the Nabob and English. When a war was kindled between Hyder Ali and the English, the Rajah, though he had obtained, at the time, favours from the Presidency, assisted their enemy with money. When that chief invaded the Carnatic in 1769, Tulja-ji assisted him with money and provisions, which enabled him to carry the war to the gates of Madras, and to conclude a peace on his own terms. Hyder Ali was so sensible of the Rajah's services, and the Rajah so certain of the protection and assistance of that chief, that Hyder insisted, his new ally should be comprehended in the treaty, which he dictated, in a manner, to the Presidency in April 1769. Though the Presidency, by a subterfuge, to which *they* endeavoured to affix a meaning, insisted upon including the Rajah in the treaty, as *their* friend, he did not consider himself in that light; but, on the contrary, depending upon the power of Hyder Ali, stopped the payment of the stipulated tribute, which became due just three months after the treaty of April 1769 was concluded.

It has appeared, that the Court of Directors were so sensible of the duplicity and treachery of the Rajah, and so much irritated at the whole of his conduct, that, on the 17th of March 1769, they sent positive orders to the Presidency, to assist the Nabob in bringing to a severe account his undutiful vassal. That the Court plainly were of opinion, that the treaty of 1762 had not abridged any part of the *constitutional rights* of the Carnatic over Tanjore. That they considered that country, as a PART of the Carnatic; and its Rajah only a Zemindar of that province. That he had not only deserved chastisement for his conduct; but that the Company were bound to assist the Nabob against his refractory feudatory. It has been shewn, that the ostensible reasons, for not executing those orders, proceeded from circumstances very different, from any amendment in the behaviour of the Rajah. That the Presidency, who were, by no means, prejudiced in favour of the Nabob, declared that the Rajah certainly deserved chastisement, for having assisted the enemy of the Carnatic, with money and provisions, and for delaying the payment of the peishcush, settled by the treaty of 1762. That, in the end of the year 1770, the Rajah's correspondence with Hyder and the Marattas, which two powers he invited to an invasion of the Carnatic, was discovered, by the Presidency, as well as the Nabob. That, whilst he solicited foreign enemies to attack the Nabob, he himself actually took up arms against the dependents and vassals of that prince. That when the English President wrote to the Rajah to suspend hostilities, instead of paying attention to that application, he conveyed insult and impertinence, in his answer. That, upon the whole, the intrigues of the Rajah, with the avowed enemies of the Carnatic, his
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taking up arms against the dependents of a prince, to whom he himself was tributary, his breach of the treaty of 1762, of which the Company were guarantees, his opposition to the English commerce, his connection with other European factories, his avowed disobedience to his superior, his ingratitude to his protectors, his behaviour in the late war, the danger that might result from his known character, in any future war, rendered it just, expedient and necessary, to bring him to a severe account.

‘ Though the conduct of the Rajah appeared to the Presidency to merit the ultimate chastisement of war, it has been shewn, that the Nabob preferred negotiation to hostility. That when the decision of arms became necessary, he vested his eldest son with powers, to accommodate matters with the Rajah. That when an agent was sent with letters to Tanjore, from the President, the General, and the young Nabob, Tulja-ji treated him with indignity, and his dispatches with contempt. That notwithstanding, when a practicable breach was made, a peace was concluded, so favourable to the Rajah, that the Presidency expressed the highest dissatisfaction, on that head. That, from the known character and views of Tulja-ji, it was the opinion of the Presidency, that a second expedition against Tanjore would soon become necessary; and that nothing short of the absolute reduction of the Rajah could preserve the peace of the Carnatic. That this opinion was verified by the subsequent conduct of the Rajah, who renewed his intrigues, with foreign powers, as soon as the guns, which had breached his walls, were withdrawn from the batteries. That he demanded succours from the Marattas, assured Hyder, that he had no other protector, promised to assist that chief, in dismembering the Carnatic, entered into intrigues, treaties and agreements for a military assistance, with the Dutch of Negapatnam, Danes of Tranquebar, and French at Pondicherry. That, instead of treating the just authority of his superior, with becoming respect, he had refused, upon requisition, to assist him with troops, in terms of his tenure. That he received, protected and aided the enemies of the Nabob, encouraged depredations in his country, and neglected to pay the money, stipulated by the agreement, to the observance of which he had solemnly sworn, in the month of October 1771.

‘ Upon the whole, it has been shewn, that the Rajah, by withholding, for more than two years, the tribute stipulated to be annually paid to the Nabob, had broken the treaty of 1762, to which the Company were guarantees. That the Company were bound, by that treaty, which they themselves had made, to assist the Nabob against the Rajah. That, though the Rajah, as a tributary to the Carnatic, was in justice bound to furnish his quota of men and money, towards the general defence, he refused both, and assisted the enemy. That the Presidency of Fort St. George, by the express orders of their superiors, were obliged to give their assistance to the Nabob, in preserving the peace of the Carnatic, as well as the rights and dignity of his government. That the dangerous intrigues, preparations, and even hostilities of the Rajah had broken that peace of which they were the guardians. That their duty to their superiors, their engagements to the Nabob, and even self-preservation, forced them to take the field. That, when a war was once commenced, they could only

only appear, as they themselves uniformly acknowledged, in the light of allies, auxiliaries or mercenaries. That, in none of those characters, they possessed, or pretended to possess, any right to what might be obtained by victory, except the plunder of places taken by storm. That, as Tanjore was a part of the Carnatic, as being tributary to that province, the keeping possession of that place, when reduced, or the giving it to any other, than its lord paramount, the Nabob, would have been, in the Company, a direct infringement of the treaty of Paris, which guaranteed Mahommed Ali, in the entire and exclusive possession of the whole country. That, granting Tanjore had *not* been a part of the Carnatic, a position which we deny, it became a part of that country, when it was conquered by the arms of the Nabob, in a necessary, regular, and solemn war. That, as soon as it became a part of the Carnatic, by conquest, which is the least disputable of all rights, it immediately fell under the security of the treaty of Paris. That nothing but another conquest, or a voluntary cession of Tanjore, by the Nabob himself, could alienate it from that prince. That the Company, by taking possession of it, by keeping it for themselves, or transferring its revenue and government to another, not only infringed the guarantee of the state, but committed an act of private injustice, if not robbery, which ought to be, and perhaps is, punishable by the laws of their country. That, by restoring Tanjore to the Rajah, or, what is fact is the case, their seizing it for themselves, they broke a solemn contract, concluded with the Nabob, under the faith of their own seal.

The Author then gives a particular relation of the circumstances attending the restoration of Tanjore; and censures, in the most severe terms, the whole transaction, and all the parties who were actually concerned in it. With what justice he does this, will more fully appear from the next Article, to which we shall proceed, after informing our Readers, that this Writer gives the public reason to expect, in the course of a few months, a second volume, in which he proposes to lay open what he calls the *secret intrigues* of Leadenhall-Street.

ART. VIII. *Considerations on the Conquest of Tanjore, and the Restoration of the Rajah*; founded upon authentic Facts, taken from the Records of the East India Company. 4to. 2s. Cadell, 1779.

THIS Writer, who appears to be well informed, and expresses himself with coolness and moderation, in order to shew the injustice of the proceedings of the East India Company against the Nabob of Arcot, first enumerates the proofs which the Nabob, for many years past, has given of his faithful attachment to the Company. He next proceeds to shew, that the conquest of Tanjore by the Nabob may be maintained on principles of justice and sound policy; and that the Governor and Council were warranted by the Company in assisting the Nabob in the conquest of Tanjore. With this view he produces

produces the orders of the Company to the Governor and Council at Madras, effectually to support the Nabob in his pretensions on the Rajah of Tanjore; and their letter to the same, after they had received information that the Rajah was to be included in the treaty with Hyder Ali as a party to be protected; expressing their dissatisfaction with the conduct of their agents; acknowledging the Rajah to be by right tributary to the Nabob; and *suspending* their former order, only because the proceedings of the Council of Madras had rendered it impossible to put them into execution. These orders, which it was necessary to suspend, which the Council were soon after prepared to put in force, and which after several delays were executed, our Author justifies by the following enumeration of facts:

‘ That the Rajah’s critical desertion of the Company and the Nabob, in the war with Hyder Ali, warranted their “strongest resentment at his conduct;”—that though he owed his security, “and the peace of his country, to the measures sustained by the Nabob and the Company;”—and though he was “a tributary Dependent on the Nabob,” yet he refused to “furnish his quota towards carrying on the war;” cultivating, on the contrary, “a warm attachment with Hyder,” the common enemy, and “assisting him with money.”—That it therefore “became necessary to pursue such measures against him as the Nabob might think consistent with the justice and dignity of his government.”—That in addition to all this ill-conduct, the Rajah “withheld the peishcush, due to the Nabob,” in violation of the Nabob’s rights, in actual breach of his engagements, by the treaty of 1762, and in contempt of the honour and power of the Company, who had guaranteed it;—and that, as a consummation of his perfidy, “he attacked the Dependents of the Nabob’s government.”

Having on these and other grounds justified the Company in assisting the Nabob to reduce Tanjore, our Author concludes that they could have no right to reverse their conduct, and divest him of the country they had so justly assisted him in recovering. He then proceeds:

‘ But the Directors of 1775 thought otherwise. In their memorable instructions to Lord Pigot and the Council, dated 12th April 1775, we find the following assertions:

Paragraph 4th.

“As the solemn promise made by our Governor and Council at the request of *the Nabob of the Carnatic* and the King of Tanjore, to guarantee the treaty of 1762, has been fully approved by the *Court of Directors*, we cannot but consider the public faith of the Company as forfeited, and the honour of the British nation deeply affected, by the measures taken for dethroning that unhappy prince; whose kingdom has been wrested from him by our servants, and put under the government of Mahomed Ali Cawn; in direct violation of that treaty, and *contrary to our repeated orders and instructions, which have uniformly and expressly prohibited them from attempting to enlarge our own, or the Nabob’s dominions.*”

Rev. Apr. 1779.

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“ This extraordinary passage conveys more than perhaps its authors were aware of. For it not only asserts the existing validity of the old treaty of 1762, a mere speculative point, which may have missed the opinions of some; but it decides without reserve and without mercy against the characters of men who have filled, and who do fill, the highest stations both in the direction at home, and in the service of the Company abroad, with a reputation eminent as their rank, and till this period unimpeached, unsuspected.

“ Surely a subject so peculiarly delicate, required all caution and circumspection. It would not have been unworthy the Directors of 1775, to have regarded with more tenderness the character of their predecessors. Nothing less than actual proof could justify such severe insinuations against the Directors of 1769, 1770, 1771, 1772, 1773, and 1774, as that they suffered *the public faith of the Company to be forfeited, and the honour of the British nation to be deeply affected* by their connivance; and that they had rewarded such signal delinquencies with distinguished approbations, publicly acknowledging the eminent services of Mr. Dupree, and conferring on Mr. Hastings the government of Bengal.

“ If any motive could excuse repetition, it would be the defence of meritorious characters thus indiscriminately arraigned. We shall, therefore, from the many which might be adduced, just recapitulate the following recorded facts, viz.

“ The Directors of 1769 declare the Rajah a delinquent both to the Nabob and the Company, for his notorious misdemeanours, and enjoin the Governor and Council to redress the Nabob, and chastise the Rajah.

“ The Governor and Council concurred in the propriety of the orders; though they were under a temporary necessity of deferring their execution by the treaty of 1769 with Hyder Ali; occasioned by the low state of their finances, and the Rajah's intrigues with that avowed enemy.

“ The Directors of 1772 approve the conduct of the Governor and Council of 1771 against the Rajah, for his fresh breach of treaty, and invading the territories of Marawar and Nalcooty, dependent on the Nabob, which justified with aggravated force the decisive orders against him.

“ The same Directors write to the Nabob, *that they should have been at all events urged to unsheath the sword, to chastise that Rajah.*

“ The Directors of 1773, *with the whole of this business before them up to that period*, the first invasion of Tanjore, possession of Fort Vellum, &c. *express not the slightest disapprobation of that measure.* But promise to go into mature deliberation upon it, in order to frame further instructions for their future conduct.

“ *New violations of treaty by the Rajah, even of the last granted to him by the Nabob at the gates of Tanjore*, with the cogent circumstances of the season of the year, and the state of the other powers of Indostan, rendered it necessary to recommence hostilities against him; before the above-mentioned letter from the Company could reach Madras.

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"The Directors of 1774, with every particular of the complete conquest of Tanjore before them, *express not the slightest disapprobation.*"

'Where then is the actual proof, which alone could justify the Directors of 1775, in such heavy charges against such men and measures? "That the faith of the Company was forfeited, and the honour of the British nation deeply affected (by our servants), contrary to our repeated orders and instructions;" and all with impunity, nay with reward! Mark how a plain state of facts has reversed the scene. Mark how the pages of the Company's records prove the actual contrary of those unguarded aspersions. The faith of the Company remained inviolate. The honour of the British nation was maintained, and her interests in the East critically secured against impending danger. The servants of the Company acted under the express sanction of reiterated orders and instructions from their constituents; who fully authorised coercive measures against the Rajah as just and necessary; who repeatedly enjoined their prosecution; and finally saw the completion of them in 1773, by the reduction of Tanjore, without the slightest disapprobation.

'Not till the 12th of April 1775 did this new light dawn on the Court of Directors. The transgressions of the servants in India, the infringement of the Company's faith, the violation of the British honour; these enormities, so big with mischief and disgrace, had all slept from the year 1769 to the year 1775. What must add to our admiration of this enlightened period is, that no public examination had been instituted, no discovery promulgated; fact, record, reason and justice had remained the same as in the six preceding years. But more illustrious lights now illuminated eastern politics. Lord Pigot was to go to India. The splendour of his mission seemed to beam new intelligence on the Directors. But though it might be deemed the rising of his glory, it was the setting of theirs; for their notable instructions to his Lordship was the last act of the last day of their administration.'

The Writer next maintains, that the Company's orders to Lord Pigot proceeded on a false idea of the existence of the treaty of 1762 in favour of the Rajah, which he shews was broken through by the repeated perfidious conduct of the Rajah, and afterwards annulled by the treaties of 1769 and 1771. But, even supposing this treaty to exist, and the Company to have been, as they style themselves, guarantees of it, he asserts their conduct to be equally inconsistent with their own solemn professions, and with the duties of their assumed character.

'They declare their determination (as guarantees) to do justice to a much-injured Prince, and by re-inflating him in his dominions restore to the Company *their public faith, which had been forfeited; and the honour of the British nation which had been deeply affected.* These are fine sounding words; but had this, or any thing similar to it, been really their object; had these plausible sentiments been truly founded; the business was plain and open before them: the task would have been short and easy, to restore the Rajah to his dominions,

nions, to secure to the Nabob his tribute, and to guard against the commission of injury in future by either party. Instead of such a line of conduct, which only could accord with their professions, what measures did they pursue? They will best appear from the following short extracts from their Orders respecting the Rajah's restoration :

Paragraph 5th.

" And having resolved to contribute as far as in us lies towards the restoration of the King of Tanjore, *which by every tie of honour we conceive ourselves bound to do*, we hereby direct that you take the most effectual measures, without loss of time, for securing the person of the King of Tanjore, and that you forthwith appoint him a proper guard for his protection, and also for the protection of his family, and *inform him that we have determined to replace him on the throne of his ancestors.*"

Paragraph 6th.

" We shall *insist* upon his *admitting* a garrison of our troops into the *fort of Tanjore*. You are likewise to *insist* upon having an *assignment of revenues made to the Company*, sufficient for the maintenance of the said troops, and for providing military stores necessary for the defence of the garrison."

Paragraph 11th.

" That no treaty with foreign powers shall be concluded by the King of Tanjore without our concurrence."

Paragraph 13th.

" No troops whatever, *except those of the Company*, shall be permitted to reside within *the city of Tanjore*, and except also such native guards as may be necessary for supporting *the dignity of his Majesty's government*; and the number of such native guards shall be fixed by our Governor and Council, *and not exceeded or augmented by the King of Tanjore on any account or pretence whatever.*"

' Such are the Orders given by the Company in the character of guarantees to the treaty of 1762! Pretending to act under the authority of an office merely mediatorial, they assume high and imperial powers. On the specious pretext, but in real perversion of the character of guarantees, which could only entrust to them the care of former stipulations, they dictate new terms, and impose new conditions. Melted with compassion for an unfortunate Prince, as they profess themselves, they determine to redress his injuries by re-instituting him in his dominions. Mark how their sympathy works! They seize his kingdom to themselves, fill his forts with their garrisons, and his country with their forces; keeping his *Majesty* a state-prisoner with not a semblance of royalty, excepting indeed a body-guard about his person, that serves only to remind him of his lost dignity. Thus do they "support the dignity of his Majesty's government!" and thus do they "replacé" an *injured Prince* "on the throne of his ancestors!"

After some remarks on the impolicy as well as injustice of this measure, the Writer concludes by calling upon Government, to whom the Nabob has made his appeal, to support the public faith and the honour of the British nation, by restoring to the Nabob of Arcot the country of Tanjore, and performing

ing every condition, according to the stipulations between him and the Presidency of Madras.

Without attempting to decide on the merits of the main question, which more properly belongs to the court of justice than to that of criticism, we may be allowed to remark, that every fresh developement of the transactions in the East affords a new occasion for lamenting the power of avarice to blind men's eyes and harden their hearts. Whatever benefits mankind may derive from commerce, we find little reason to expect that it will improve their ideas of equity, or strengthen their principles of humanity.

ART. IX. *Moral Eclogues*. 4to. 1s. Payne. 1778.

TO these Eclogues is prefixed no other introduction than the following brief advertisement:

'The most rational definition of Pastoral Poetry, seems to be that of the learned and ingenious Dr. Johnson, in the 37th number of his Rambler. "Pastoral, says he, being the representation of an action or passion, by its effects on a country life, has nothing peculiar, but its confinement to rural imagery, without which it ceases to be Pastoral." This theory the Author of the following Eclogues has endeavoured to exemplify.'

The peculiarity, here mentioned, refers only to the *imagery* of Pastoral. Many writers, especially Pope, have thought the numbers of almost equal consequence; and that a polished, easy, gentle flow of verse was one of the characteristics principally requisite in Pastoral Poetry. The Writer of the Eclogues before us, has accordingly been equally attentive to the style and imagery. The liquid lapse of his measures is rarely interrupted, though some few lines do not quite accord with the sweetness of the rest, viz.

Beneath a broad oak on the grassy plain—

And again,

While herds and flocks their annual increase yield—

In these, and some other instances, the accent is misplaced, and the harmony destroyed; but a poetical ear will, in most parts of these Pastorals, be sufficiently gratified. There is a novelty in the conduct and scenery of the third Eclogue, entitled, *Armyn; or the Discontented*, which induces us to select some lines from thence, as a specimen of these Eclogues.

'There, on the hill's soft slope, delightful view!
Fair fields of corn, the wealth of ARMYN, grew.
His sturdy hinds, a slow laborious band,
Swept their bright scythes along the level land:
Blithe youths and maidens nimbly near them past,
And the thick swarth in careless wind-rows cast.

Full on the landscape shone the westering sun,
 When thus the Swain's soliloquy begun :
 " Haste down, O Sun ! and close the tedious day :
 " Time, to the unbappy, slowly moves away.
 " Not so, to me, in RODEN's sylvan bowers,
 " Pass'd youth's short blissful reign of careless hours ;
 " When to my view the fancy'd Future lay,
 " A region ever tranquil, ever gay.
 " O then, what ardors did my breast inflame !
 " What thoughts were mine, of friendship, love, and fame !
 " How tasteless life, now all its joys are try'd,
 " And warm pursuits in dull repose subside !"
 He paus'd : his closing words ALBINO heard,
 As down the stream his little boat he steer'd ;
 His hand releas'd the sail, and dropt the oar,
 And moor'd the light skiff on the sedgy shore.
 " Cease, gentle Swain," he said ; " no more, in vain,
 " Thus make past pleasure cause of present pain !
 " Cease, gentle Swain," he said ; " from thee, alone,
 " Are youth's blest hours and fancy'd prospects flown ?
 " Ah, no !—remembrance to my view restores
 " Dear native fields, which now my soul deploras ;
 " Rich hills and vales, and pleasant village scenes
 " Of oaks whose wide arms stretch'd o'er daisied greens,
 " And wind-mill's sails slow-circling in the breeze,
 " And cottage walls envelop'd half with trees—
 " Sweet scenes, where beauty met the ravish'd sight,
 " And music often gave the ear delight ;
 " Where DELIA's smile, and MIRA's tuneful song,
 " And DAMON's converse, charm'd the youthful throng !
 " How chang'd, alas, how chang'd !—O'er all our plains,
 " Proud NORVAL, now, in lonely grandeur reigns ;
 " His wide-spread park a waste of verdure lies,
 " And his vast villa's glittering roofs arise.
 " For me, hard fate !—But say, shall I complain ?
 " These limbs yet active Life's support obtain.
 " Let us, or good or evil as we share,
 " That thankful prize, and this with patience bear."
 The soft reproach touch'd ARMYN's gentle breast ;
 His alter'd brow a placid smile express'd.
 " Calm as clear ev'nings after vernal rains,
 " When all the air a rich perfume retains,
 " My mind," said he, " its murmurs driv'n away,
 " Feels Truth's full force, and bows to Reason's sway."

The Reader will not find the rest of the work inferior to this extract. The Author, like other Pastoral Poets, has marked the several *seasons* of each Eclogue ; but he has devoted two to *summer*, and none to *winter*.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

GERMANY and the NORTH.

ART. I.

CARSTEN NIEBUHR'S *Reisebeschreibung nach Arabien und andern umliegenden Laendern. Zweyter Band.*—Niebuhr's *Voyage to Arabia, and some Countries adjacent.* 4to. Vol. II. Copenhagen. 1778. When we reviewed the first volume of this Voyage*, we could not help observing that many things were related with great prolixity, and we have, on reading this volume, found still more reason to complain that the narrative is spun out rather tediously, and that our entertainment has not altogether answered expectation. The Author promises, in the Preface, a third volume, though we could wish he had inserted all his remaining materials in the present publication, which, in all probability, might have been done by leaving out things that are sufficiently known, from former writers, and by relating others more concisely. We are unwilling to throw out reflections upon any nation, particularly the Germans, who, within this century, have gained reputation in all branches of literature; but we are sorry to see that even some of their best writers have not yet divested themselves of their national prejudice in favour of huge volumes; as if to write a great deal, and to make large books, was the way to literary immortality. It is true, we have had, especially in former times, voluminous scribblers among our own Authors; but our modern quarto-writers cannot properly rank with those in Germany; for, spacious as their productions outwardly appear, their whole manuscript might generally be printed off in a decent octavo, without the loss of a word: but *German quartos*, in small character, not overbroad margin, and two or three inches thick, are really enough to frighten any reader, especially a poor Reviewer, who reads with his pen in his hand, expecting the dose to be repeated upon him again and again!

We left our Author, at the end of his first volume, in Arabia, and we now meet him again at Bombay, of which island he gives an account that might be improved from many other descriptions in our own language. One thing, however, we shall mention, viz. that in the year 1773, our East-India Company, for the first time, sent a ship up the Arabian gulph to Suez, which was formerly thought a very dangerous voyage; and for that reason the goods were always landed at Djidda in Arabia, to be carried from thence by caravans into Egypt. The government at Djidda and Mocka had laid heavy duties on merchandise, and the English captains were treated but indifferently

* See Review, vol. lili. p. 577.

by the Arabs; Capt. Holford, therefore, by the help of a map, which our Author had drawn up when he navigated the Arabian gulph, was the first who arrived at Suez, without touching at any Arabian port.

The account of the Hindoos and their religion is of some consequence; but the description of the ruins of the Pagoda, on the island Elephanta, is very long and dry. Except their antiquity, and the Indian architecture, there is nothing remarkable in these remains. We wondered at the patience of Mr. Niebuhr in copying so many insignificant and monstrous figures, but we see in them nothing pleasing nor instructive. We are of opinion that by far the greater part of them are rather offsprings of the irregular fancy of a sculptor, than religious representations. It is, therefore, a question with us, whether these figures were altogether understood, or could be explained, even at that distant time when this Pagoda was built.

What is said about the *Parfi* will be read with pleasure by those who have no opportunity of consulting larger works on this subject. In reading one passage, we could not help reflecting on the whims which different people adopt about death, and the fate of the body, after the flame of life is extinguished. Most European nations wish for a decent burial, but the *Parfi* have different notions. "They have, says Mr. Niebuhr, in Bombay, a kind of round tower, on a hill, at some distance from the town, which is floored on the top with boards. Here they expose their dead, and after the birds of prey have picked the flesh from the bones, they gather them to be deposited within the tower; the bones of men and women in different apartments."

Mr. Niebuhr, through the complaisance of Father Medard, a Capuchin, who was intimately acquainted with the chief of the priests among the *Parfi* at Bombay, got a copy of their alphabets, which are given here on a copper-plate. One is the alphabet *Pelwi*, in which their holy books are written; the other is the alphabet *Dsjan-chân*, or that which they use in common. We have compared them with the alphabets of the *Shanscrit* and *Bengal* language, published lately in the code of *Gentoo-laws*, but we cannot discover any similarity. The names of some letters in the common alphabet of the *Parfi* are, as it appears to us, much like some in the *Hebrew*.

At Bombay Mr. Cramer, the physician, who was one of this travelling society, died. Mr. Niebuhr was now the only person left. He went, in an English ship, to Surat, where, according to his account, our East-India Company enjoy, at present, the preference before all European nations, being even in possession of the castle, which the Company hold under the

authority of the Great Mogul. The Mohammedans at Surat are not, by far, so strict as they are in Arabia, or in other Turkish countries; nor are the distinctions of the tribes among the Indians who reside here, strictly observed. These Indians are a set of very industrious, sober people, and of a most surprising honesty. Mr. Niebuhr is, accordingly, lavish in their praises. He tells us, further, that the Indian women at Surat assist their husbands in earning their bread, and keep themselves so clean, that the European women, who come to India, are obliged to follow their example, or run the risk of losing their husband's affections. As to the religious ceremonies of these Indians, we shall translate the following passage: "When a child is born, a Bramin is to declare, by astrological rules, whether the child is come into the world in a lucky hour or not. This done, he hangs a thin string over the shoulder of a boy, who wears this distinctive mark of his nation all his life-time. If a Banian, or common Indian, intends to give his child in marriage, which is done when the child is about six or eight years old, a Bramin is likewise to fix the times when the father is to ask for the bride, and when the wedding is to be celebrated. In the mean while the children remain in the houses of their parents till they arrive at the age of maturity. The Bramins order and announce also the holy-days. Every Banian is obliged, every morning, after washing and bathing himself, to have a kind of seal impressed on his forehead, by a Bramin; though this is the office of inferior Bramins only. I saw one morning a great number of them sit on the river side, under the castle, where a number of girls and women resorted to bathe, and to say their morning prayers. Every one of them gave the clean cloaths, which they intended to wear for that day, to one of these priests, and then went into the river. They afterwards exchanged their wet cloaths for the dry ones, publicly on shore, but with such a dexterity, that the most curious observer could see nothing inconsistent with decency. The Bramin, afterwards, dipped his thumb into some red colour, and impressed it on the forehead of the women, who reciprocally marked the priest again, though slightly, lest the face of the priest should be daubed all over, by the great number of markers. Lastly, the person that is signed, and in this manner consecrated for the day, keeps the colour-box in one hand, says a short prayer, gives the Bramin one or two handfuls of rice, and then, with her wet cloaths in the other hand, returns home."

From Surat our Author went, in another English ship, to Maskât, an Arabian town, in the province of Omân, at the entrance of the Persian gulph. The inhabitants of this province are Mohammedans, but of a sect not sufficiently known. They
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are a good sort of people; we should call them Mohammedan-Quakers. "These Mohammedans, says Mr. Niebuhr, acknowledge the Koran to be their principal code of laws; but they are of a sect called *Abâdi* or *Bejâfi*, which is well known among Arabian writers; but, as far as I know, not noticed by European travellers. The Sonnites, as well as Shiites, call them *Chawarâdsji*. But this is a nickname, which is as odious in Omân, as the name of *Râfedi* in Persia, or the word heretic among the Christians. Abulfaragius* mentions these *Chawarâdsji*, and I do not doubt that they are the same who are called by Sale†, and other writers, *Kharejites*. Their tenets are much the same with those which are attributed to the *Kharejites*: the principal of them is, that the posterity of Mohammed or Ali have no prerogatives above other ancient Arabian families. I do not know any Mohammedans, who live with so little splendour and with so much sobriety as these *Bejâfi*. They do not smoke tobacco, they even do not drink coffee, much less strong liquors. The man of fortune has no distinction of dress, except that, perhaps, his turban, his sabre, or his knife, is something finer. They are very seldom overcome by passion; they are civil to strangers, and permit them to live at Maskât undisturbed, according to their own laws. In Yemen the Banians are forced to bury their dead, but here they are at liberty to burn them, according to their own custom. The Jews in other Mohammedan countries are obliged to distinguish themselves in their dress from other nations, but here they may dress like Arabs. If in those countries, where the Sonnites prevail, a Banian, a Jew, or a Christian, is discovered in an intrigue with a Mohammedan woman, he is obliged either to turn Mohammedan, or to pay a large fine. The Bejasites and their government at Maskât do not trouble themselves about such matters, if strangers make their addresses to women that are known to prostitute themselves for money to Mohammedans. The police of this town is in general so excellent that no theft is heard of, notwithstanding the goods of merchants lie oftentimes, for weeks together, before the houses. Nobody is to walk in the street at night without a lanthorn; and, lest the government should be defrauded of the duty, no boat is permitted, after sun-set, to come ashore, or even to go from one ship to another."

From Maskât Mr. Niebuhr went to Shiras in Persia, to see the ruins of Persepolis, and other remains of antiquity in this part of the world. During this voyage he made several inte-

* S. Pocockii Specimen Histor. Arabum, p. 26. 269.

† Sale's Preliminary Discourse, p. 173. Ricaur's History of the Ottoman Empire, p. 227.

resting observations relating to the *Kurds* and *Turkmenians*, which are nations that have no fixed settlements, but go from one place to another where they can best subsist with their cattle. He met a Persian army which desolated the country; and the account he gives of the war in Persia, which is carried on between the different pretenders to the crown, is melancholy enough. The description of Shiras, and particularly of the ruins of Persepolis, take up a great part of the book. We cannot see any thing very interesting in the long detail given here of these remains of antiquity. The plates annexed to this description are by far too numerous, and must of course enhance the price of the book, without much necessity. The meaning of those figures which are copied from the walls, and fill many of the plates, will, perhaps, never be explained; and if it should happen that something could be made out, we think the pains taken about it would never be sufficiently rewarded. We have, however, discovered from these, as it seems, hieroglyphical figures, that wigs are a very ancient part of dress; for those ancient Persians who are here represented, appear to have worn a kind of bobwigs, resembling those which were in fashion among us, about twenty years ago, and are still very common among seafaring people. We must leave it to the gentlemen of the Antiquarian Society to decide upon that important question, whether these wigs were constructed upon the plan of our modern wigs, or whether they are only a kind of cap, made of lambskin, with the wool on the outside?

The representations and figures on the sepulchral monuments of *Nakshi Radsjab* and *Nakshi Rostâm*, are, perhaps, the only ones that might be explained, if the lamp of Eastern history should dart some rays of light upon these obscure walls; but we think it impossible, from the sameness of the letters (if they are intended for such) for a decypheter to make any thing of that inscription which we find upon the 31st plate.

In the neighbourhood of Shiras Mr. Niebuhr found several monuments, worthy the inspection of a curious traveller. Among others he saw the monument of *Shech Sade* (a famous man of learning among the Persians) in a mosque, which is in a ruinous condition. The inscriptions here were in the modern way of the Persians, viz. of letters, made of potter's earth, burnt like bricks, and glazed over with various colours. These are put together in mortar, on a wall, so as to form an inscription. They look better than those that are cut out in marble at Persepolis; but, the mortar being very liable to drop off, these inscriptions are not very durable.

After a stay of about four months in Persia, Mr. Niebuhr went to the island of *Charedsh* in the Persian gulph, which was at that time in the possession of the Dutch. The account given
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of this island may serve as a supplement to what we have read in Mr. Ives's voyage to India.

The Author is exceedingly prolix in his account of a little trifling war which was carried on between two Arabian Shechs, in the gulph, whilst he was at Charedth. One of these Shechs made himself afterwards master of this island, and the Dutch did not think it worth their while to be at the expence of recovering it. Our East India Company, a few years ago, made an attempt to subdue it, but in vain. The Arabian Shech, *Mir Mahenna*, who took it from the Dutch, was an old cruel tyrant, and was afterwards slain by the Persians, who are at present masters of Charedth.

Some travellers have told us that the Beduins, or Indian Heathens, on their travels through the desert, make use of the compass; but Mr. Niebuhr found that this instrument was entirely unknown to them. They are, indeed, so well acquainted with the deserts that they are not in want of this help, and at night they are probably directed by the stars. The Arabs, who have not been at sea, are, likewise, strangers to the compass, except some of their learned men, who want it for pointing out the place where the *Kabla** in their mosks is to be built. At Cairo Mr. Niebuhr saw a compass at the house of a learned Mohammedan, who called it *El Magnatis*, from which he thinks it might be inferred that the compass came from Europe into this part of the globe.

The observations on Basra, and all the country up to Bagdad, on the sides of the Euphrates and Tiger, show at once the wretchedness of the Turkish government, and the happy climate, and the fertility of the soil in these countries. The populousness and flourishing condition of these extensive provinces, in ancient times, though now abounding in deserts, appears from Mr. Niebuhr's account, and from a passage quoted from Arrian, relating to these countries.

That polygamy is not altogether consistent with human happiness, may be seen from the following conversation which Mr. Niebuhr had with a Molla, or Turkish priest, at *Rumahie*, a town in the road to Bagdad. This Molla had four wives. Every one of them had a house and a garden of her own, though he himself had none, being always, as he said, with either one or other of them. Mr. Niebuhr was sitting, in the evening, before the door of the house, and among other things

* The *Kabla* is an opening built with great exactness in the wall of a mosk, to which the Mohammedans direct their faces when they pray, that they may look in a straight line towards the *Kaba*, or tomb of Mohammed, at Mecca. Thus the Jews turned their faces to the temple of Jerusalem, which was their *Kabla*. 1 Kings viii. 44. Dan. vi. 10.

he told the Molla, that in Europe a father, who gives his daughter in marriage, instead of receiving money of his son-in-law, as is the custom of the East, gives, if he is a man of property, a sum along with her, to enable the new-married couple to live decently. The Molla, pleased with this custom, asked his mother-in-law, who was sitting by him, whether she had heard what the stranger said? telling her, at the same time, that she had not used him so well, for he had been obliged to pay handsomely for her daughter. The mother-in-law asked in her turn, How she should maintain herself and her daughter if she had given him her land, and her date and palm-tree gardens? Mr. Niebuhr then told the Molla, that it was death in Europe to have more than one wife, and that the property of husband and wife were common, and devolved, after their decease, to their children; upon which the old woman briskly asked her son-in-law, Whether he had heard what the stranger said? and praised the equity of the European laws: adding, if you had no other wife than my daughter, and I was sure you would not divorce her, I should willingly give you all I have. The young wife, who was within door preparing a *pilau*, (a kind of rice pudding) for supper, and who had been all the while silent, came now forth, and said: Oh! my good husband, how could you desire that my mother should give you her house and gardens? If she had, you soon would have given them to your other wives, for you love them more than me, and I see you but seldom. In short, both mother and daughter continued upbraiding him for a good while; and Mr. Niebuhr asking him afterwards, Whether he had not been happier when he had but one wife? he declined answering; as other Mohammedans had done, to whom he had proposed the same question.

At *Mesher Ali*, to which place our Author went after he had left Rumahie, the Shiites have a famous mosk, which, together with the remains of *Kufa*, he describes. He made an excursion to the tomb of the prophet Ezekiel, and to *Mesher-Hoeffein*, where there is likewise a famous mosk, and the tomb of Hoeffein, a saint and hero in great reputation among the Shiites. On this occasion Mr. Niebuhr gives a kind of dissertation on the distinction between the Shiites and Sonnites, and relates an attempt of Nadir Shah to alter the religion of the Shiites, which is predominant in Persia. These two Mohammedan sects bear to each other more malice and rancour than they, respectively, bear toward Jews, Christians, Banians or Heathens;—the natural consequence of religious disputes.

The account of *Bagdad*, its situation, trade, government, and modern history; with the description of the ruins of the hanging gardens of Babylon, the temple of Belus, and other antiquities, do honour to the Author as an inquisitive and observing traveller; and

and being well skilled in drawing and mathematics, he has given us proper plans and views of these remarkable places. Among the plates, which appear to be executed with much exactness, we have noted, beside many others, the plans of Bagdad and Mosul, which are of great service in ascertaining the number of inhabitants; a point very difficult to determine in these countries, partly, because the Turks never count them, and partly, because they always greatly exaggerate the numbers.—In speaking of Mr. Niebuhr's plates, we shall not forget to mention that the maps of his travels, made from astronomical observations, have particular merit.

Near *Mosul* Mr. Niebuhr saw the remains of Nineveh, now a wretched village, called *Nunia*, where the tomb of the prophet Jonas is shewn. That of the prophet Nahum is supposed to be at *Elkosh*, not far from *Arbil* or *Arbela*, where Alexander fought the battle against Darius. The Jews perform pilgrimages to *Elkosh*, and the chief Nestorian patriarch, whose name is always *Elijah*, resides there. About nine hours from *Arbil*, the caravan, in which Mr. Niebuhr travelled, passed the great *Zab**, or *Zarb*, as the Turks pronounce it. The crossing of this river is sometimes dangerous, when, at certain seasons, it rises and is very rapid. This was the case now. The people who procure the traject, across the river, are called *Jesidier* or *Duasin*, and are believed to worship the Devil. Mr. Niebuhr gives a very good account of the religious tenets of this people, which seem, as far as he could learn on the spot, to be much tainted with superstition; but it does not appear to us that they worship the Devil. From their utter aversion to mention the name of his infernal highness, or to hear it mentioned by others, one might be inclined to think that they are in fear of him; but this fear they have in common with many that think themselves good Christians, and who, for that reason, cannot properly be called worshippers of the Devil. They are a set of good-natured latitudinarians, who carry their complaisance so far as to call themselves Mohammedans, Jews, Christians, &c. as circumstances and the people they converse or deal with, require. They have adopted circumcision, and drink wine. After passing the great *Zab*, Mr. Niebuhr came into a country where the common language was the Syriac, but different from the old Syriac or Syro-Chaldaic, in which ancient books are written.

From *Mosul* Mr. Niebuhr travelled with a caravan through the desert, by way of *Mardin* to *Aleppo*. When we read the preparations to be made, and the account of the baggage, which is required for a journey through the deserts, we thought it threw light upon several passages of scripture, and particularly

* In distinction of the *little Zab*, which is the ancient *Lycus*.

Ezek. xii. 3, 4. The caravan passed *Diarbekr*, which is the ancient *Amida* (as this place still is called in Turkish records) and *Orfa*, called by the Greeks *Edeffa*, famous in ecclesiastical history. Of both places Mr. Niebuhr gives an account. He saw, not far from Orfa, several wells, to which the girls from the neighbouring villages came, to water their flocks and cattle. Their faces were uncovered, and they were, as Mr. Niebuhr expresses himself, well-shaped beauties, burnt by the sun. As soon as our Author and others had saluted them, and alighted from their horses, they came and offered them water, and likewise watered their horses. Mr. Niebuhr was particularly struck with this civility, because Rebecca, who, in his opinion, was certainly born and educated in this country, shewed herself equally civil towards strangers, Gen. xxiv. 18. Our Author is so much pleased with this idea, that he thinks he has drank out of the same well from which she fetched the water; for *Haran* is still a place, about two days journey from Orfa, which is frequented by the Jews, and probably the very place which Abraham quitted for Canaan. Gen. xii. 9.

This volume concludes with an *Appendix* of particular merit. It contains observations on Syria, and particularly on the inhabitants of Mount Lebanon—the Turkish government in Syria—remarks on the languages that are spoken in this province—the origin, character, manners, religion, and history of the Druses, brought down to the present times, with a geographical description of their country—an account of the *Nassareans*, Ishmaelites, and of the Maronites and Maronite Princes (from Mount Lebanon) as they style themselves on their travels in Europe, who, however, are nothing but beggars and impostors—a description of the province of Kesroan, the city of Beirut, and other districts, together with an account of the latest changes on Mount Lebanon. We shall only add, that Mr. Niebuhr, when he arrived at Aleppo, found an order of the King of Denmark to go to Cyprus, from whence he went by the way of Jerusalem, Seide, Damascus, Tripolis, back to Aleppo, and from thence through Natolia to Constantinople; all which will, together with an index, form the contents of the last volume.

II. *Geographische Untersuchung: ob das Mer, &c. i. e. Geographical Researches concerning the following Question: Whether the Sea which the Israelites passed when they went out of Egypt, was the Arabic Gulph?* By M. G. N. RICHTER, illustrated by a Map. 8vo. Leipzig. 1779. This is a very curious publication; the hypothesis it exhibits is new, and it is supported by luminous proofs, which discover extensive erudition, employed with sound judgment and critical sagacity. After having given

from *Moses* a relation of the departure of the children of Israel from Egypt, and mentioned the different opinions entertained by the learned on that head, he alleges various reasons repugnant to the notion of those who confound the *Red Sea* mentioned in Scripture with the *Arabic Gulph*, and undertakes to prove, that we must understand by the *Red Sea*, the Mediterranean, and the Lake Sirbonis, which has a communication with it, and marks the boundary between Egypt and Palestine.

III. *Compendium Theologiæ Dogmaticæ, &c. i. e. A Compendious System of Didactic Theology.* By M. MURSINNA, Professor of Divinity in the College of the Reformed at Halle. 8vo. Halle. 1778. By the *reformed*, in this title, are meant, those Protestants who are not of the Lutheran communion; and the word is applied to this mark of distinction in the Dutch and German languages. The Calvinist churches in Germany and Holland are, by a technical term, called *reformed*. There is, indeed, nothing very *Calvinistical* in point of doctrine, in the work now before us. The learned Author seems to have formed the design of reducing Theological Science to the primitive simplicity in which it stands in the gospel; and this design is surely laudable, when it is formed with impartiality and candour, and not by that narrow party-spirit, which is but too visible in many individuals of all sects and communions. M. MURSINNA has given us, here, a very judicious summary of Theology; a summary, disengaged from un-essential doctrines and explications of doctrines, which were not designed to be explained here below, and exempt from those sinister representations of the Christian faith, which, to many superficial minds, have rendered plausible the objections of Infidels and Sceptics. The Lutherans of Halle have, however, accused the Author of omissions; and he may probably meet with accusations of the same kind from divines in his own communion.

IV. *Euripidis Orestes ex recensione J. Barneſii, varietate Lætionis et Animadvers. illustravit J. Facius. Præfatus est C. G. Heyne, &c.* 8vo. Coburg. 1778. Professor FACIUS, of Coburg, is an eminent adept in Grecian literature, and his new Latin version of the tragedy of Euripides, mentioned in the title, contains an elegant explication of the sense and beauty of the original, which is much more interesting than a strictly literal translation.

V. *Les Adieux du Duc de Bourgogne, et de l'Abbé de Fenelon, son Precepteur, &c. i. e. The last Conversations of the Duke of Burgundy, and the Abbé Fenelon, his Preceptor: or a Dialogue concerning the different Kinds of Government.* 12mo. Doway. 1778. Amidst the multitude of posthumous works daily attributed to illustrious men, that which is now before us is neither the best

best nor the worst. We do not think it genuine; but it is certainly composed with sense and spirit, and contains an ingenious defence of the monarchical form of government.

VI. *Traité de la Sphere à l'Usage de ceux qui veulent joindre cette étude à celle de la Géographie, &c.* i. e. *A Treatise concerning the Sphere, for the use of those, who are desirous of joining this branch of knowledge with the study of Geography, to which are added, an Abridgment of Chronology and an Abridgment of Geography.* By M. MENTELLE, Professor of History and Geography in the Royal Military School, Member of the Academy of Sciences of Rouen, &c. &c. Paris. 1778. The method observed in this work is luminous, and the explications are remarkable for their perspicuity. It is, in a small compass, the best elementary book we know on these subjects.

VII. *Pharmacopée de Lyon, Ou Exposition Methodique des Médicaments simples et composés, &c.* i. e. *The Dispensatory of Lyons, containing a Methodical Exposition of simple and compound Medicines, with an account of their essential qualities, virtues, preparation and use, and the Diseases in which they are administered.* By M. VITET, Professor of Chemistry and Anatomy, and Member of the Royal Society of Physicians at Paris. 4to. Lyons and Paris. 1778. This work is in the highest esteem. It has been honoured with the suffrages of the most eminent physicians of the present age, and, among others, with that of the famous Haller, who called it—*egregium opus, per experimenta natum.*

VIII. *Essai sur la Vie de Senèque le Philosophe, &c.* i. e. *An Essay on the Life and Writings of Seneca the Philosopher, and on the Reigns of Claudius and Nero; with Notes.* 8vo. Paris. 1779. The writings of M. DIDEROT (who is known to be the Author of this essay, though his name be not prefixed to it) have long since disgusted the modest votaries of true philosophy, by the tone of arrogance and self-sufficiency, the obscure and sophistical spirit of scepticism, and the froth and fumes of a declamatory eloquence, that form their essential and distinctive character. Accordingly, the Essay, now before us, discovers palpably the pen from which it comes. The defence of Seneca, the Author says, appeared to him of such consequence, that it has engaged him to break a resolution he had formed of communicating no more of his compositions to the Public. We shall not decide how far Seneca and the Public are indebted to him for this breach of promise, nor dare we affirm that he himself will gain any thing by the business, except perhaps a portion of self-applause, which he has already carried to a pitch that scarcely admits of augmentation. We must advertise our Readers that this Essay is not published separately: it is subjoined to a translation of the works of Seneca (by one Mr. De la Grange) which was printed at Paris last year, and makes

REV. Apr. 1779.

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the

As light from gems, assumes a brighter ray
 And clothed with orient hues, transcends the day!—
 PASSION'S wild break—and FROWN that awes the sense,
 And every CHARM of gentler ELOQUENCE—
 All perishable!—like th' electric fire
 But strike the frame—and as they strike expire;
 Incense too pure a bodied flame to bear,
 Its fragrance charms the sense, and blends with air.

Some particular lines and expressions might, perhaps, afford matter of cavil, and the subject may, to some severer readers, appear rather wire-drawn; but, on the whole, we may venture to pronounce this monody, or rather elegy, to be the most polished piece of versification we remember to have seen since the *Isis* of Mr. Mason.

Art. 13. *A Monody on the Death of David Garrick, Esq.* To which is added, *Charity*, a Paraphrase on the Thirteenth Chapter of the First Epistle of St. Paul to the Corinthians—Poems written for the Vase at Bath Easton. By William Meyler. 4to. 1s. Brown.

The verses on the death of Mr. Garrick are not the *worst*, nor the *best*, of the various poetic performances that have appeared on the same subject. The versification of St. Paul's encomium on Charity are on a par with the generality of the Bath Easton poetry.

Art. 14. *A Monody to the Memory of David Garrick, Esq.* 8vo. 6d. Henson.

A well-meant attempt; but the Author does not completely possess the art

— at once to give and merit praise.

Art. 15. *Ode to the Naval Officers of Great Britain.* Written, immediately after the Trial of Admiral Keppel, Feb. 11, 1779. By W. Mason; M. A. 4to. 6d. Cadell.

This occasional Pindaric is meant to deliver the political creed of its Author, at whose call the Genius of the Atlantic rises from the deep, and expostulates with his 'sister sovereign of the wave,' Britannia: counselling her to withdraw her fleets from America, and to send them, under the *full* command of Keppel, against France. The following lines are the most pathetic part of the Atlantic deity's invocation to his kindred goddess:

Queen of the files! with empire crown'd,
 Only to spread fair Freedom round
 Wide as my waves could waft thy name,
 Why did thy cold-reluctant heart
 Refuse that blessing to impart;
 Deaf to great Nature's universal claim?
 Why rush, through my indignant tide,
 To stain thy hands with parricide?
 — Ah, answer not the strain!
 Thy wasted wealth, thy widows sighs,
 Thy half-repentant embassys
 Bespeak thy cause unblest, thy councils vain.

Art. 16. *The Patriot Divine to the Female Historian*; an Elegiac Epistle. To which is added, *The Lady's Reply*; or, a modest Plea for the Rigths of Widows. 4to. 2 s. Fielding and Walker. 1779.

More * pleasantry, at the expence of the Rev. Dr. Wilfon and the celebrated Female Historian, on the lady's second marriage. The epistle here written for the venerable Divine, is an imitation of Ovid's *Oenone to Paris*; and is executed with spirit and elegance. The Lady's Reply is entitled, *The Female Historian to the Patriot Divine*; a *Didactic Epistle*;—and is equally ingenious and satirical, with the elegiac poem which is supposed to have occasioned it.—But, are not these *young* graceless sons of Apollo (for *juvenile blades* we must suppose them) taking freedoms with living characters, which ought no more to be allowed in a *copy of verses* than in a dramatic exhibition?

Art. 17. *The Female Patriot*: An Epistle from C——t——c M——c——y to the Rev. Dr. W——l——n, on her late Marriage. With Critical, Historical, and Philosophical Notes and Illustrations. 4to. 1 s. 6 d. Bew. 1779.

More yet!—Still more poetic impertinence!—"Ye vile pack of vagabonds! what do ye mean?"

Art. 18. *A Pocket of Prose and Verse*; being a Selection of the Literary Productions of Alexander Keller, Esq. 8vo. 3 s. Dilly. 1778.

Mr. Keller's miscellany will afford an agreeable amusement to readers who can be satisfied with a mediocrity of abilities in the Writer. Perhaps the genius of the present Author will entitle him to rank as a poet of the *second rate*. In his prose compositions he manifests a considerable share of good sense and literary improvement.

Art. 19. *Delineation*, a Poem. 4to. 1 s. 6 d. Kearsly. 1779.

A rhiming invective against some well-known political characters among the Great; particularly the gentlemen in opposition. The Bard seems to have found an old pea of Sir Richard Blackmore's—but he should have mended it.

Art. 20. *Nereus's Prophecy*: a Sea-piece, sketched off Ushant, on the memorable Morning of the 28th of July, 1778. 4to. 1 s. 6 d. Bew.

This invective piece of poetry seems (from similitude of style) to come from that violent son of *Opposition* [a Court Reviewer would say *Faction*] to whom the Public are indebted for those ungracious performances, *Royal Perseverance*, *Tyranny the worst Taxation*, *Epistle to W——m B—— of M——f——d*, *Capt. Parolles at Minden*, &c. all which we have censured, purely from our aversion to literary intemperance, and personal invective, which only tend to breed ill-humour, foment discord, inflame malignity, and render bad men callous;—and which were never known to produce REFORMATION:—the only end a moral writer ought to have in view.

* See the 28th Article of our Catalogue for February, and the 19th in that for March.

Art. 21. *The Se'er; or, the American Prophecy.* A Poem. 8vo. 2 s. 6 d. Harrison. 1779.

The American Se'er is full brother to Nereus, the old *Sea-boy* who figures in the preceding Article.

Art. 22. *The Female Congress; or, the Temple of Cotytto: A Mock Heroic Poem, in Four Cantos.* 4to. 2 s. 6 d. Davies. 1779.

In an advertisement prefixed to this poem, as an apology for the subject and the manner in which it is treated, are the following paragraphs:

'Where the manners happen to be very scandalous, and the prevailing vices of the age of a very impure die, satire must often rise discoloured from its subject, and seem to border nearly on licentiousness. *Juvnal*, with the best intentions in the world, has let fall many things shocking enough to a modest ear. In condemning satire for its freedom, people are too apt to forget its end, and the persons to whom it is address; and, at the very moment when it is reflecting the image of deformity, they are angry that the figure is indecent, or ungraceful. Satire is not intended for the innocent and spoilefs, but the vicious and contaminated, to whom pictures of depravity are no novelty; were it always to preserve such decorum and chastity as not to disgust the former, it might want force and poignancy to strike the latter; and so sacrifice the reformation of those to whom it is necessary, to the fear of displeasing those to whom it is unnecessary. Should the chaste virgin at any time meet with expressions or images in the works of the satirist, that wound her delicacy, let her recollect, that the painting was not designed for her inspection, and that it is exhibited only as an object of detestation and contempt.

'The following sheets are the produce of an idle week, stolen from serious occupations, and were at first written merely for my own amusement; but all our literary amusements, at least, should be directed to some useful purpose; and I hope I may be allowed, without vanity, to assert that, in the following lines, I sincerely meant to serve the cause of virtue and religion, by exposing to ridicule, the parade of profligacy, and more culpable simulation of godliness.'

From these extracts the Reader may possibly expect a more indelicate work than that now before us. It is, however, too truly reprehensible in that respect; and, from that circumstance alone, were its poetical merit superior, must (like *the Times* of Churchill) fall into obscurity. The fable and characters of the *Female Congress* are not conceived or expressed in that happy vein of fancy and ridicule, that distinguishes our most popular pieces of mock-heroic poetry; but the numbers are, in general, above mediocrity, and the Author appears to be a sound classical scholar.

D R A M A T I C.

Art. 23. *Coalition*, a Farce, founded on Facts, and lately performed, with the Approbation, and under the joint Inspection, of the Managers of the Theatres Royal. 8vo. 1s. Brown. 1779.

The managers of the two theatres royal of Drury Lane and Covent-Garden are themselves the subject of this farce. The *facts*, on which

the scenes are said to be *founded*, require a more authentic voucher than the title page of a farce: but admitting them to be true, their influence would certainly operate to the prejudice of the theatres and of the Public. The characters of this drama are coarsely drawn; but, though *rough draughts*, are sketched with some humour.

M E D I C A L.

Art. 24. *Remarks on a Letter to Sir Robert Barker and George Stacpoole, Esq; upon General Inoculation*, by John Coakley Lettsom, M. D. F. R. S. and S. A. By the Hon. Baron T. Dimsdale, First Physician and Actual Counsellor of State to her Imperial Majesty the Empress of all the Russias, and F. R. S. 8vo. 6d. Owen, &c. 1779.

It is an unfortunate circumstance with respect to the present dispute concerning general inoculation, that experience, the only sure test of utility in every thing, cannot be trusted to decide the point, without great intermediate hazard. If the practice be of that dangerous kind to the public welfare which its opponents assert it to be, the sooner it is suppressed, the better; and all lovers of mankind ought to unite in decrying a scheme, which, during its trial, may prove destructive to numbers of the human race. We do not in the least question, that a full conviction of this danger was what incited the very respectable Writer before us, on the most benevolent motives, to address the Public on the subject; and interested as his feelings must have been, after having once engaged in the debate, we do not wonder that a slight occasion should move him to repeat observations which he thought important. We call the present occasion *slight*, because, as we remarked in a late Review, the letter to which this is an answer, contains so very little new or decisive in the contest, that it scarcely appeared deserving of particular consideration. One single fact adduced by Dr. L. seemed worthy of notice; and this, we think, the Baron has very satisfactorily explained, so as to overthrow the inferences which his opponent was willing to deduce from it. At Ware, in Hertfordshire, after about eighty persons had died of the small-pox, a general inoculation was agreed on, to which the greater part of the inhabitants submitted; but a few, from various motives, refused to undergo it. Of these, however, not one took the infection; and this fact is brought to inculcate the idea that there is very little danger of communication of the disease from inoculated patients. But the Baron observes (and from his residence in the neighbourhood he must certainly have been well informed of the state of the case) that the whole town was apprized of the intended inoculation, and every precaution was used to prevent intercourse between the inoculated and those who chose not to comply with the practice. 'This supplement being made,' Baron D. goes on to say, 'the inoculation at Ware will be found (like some other instances that I have formerly noticed) to have been most unfortunately selected; because, instead of resembling the inoculations of the society that it is produced to support, it differs from their mode of practice in every essential point; and was in fact conducted exactly in the same manner that I have earnestly recommended in my writings, have three times practised at Hertford, and several times at other places, accounts of which have been published.'

In a postscript to the pamphlet, the Writer congratulates the Public on a decrease of deaths from the small-pox in the London bills of mortality for last year. This he attributes, with probability, to the great mortality of the preceding year, which had left fewer subjects to take the disease. To whatever causes it was owing, we are too well aware of the fluctuating state of this article in a list of deaths, to lay any stress on the event of a single year.

M I L I T A R Y A F F A I R S.

Art. 25. *The Honest Sentiments of an English Officer on the Army of Great Britain.* Vol. I. 8vo. 2s. 6d. Bew. 1779.

The title of this undertaking is modest, considering the object of it; which is no less than to new model our military establishments, both in constitution, laws, and discipline. How many volumes the work may extend to, does not appear; what is now published, being no more than a part of the first, in form of a pamphlet: with an intimation, that if it meets with acceptance, the rest will follow, as quick as possible.

Our good old nurses observe, that a burnt child dreads the fire; and our honest English officer must certainly some time or other have scorched his fingers; for in the last paragraph of an introduction, addressed to his friends, he roars out lustily, anticipating the smart he thinks he is to feel from critical pens. How this may be intended to operate, is of little consequence; but taking his honest word for his being 'neither saint nor devil,' we shall only assume the liberty, on our parts, honestly to declare him a military schemer, who not content with sketching the great outline of his intended model, smoothes his plan, down to the minutest parts, unconscious of any difficulties in reducing ideal reformation to practice! We sincerely credit the Writer's honesty from the pains he has taken; and he makes many good detached observations. When he has collected the opinions of his military friends, and finished his work, it may claim farther consideration.

P O L I T I C A L.

Art. 26. *The Speeches of Mr. Wilkes in the House of Commons, during the last Session of Parliament With Notes.* by the Editor. Vol. III. Small 8vo. 2s. 6d. Fielding and Walker. 1779.

The character which we gave of the two former volumes of speeches in parliament, by Mr. Wilkes, in our Review for November 1777, p. 33, will suffice for the present addition to the collection; which appears, from strong internal evidence, to come forth on the same authority, that led us at first to conclude, as we still do, that the *Orator*, the *Editor*, and the *Annotator* are one. The speeches in the present publication, as well as those in the former volumes, are all on questions of great importance; and when perused with due attention and impartiality, will do honour to the speaker's character, as a senator, and a politician.

Art. 27. *A Brief Examination of the Plan and Conduct of the Northern Expedition in America, in 1777: and of the Surrender of the Army under the Command of General Burgoyne.* 8vo. 1s. Hookham. 1779.

After a brief arraignment of the plan and execution of the above-mentioned expedition, which composes one half of this pamphlet, the latter

latter half is made up, by republishing the unfortunate general's letter, from the London Gazette, which appears to have been an after-thought, that the *size* of the pamphlet, at least, might be thought decent at the time of purchase.

Art. 28. *Considerations upon the French and American War.* In a Letter to a Member of Parliament. 8vo. 1s. Almon. 1779.

If this correspondent with a member of the British parliament, is himself a member of the American congress, he writes as might be expected from his character and connections. As both parties have appealed from the pen to the sword, that *ultima ratio*, which has ever decided all political right, he endeavours to influence us by an argument, often used indeed, but which seldom prevails much in this country, and that is by alarming our fears. We have, beyond the memory of man, been at the very *brink* of destruction, whenever political declaimers pleased; and thus it now pleases the letter-writer before us, to sum up our calamities, by declaring, "I do from my heart believe, that the prosecution of this war will be attended with the ruin and downfal of this country."—Thus it is, that your sound catholic politicians precipitate us all to the devil, unless we subscribe to their respective creeds!

M I S C E L L A N E O U S.

Art. 29. *The Exhibition, or a Second Anticipation; being Remarks on the Principal Works to be exhibited next Month, at the ROYAL ACADEMY.* By Roger Shanhagan, Gent. 8vo. 2s. 6d. Richardson and Urquhart.

Of the several imitations of the famous *Anticipation* pamphlet, this is, by far, the most successful. The introductory part, in which the Author gives an account of himself, and asserts his affinity to us, of the *Scribleriad* family, is a piece of genuine humour; and the whole of the pamphlet, with a very few exceptions on the score of inaccuracy, may be pronounced uncommonly well written. The criticisms have, for their object, the works of some of our most eminent painters and architects. Among the latter, the *Adams* are subjected to the lash, and *Wyatt* is a particular favourite; but we think our brother SCRIB. is justly reprehensible for an unsupported reflection on Mr. Stuart; to whom, at the same time, he yields the praise of having introduced into this country most of the improvements in architecture, which other artists have been so desirous of appropriating to themselves.

Art. 30. *Three Letters from Sir John Dalrymple, Bart.* One of the Barons of the Exchequer in Scotland, to the Right Hon. Lord Viscount Barrington, late Secretary at War, on his Lordship's official Conduct. 8vo. 2s. Coghlan.

Sir J. D. accuses lord B. of ill treating two of his (Sir John's) brothers, while his lordship was secretary at war. This accusation is in terms that are far from being equivocal. From Sir J. D.'s state of the case, his lordship behaved, at least, in a very odd manner respecting the new levies; but whether his embarrassments arose from the multitude of pretensions to military appointments, which might be supposed incident to his station; or whether they flowed from the motives to which the incensed writer so liberally imputes them, we do not undertake to determine.

Art.

Art. 31. *An Address to the Honourable Augustus Keppel*; containing candid Remarks on his late Defence; with some Observations on such Passages as relate to the Conduct of Sir Hugh Palliser. By a Sea-man. 8vo. 1s. 6d. Richardson and Urquhart.

This Addresser is not merely an *able seaman*; he is likewise an *able writer*. He closely, and perspicuously investigates the conduct of Mr. K. both in regard to what he *did* and *did not*, on the memorable 27th and 28th of July, and to what he *said* in his defence, on his trial by the court martial. There is great profession of impartiality in this piece; but the Author's professions are rendered questionable by the keenness of his manner, and the sarcasms which he frequently casts on the admiral's friends and adherents—the *minority*, the *patriots*, &c. whom he severally censures for their attachment to party principles, in opposition to what he deems the true interest and honour of this country. He earnestly disclaims all partiality for Sir Hugh; and boldly appeals to every good judge of the subject, for the justice and candour of his strictures on the conduct of the popular admiral.

Art. 32. *Three Letters*. The First addressed to the Merchants and Gentlemen of the Reprisal Association, upon the Subject of fitting out Privateers from the Ports of Algiers, Tunis, and Tripoli. The Second is addressed to the Russian Ambassador, stating the political Consequences of the Cession of Minorca to the Empress of Russia: and the Third is addressed to the Lord Chief Justice of the Court of King's Bench, and the other Judges of Criminal Law, upon the Subject of employing the Convicts to work in Coal and Lead Mines, instead of the present Method of Punishment. 8vo. 1s. Dixwell.

The general proposals in this Packet of Letters, are stated in the above title-page; but alas, to very little purpose for poor old England, now that lord Chatham is dead! The Writer asks the gentlemen of the Reprisal Association—'Have we not too much reason to dread, that in the death of lord Chatham, we lost the only man who could direct the helm of public affairs in the present storm? This great man, weighed down with the pressure of our misfortunes, fell in the action of political debate; as marshal Keith wished to fall in the field. With him died all that boldness of military scheme and enterprise of war, which should ever be the reigning characteristic of a British minister. How would Marlborough, Argyle, and Stair be affected, were they to look down upon the loss this country has sustained! The happiness of heaven itself would not prevent the tender tear of sympathy from falling in such a case!'

In this state of despair he regrets, that a fleet of British men of war was not sent to act in the Mediterranean, under Algerine or Tunisian commissions. He advises, that privateering companies should be established at the Barbary ports, and that we should instruct the Moors in the European art of war, to act against the French and Spaniards. He opens a negotiation with the Russian ambassador, to cede Minorca to his mistress, for a stipulated assistance against the Americans; and depreciates the value of Minorca to this country, in order to help forward the bargain. What kind of credentials he possesses to carry this offer into execution, does not appear, and he refers his Russian excellency to no other contracting party!

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His address to the judges, on the employment of felons, is composed in a more sober stile, and deserves consideration; but this letter has not the merit of originality, to which the others are entitled.

Art. 33. *A View of the Isle of Wight*, in Four Letters to a Friend. Containing not only a Description of its Form and principal Productions; but the most authentic and material Articles of its Natural, Political, and Commercial History. By John Sturch. 12mo. 1s. Goldsmith.

Many persons who visit that agreeable spot, the Isle of Wight, leave it without seeing half the natural beauties of the country and its coasts, for want of previous knowledge, and due information when they arrive: those, therefore, who wish to take the full benefit of such an excursion, will do well to carry Mr. Sturch's letters as a pocket guide, and to regulate their tour from the hints, both descriptive and historical, which are conveyed in it.

Art. 34. *Thoughts on Tithes*; with a Proposal for a voluntary Exchange of great and small Tithes, for Land to the Value, to be held as Glebe, within the respective parishes of England, &c. 8vo. 1s. Flexney. 1778.

This very judicious Writer's *proposal* highly merits the attention both of the clergy and laity.

Art. 35. *The Sea Lad's Trusty Companion*: Being Instructions given to the Lads and Boys assembled at the Marine Society's Office in Bishopgate-street; waiting till Commission or Warrant Officers in the Royal Navy request them as Servants, in order to their being bred Seamen; also Masters in the Merchants Service inquiring for Boys to serve as Apprentices at Sea: With Rules for a moral and religious Life. Also the State of the Society to the 19th of Dec. 1778. By J. H. Esq; 12mo. 6d. Sewel.

Mr. Hanway's patriotic and benevolent disposition is well known; and we heartily wish success to his endeavours to introduce sobriety, and a moral and religious deportment on board ships of war.

Art. 36. *Sedger's Rudiments of Book-keeping*. In Two Parts, &c. The Second Edition. 8vo. 2s. 6d. Fielding and Walker.

The first part is according to the Italian method, the second relates to company accounts, and is addressed to the East India Company. The republication is a presumptive proof that the Writer understands his subject, which is probably saying as much, out of a computing-house, as such a work requires.

Art. 37. *An Introduction to the Study of Geography; or, a General Survey of Europe*. By A. F. Busching, Professor of Divinity and Philosophy at Gottingen. Translated from the Second German Edition, with Improvements. By R. Wynne, A. M. 12mo. 2s. Bew. 1778.

This appears to be nothing more than an abstract made some years since, from the introduction to Busching's large system of geography.

NOVELS and MEMOIRS.

Art. 38. *Prince Arthur*: an Allegorical Romance: the Story from Spenser. 12mo. 2 Vols. 6s. bound. Riley, &c. 1778.

At a period when the generality of Writers, under pretence of adhering to nature, are forsaking the paths of fancy, and in avoiding extravagance, are sinking into insipidity, there is some share of merit in recalling the attention of the age to the sacred relics of genius, transmitted from ancient times. This merit, at least, the Author of *Prince Arthur* may claim. He has wrought up the principal incidents in Spenser's *Fairy Queen* into an allegorical romance, in which he has closely followed the track of the original; and to render the story complete, he has, with tolerable success, attempted to supply the loss of the last books of the poem. Those who are already well acquainted with the admired original, will not perhaps relish the idea of modernizing and *paraficising* Spenser; but Readers of another class will probably find entertainment, perhaps instruction, in this imperfect reflection of the images, sentiments, and characters of the *Fairy Queen*.

Art. 39. *Friendship in a Nunnery*: or the American Fugitive: Containing a full Description of the Mode of Education and Living in Convent Schools, both on the Low and High Pension; the Manners and Characters of the Nuns; the Arts practised on young Minds, and their baneful Effects on Society at large. By a Lady. 12mo. 2 Vols. 6s. Bew. 1778.

The picture here exhibited of convent-manners is perhaps too deeply shaded; it is, however, marked with such peculiar traits, as shew the Author to have drawn from the life; and there is so much truth, as well as execution in the piece, that it merits some attention in an age, in which it is become too fashionable for females to receive the last finishing of their education in the convent. This novel is said to be written by Mrs. Gibbes, author of the *Woman of Fashion*, &c.

Art. 40. *The Wedding Ring*; or, the History of Miss Sidney. In a Series of Letters. 12mo. 3 Vols. 9s. Noble.

The character of an abandoned libertine, who commits the vilest offences against decorum, humanity, and religion, is so disgusting, that nothing is more astonishing than that novels, in which such characters are minutely described, should pass with innocent female readers for books of agreeable entertainment; unless it be the ignorance or presumption of their writers, who recommend them to the public as books of excellent moral tendency. The bad effect of the exhibition of such characters, is by no means counterbalanced by the good impression that may arise from the execution of poetical justice in the catastrophe of the tale, in which the contemptible hero is punished, and the innocent object of his machinations escapes into the arms of a virtuous lover. We must therefore add the *Wedding Ring* to the long catalogue of unprofitable novels.

Art. 41. *The Generous Sister*: in a Series of Letters. By Mrs. Cartwright. 12mo. 2 Vols. 5s. Bew.

When the Reader has half an hour to spare, and finds himself disinclined, either to be fatigued with thinking, or to be disturbed by emotion,

emotion, he cannot pass it in more indolent amusement, than in turning over these little volumes.

Art. 42. *The Hermit of the Rock*; or, the History of the Marchioness de Lausanne and the Comte de Luzy. Translated from a French Manuscript. 12mo. 3 Vols. 9s. bound. Noble, &c. 1779.

The emotions of the gentle passion of love are in this novel unfolded, through a series of tender and interesting incidents, in language so natural and pathetic, that it cannot fail of being read with pleasure by such as are capable of feeling, and have not learned to despise the refinements and delicacies of a sentimental attachment.

RELIGIOUS and CONTROVERSIAL.

Art. 43. *The Mosaiical Account of the Human Fall metaphorical, and figurative of the Angelic Defection*; a philosophical Fragment, shewing that Man is the fallen Angel, and disproving the Existence of the Devil. 12mo. 1s. 6d. Fielding and Walker.

This Writer asserts the pre-existence, and even the eternity a *parte ante* of the human soul, and from hence very ingeniously deduces a solution of the difficulties attending the doctrine of the fall of man; maintaining that the present depravity of human nature, and the evils consequent upon it, are intended as a punishment for offences committed in a prior state, which the Scriptures describe in the history of the fallen angels. In this reasoning, it must be owned, that the *data* are not quite certain, and the proof is not perfectly clear: but why should not a man who prefers these pretty speculations to a game at chess or cards, be allowed to amuse himself in his own way?

Art. 44. *The Old Fashion Farmer's Motives for leaving the Church of England, and embracing the Roman Catholic Faith; and his Reasons for adhering to the same.* Together with an Explanation of some particular Points, misrepresented by those of a different Persuasion: With an Appendix, by Way of Antidote against all upstart new Faiths. 8vo. 2s. 6d. No Publisher's Name. Advertised for Robinson.

This is one of the first-fruits of our allowing the Catholics a little more elbow-room. It will not now be expected that we should enter into a critical examination of the points in controversy between the Papists and Protestants; it may however be hinted, that in the account which this *Old Fashion Farmer* gives of his conversion, he acknowledges that he told a falsehood to his *old* friends to excuse it, for which his *new* friends probably gave him absolution. He is as liberal in his abuse of the first reformers, as he is tender in touching upon the known principles and *practices* of the Catholic clergy. As it was our duty to look into this publication, we observed one passage, which, though it contains nothing new, is, we trust, too *old fashioned* for the present intellectual abilities of our countrymen. It is but short. In his justification of image worship he honestly remarks,—‘But then some answer and say, that although the learned Catholics do not commit idolatry in worshipping images, yet it is feared that the poor and unlearned sort of them do, because they cannot all be thought to know what the council of Trent has decreed in this case.’

'To these I answer, that all and every Catholic, throughout the whole world, does believe as the council of Trent has decreed, whether they know the words of the decree or not; because all Catholics have an implicit faith in the Church, that is, they all believe as the Church believes, whether they examine into the matter itself or not, and that purely on her unerring authority; an explicit faith being not required: for if an explicit faith was required, then few could be Catholics, because there is not one priest perhaps in twenty, that can give a plain and positive account of all the articles of faith which the Church has ordained.'—Here, then, is a total end of all argument, especially where this infallible Church is triumphant. For though she may deign to argue, *in her manner*, where she is only tolerated, she uses more expeditious methods, where she can call the magistrate to her assistance: for then, whoever scruples to believe what they do not understand, or *quia impossibile est*, will soon not only believe and understand, but *feel* also the doctrine of compulsion, to enforce an implicit unity of faith. May the God of Mercy preserve us in our errors against such modes of conviction!

Art. 45. *An Essay on the Simplicity of Truth*; being an Attempt to ascertain the Use and Extent of Discipline in the Church of Christ. To which is added a Postscript on Tithes. Particularly addressed to the People called Quakers; by *Catholicus*, a peaceable Member of that Society. 8vo. 1s. 6d. Dilly. 1779.

Catholicus is a sensible well informed writer; and his Essay may be read with profit by the moderate part of his brethren; that is, in short, by those whose internal good sense least requires information and instruction: he may console himself in the best manner he can for the reception his well meant endeavours may meet with from the rest; and he ought not to be very sanguine in his expectations. A writer who, like *Catholicus*, strictly adheres to the great and leading principles of Christianity, may be applauded by the unprejudiced and discerning few; but he will meet with unusual success, if he be not slightly regarded, or totally disapproved, by the misguided, undistinguishing many.

Art. 46. *A Charge to the Clergy of the Archdeaconry of St. Alban's*, in 1778. 4to. 1s. White.

Popery is the great object at which the learned Author aims in this Charge. He laments that there are some symptoms of the present times being rather favourable to it. "How vain, it is said, are the pretences assigned for the repeal of some of the laws which relate to the profession of Popery in this kingdom! If Popery were nothing more than an *innocent assemblage of opinions merely speculative*, the objection would indeed be just and reasonable against the continuance of such laws, being founded in their inconsistency with Christianity and humanity itself. But the Reformers and the friends of the Revolution, clearly discovered the necessity of obstructing the re-entrance of an intolerable usurpation and tyranny over the rights and liberties of mankind.' In another place he observes,—'There is nothing which demands more earnestly the political attention of the nation than this remark, that the Papacy has uniformly acted on the same maxim to which Polybius ascribes the grandeur of the Roman republic, namely, in taking advantage of every favourable incident in forming new enterprizes on every success. And may we not be appre-

apprehensive of the same policy now? It is surely a very strained compliment that has been made from a free Protestant state to the intolerant superstition of the see of Rome.——

'Are they all dead,' exclaims the honest Archdeacon in another place, 'whose remembrance might carry them back to the dangers, which themselves or their ancestors have formerly escaped, of Popish tyranny?' He takes particular notice of what certainly is very notorious, that a petition from the Dissenters, constitutional friends, as he terms them, of this free state, should be rejected, while the Papists obtain unasked for favour and indulgence. He candidly offers some reasons why he imagines the Dissenters have avoided taking any great notice of this, adding, 'Surely they have a right to claim at least the same indulgence which the Papists have.' He recommends it to his brethren to withstand the progress of Popery; at the same time that he expresses an earnest wish that it could be safe 'to tolerate them, who will not tolerate us.'

Art. 47. *The Revelation of St. John historically explained*; not compiled from Commentators and other Authors, but an ORIGINAL, written by John James Bachmair, M. A. 8vo. 5 s. bound. Doddsley, &c. 1778.

Many have exposed their weakness, in attempting to explain the revelation of St. John, but good Mr. John James Bachmair, M. A. has done it to all intents and purposes. After ten years close application, he has been lucky enough to find out what is meant by the seven seals, the seven trumpets, the seven thunders, and the seven vials. The beast, with seven heads and ten horns, has very much been tortured by Protestant and Roman Catholic commentators, who, hitherto, have never agreed what to make of it, or where to place it; but our Author is so sure of his explanation 'that' to use his own expressions, 'if the pope himself reads these words, he cannot but confess, that the great city is Rome, and that we know now where the beast is; and where the whore is carried to by the beast.'

As well-wishers to rational religion and divine revelation, we are sorry to think that the true interest of Christianity may suffer by such commentators, though they themselves mean no harm; but our comfort is, that books of this kind will soon be forgotten.

We should have something to do, if we were to point out all the marks of *originality* which distinguish this commentary. We shall only acquaint our readers, that, according to the prophecies of Mr. B. great revolutions will soon take place: the Turkish empire will be at an end in the year 1803; the great whore of Babylon will have a shameful exit, as she deserves; the millenium in which we actually now live, and which began in the year 1120, will be at an end in 2120: and then farewell all the glory of this world, which will dissolve and be no more; the leases of all empires and all commonwealths will expire within three hundred and forty-one years.—Before this short period is elapsed, however, all the Jews will be assembled as a nation, in the holy land, and not a Jew-broker shall be left upon the Royal-exchange to negotiate bills, nor an Israelite be heard in the streets of London to cry old clothes, or to buy stolen goods. Alas! poor posterity.

Art.

Art. 48. *A New Defence of the Holy Roman Church, against Heretics and Schismatics.* 8vo. 1 s. Fielding and Walker. 1779.

This is not a wolf in sheep's cloathing, but a fox in the wolf's cloathing; a wicked heretic, who, instead of vindicating the Holy Roman Church, exposes the Old Lady to scoffs and ridicule.

Art. 49. *Serious Reflections on the late Fast*; with a brief Estimate of the Manners of the Times. 8vo. 6d. Fielding and Walker.

A seasonable and well-meant attempt to awaken the inhabitants of this country to a serious examination of the probable causes of the declension of our national prosperity.—The Author is at pains to establish the doctrine of a particular Providence; he takes a short review of the state of religion and virtue amongst us, and he writes like a man of sense and observation.

Art. 50. *A Letter to Dr. Fordyce, in Answer to his Sermon on the delusive and persecuting Spirit of Popery.* 8vo. 1 s. 6d. Robinson.

A feeble attempt to wash the Blackamoor white. Our Readers may form an idea of this sly Roman Catholic by the concluding sentence of his letter, wherein he tells the Doctor that, from the first to the last page of his sermon, there is not, in all his charges against the Roman Catholics, A SINGLE WORD OF TRUTH. Naughty Dr. Fordyce!

SERMONS preached on the late GENERAL FAST, Feb. 10, continued:
See our last Month's Review.

VII. Preached at the Parish Church of Woodford in Essex. By the Rev. T. Maurice, A. B. of University College, Oxford. 8vo. 1 s. Kearsly.

A very candid and moderate discourse, from Jeremiah xviii. 8.

VIII. *The Spoilers Spoiled; or, Retaliation denounced against the Enemies of this Church and Nation.* By the Rev Peter Petit, A. M. Vicar of Wymondham, and Commissary of Norfolk. 4to. 6d. Baldwin.

Mr. Petit is zealously affected in what, we doubt not, he thinks a good cause; but, it were to be wished that his zeal were tempered with more candour and moderation.—He discourses from Isaiah xxxiii. 1.

CORRESPONDENCE.

WE are obliged to M. B. for his *Verses in praise of our periodical lucubrations*; but we hope the Gentleman has a better opinion of our modesty, than to imagine that we could, in any way, be concerned in handing to the PUBLIC the compliment which he has, with too much partiality, lavished upon

MARTINUS SCRIBLERUS and Co.

* * Cantabrigiensis will see, in our next Number, the use made of his obliging communication.

††† 'One of the Unlearned,' wishes to cut us out more work.—We have already enough on our hands.



T H E

MONTHLY REVIEW,

For M A Y, 1779.



ART. I. *A Treatise on Government.* Translated from the Greek of Aristotle, by William Ellis, A. M. 4to. 13 s. Boards. Payne, &c. 1778.

THE classical remains of the ancient Greeks and Romans are chiefly valuable in *three* respects; as patterns of fine writing; as records of important facts; and as treasuries of science and wisdom.

On the first of these grounds, it appears to us that they best deserve the admiration which has been so liberally bestowed upon them by the moderns. Perhaps almost all our ideas of correctness, strength, and elegance in writing, are derived from the ancients: at least, it may, without hesitation, be asserted, that the most certain way to become acquainted with the principles of just criticism, and to form a true taste in composition, is to converse familiarly with their writings. But to do this with success, it is necessary to study them in the original; for it is extremely difficult, perhaps impossible, for the most judicious and able translator of the classics to convey a perfect idea of their beauties in any modern language.

As records of facts, the value of the writings of the ancients, though on the whole very great, must be acknowledged to be materially diminished, by the uncertainty which hangs upon the narrative, especially in the more remote periods, and perhaps not a little by the disguise which the ornaments of diction have cast over historical truth. Whatever be the real value of these records, it may however be preserved, with little or no diminution, in correct and faithful translations.

The third ground on which the ancients claim attention and veneration from the moderns, as teachers of science and wisdom, is of a more dubious nature than the two former, and will, perhaps, be found, upon examination, of less value than has commonly been supposed. In all the branches of natural knowledge, the moderns have left them so far behind, as scarcely

to find it worth the labour to retrace their infant steps. And in speculative science, all inquiries which are truly valuable, that is, which have for their object the discovery of important truth on topics which lie within the reach of the human intellect, have been pursued much farther, and more successfully, by modern philosophers, than by the sages of Greece and Rome.

The writings of Aristotle, though exceedingly various, belonging in general to this latter class, are, in our judgment, so far from being entitled to that enthusiastic veneration which was universally paid them for many centuries—during which, reading Aristotle was *learning*, and adopting his opinions with implicit deference was *wisdom*—that their utility is in a great measure superseded by the more successful labours of the moderns. It will, perhaps, be readily admitted that natural history and philosophy may be studied more successfully in the writings of a Linnæus or Buffon, a Boyle or Newton, than in the pages of Aristotle. And we apprehend there would be little difficulty in proving, that the sciences of Metaphysics, Morals, or Policy, are investigated with more profound penetration, and taught in greater perfection, by our modern Lockes and Huchefsons, than by “the mighty Stagyrte.”

We are confirmed in this opinion by the work, of which a translation is here offered to the Public, which appears to us extremely deficient in that connected train of thinking, and those enlarged and comprehensive views, which distinguish many of the writings of the moderns. We would not, however, be understood to insinuate that the works of this great philosopher are unworthy of being read or translated. His *Treatise on Government*, doubtless, contains many just observations, records some curious facts, and abounds with ingenious distinctions and accurate definitions. The Public is therefore much indebted to his Translator for giving them an opportunity of perusing it in an English version, which, though it does not merit the appellation of elegant, is faithful and perspicuous.

The following rules for preserving a tyrannical government may serve as a specimen of the translation, and at the same time will place, in the strongest point of light, the pernicious nature and destructive tendency of tyranny.

The following things are conducive to preserve tyranny :
 * To keep down those who are of an aspiring disposition, to take off those who will not submit, to allow no public meals, no clubs, no education, nothing at all, but to guard against every thing that gives rise to high spirits, or mutual confidence ; nor to suffer the learned meetings of those who are at leisure to hold conversation with each other ; and to endeavour by every means possible to keep all the people strangers to each other ; for knowledge increases mutual confidence ; and to oblige all Strangers,

Strangers to appear in public, and to live near the city-gate, that all their actions may be sufficiently seen; for those who are kept like Slaves seldom entertain any noble thoughts: in short, to imitate every thing which the Persians, and Barbarians do, for they all contribute to support slavery; and to endeavour to know what every one, who is under their power does, and says; and for this purpose to employ spies: such were those women whom the Syracusians, called *Ποταγυίδες*. Hiëro also used to send out listeners, where-ever there was any meeting or conversation; for the People dare not speak with freedom for fear of such persons; and if any one does, there is the less chance of its being concealed; and to endeavour that the whole Community should mutually accuse and come to blows with each other, Friend with Friend, the Commons with the Nobles, and the Rich with each other. It is also advantageous for a Tyranny, that all those who are under it should be oppressed with poverty, that they may not be able to compose a guard; and that, being employed in procuring their daily bread, they may have no leisure to conspire against their Tyrants. The Pyramids of Egypt are a proof of this, and the Votive Edifices of the Cypoclidæ, and the Temple of Jupiter Olympus, built by the Pyxistratidæ, and the Works of Polycrates at Samos; for all these produced one end, the keeping the People poor. It is necessary also to multiply taxes, as at Syracuse; where Dionysius in the space of five years collected all the private property of his subjects into his own coffers. A Tyrant also should endeavour to engage his subjects in a war, that they may have employment, and continually depend upon their General. A King is preserved by his friends, but a Tyrant is of all persons the man who can place no confidence in friends, as every one has it in his desire, and these chiefly in their power to destroy him. All these things also which are done in an extreme Democracy should be done in a Tyranny, as permitting great licentiousness to the Women in the house, that they may reveal their husbands secrets; and shewing great indulgence to Slaves also, for the same reason; for Slaves and Women conspire not against Tyrants: but when they are treated with kindness, both of them are abettors of Tyrants, and extreme Democracies also; and the People too in such a State desire to be despotic. For which reason flatterers are in repute in both these: the Demagogue in the Democracy, for he is the proper flatterer of the People; among Tyrants, he who will servilely adapt himself to their humours; for this is the business of flatterers. And for this reason Tyrants always love the worst of wretches, for they rejoice in being flattered, which no man of a liberal spirit will submit to; for they love the Virtuous, but flatter none. Bad

men too are fit for bad purposes; *like to like*, as the proverb says. A Tyrant also should shew no favour to a man of Worth or a Freeman; for he should think, that no one deserved to be thought these but himself; for he who supports his dignity, and is a friend to freedom, encroaches upon the superiority, and the despotism of the Tyrant: such men, therefore, they naturally hate, as destructive to their Government. A Tyrant also should rather admit Strangers to his table and familiarity, than Citizens, as these are his enemies, but the others have no design against him. These and such-like are the supports of a Tyranny, for it comprehends whatsoever is wicked.'

To this extract we shall add the following sentences, selected from different parts of the work, with Mr. Ellis's translation:

Ἡ δὲ πολιτικὴ ἐλευθέρων καὶ ἴσων ἀρχή. A political state is the government of freemen and equals.

Διὰ τὸ τὴν φύσιν ἴσους εἶναι πάντας, ἅμα δὲ καὶ δίκαιον, εἴτ' ἀγαθόν εἴτε φαῦλον τὸ ἀρχεῖν, πάντας αὐτοὺς μέτεχειν. Nature has made all men equal, and therefore it is just, be the administration good or bad, that all should partake of it.

Ὅλην δεῖν εὐδαιμόνα ποιεῖν τὴν πόλιν τὸν νομοθέτην. The legislator ought to make all the citizens happy.

Ζητῆσι δ' ὅλως οὐ το πατριον, ἀλλὰ τ' ἀγαθὸν πάντες. All persons ought to endeavour to follow what is right, not what is established.

Φανερόν τάνυν ὡς ὅσαι μὲν πολιτεῖαι το κοινῇ συμφέρον σκοπεῖσιν, αὗται μὲν ὀρθαὶ τυγχάνουσιν, ἔσαι κατὰ τὸ ἀπλῶς δίκαιον. Ὅσαι δὲ το σφέτερον μόνον τῶν ἀρχόντων, ἡμαρτημέναι πᾶσαι, καὶ παρεκβάσεις τῶν ὀρθῶν πολιτειῶν· δεσποτικὴ γὰρ, ἡ δὲ πόλις κοινωνία τῶν ἐλευθέρων ἐστίν. It is evident that all those governments which have the common good in view are rightly established, and strictly just; but those which have in view only the good of the rulers, are all founded on wrong principles, and are widely different from what a government ought to be; for they are tyranny over slaves, whereas a city [state] is a community of freemen.

We have selected these passages, partly that our learned Readers may form some judgment of the merit of the translation, but chiefly to shew that Mr. Locke and his followers might quote Aristotle, as well as appeal to reason, in support of their unfashionable doctrines.

ART. II. *Dialogues concerning innate Principles.* Containing an Examination of Mr. Locke's Doctrine on that Subject. By the Author of "Three Dialogues concerning Liberty *." 8vo. 2 s. Doddsley. 1779.

THIS ingenious Writer, to whose merit we have, on a former occasion, borne our testimony [see *Three Dialogues on Liberty*, vol. iv. p. 218] undertakes, in these Dialogues, to refute Mr. Locke's doctrine concerning innate principles. For this purpose he sets out with observing, that Mr. Locke has been led to conclude that there are no innate principles, by mistaking *certain moral propositions*, perceived as true by the understanding, for the *internal sentiments* on which those propositions are founded. Nothing, he remarks, can be more obvious, than that the former, considered merely as propositions, formed by our rational faculty after a due consideration of things, as all true propositions must be, are not innate. But in the nature of things there must be principles, which had existence anterior to the formation of the axioms and propositions which arise from them. These principles bear no resemblance to any propositions whatsoever. Benevolence is pleasant, and malevolence painful, because there are principles in human nature which render them so. The truth or falsehood of moral propositions can only be judged of by appealing to our internal sense, which perceives the just or unjust, the right or wrong of actions. All created beings have certain principles, necessarily innate, which constitute their natures what they are. If it be allowed that ideas are not innate, it will follow that no propositions can be innate, but not that we have no innate principles; for the moral principles are the foundation of our moral ideas, and must exist prior to them. Prejudice and passion may distort men's ideas, and prevent them from clearly discerning moral truth; but the principles on which they are grounded, have their existence in nature, and must still remain the same.

Our Author proceeds to observe, that by *principles* we are to understand such properties, qualities, energies, or laws, as are necessarily inherent in any being, and constitute its nature. The general laws by which every kind of being exists, and is moved and acts, are the *general principles* of that kind: the particular laws by which every species exists differently, and is moved and actuated differently, are the *particular principles* of that species. Very different from these, are those beginnings of human reasoning, *data*, axioms, maxims, rules, &c. which are sometimes called principles. These are only inventions of the human mind to assist its progress in the search of truth. Moral

* For the *Three Dialogues on Liberty*, see *Monthly Review*, vol. iv. p. 218 and 258.

maxims, if true, must be founded on moral principles originally and independently inherent in man: for reasoning could never make a man devoid of innate moral principles perceive the justice or truth of any moral maxim. Indeed, without such principles he could never know any thing at all of moral maxims; for when any such are proposed to us, we judge of their truth or falsehood by observing their agreement or disagreement with our innate moral sentiments. These are the same in kind in every man, and the diversity of men's opinions on moral subjects arises from the different degrees of clearness in their discernment, or of strength in their principles.

It is no objection, our Author remarks, that the ideas and knowledge arising from them is progressive. 'Do we say, that the sense of hearing is not innate, because we are not born perfectly accomplished in music? Do we infer, that our sight is not innate, because we are not born opticians?—Certainly not. Why, then, should we presume, that our conscience is not innate, because we are not born moral philosophers? If, to the sight, to the hearing, and to the other senses, time and experience be allowed necessary; and if, to adjust properly the ideas and thoughts they convey to us, understanding, attention, and judgment be wanting; why may we not, as reasonably, allow, the same time and experience; the same understanding, attention, and judgment, to be requisite to the nature and proper conduct of our innate moral sense?—It seems reasonable, answered I.

† In the imbecility of infancy, and giddiness of childhood, continued he, we are but poorly qualified, for making nice observations on our sensations and ideas of any sort: but much less on those of the moral kind; because the nature of our condition is, then, such as scarcely, if at all, places us in the circumstances of moral agents. In infancy, it is out of the question: and in childhood, there are but few calls for the exercise of conscience, which is wisely ordered, for then, we have but little judgment to observe its effects. God has naturally placed us, at these times, and much longer, under the care and tuition of parents; clearly indicating thereby, our inexperience and want of capacity to govern ourselves. In short, in morals, as in every thing else, our knowledge is progressive: and whoever desires to be a proficient in that science, will find, that experience, application, and good sense, are, at least, as requisite, as they are to the learning of any other inferior art or science. Nor do the nature and circumstances of human life, by any means, require, what Mr. Locke assumes to be necessary as an evidence of innate moral principles, i. e. that they should be *so born with us*, as to be instantaneously perceptible in the forms of indisputably true propositions. For though all our faculties

of mind and body, be born with us ; yet, as the most perfect use, and highest perfection, of any one of them, is not naturally requisite, or useful, in infancy or childhood ; God having created both our minds and bodies in a progressive, and not in a perfect or full grown, state ; so object against any one of them, as not innate, because it is not born with us, perfect or full-grown ; is only to object against it, because it is not, what it was never intended to be : and the same objection may, as reasonably, be made against the innateness of every part or faculty of a man's body. Your senses may be as strong, as clear, and as perfect, as ever human senses were ; your *moral sense*, may be as true, and as just ; and though all be innate, yet is the knowledge acquired by them progressive ; and perfected, if ever perfected, by slow degrees : nor do I see the least reason for excluding the *moral sense* out of this predicament. For my part, I can perceive nothing in all this, but what is intirely natural, and quite consonant to the condition and circumstances of humanity.'

Such is the substance of the Author's reasoning on the subject of innate principles, the existence of which, according to his definition of them, he has, in our opinion, fully established. The whole piece is written with a degree of precision and correctness, both in thought and expression, which will render it highly acceptable to those who are fond of metaphysical disquisitions.

ART. III. *The Seducer* : A Poem. Occasioned by several Publications, and particularly Disquisitions relating to Matter and Spirit, by Joseph Priestley, LL. D. F. R. S. 4to. 1s. Fielding. 1778.

SINCE the days of Blackmore—the Father and indeed the Homer of the *Bathos*—we have met with few proficients in the true *profound*, who have excelled the Writer of the present Poem. In imitation of our venerable predecessor, the learned and facetious *Martinus Scriblerus*, we shall execute our critical task by selecting certain characteristical specimens ; confining ourselves principally to a few of the many passages in which our Poet exhibiteth the subject of his poem under various forms or similitudes, either in the way of description or comparison.

He compares him to *Lucifer*—We suppose he means old Beelzebub himself, with whose character he makes very free, by suggesting that he too—the Devil—would have killed his own father :

- ' Like him thou art _____
- ' Still thou art like him !—Yes, more like him, rather—
- ' For spirit—thou would'st kill thy father !'

He questions whether the Doctor be a *man*, or a *beast*.—Apostrophising him, he says,

‘ For *man*, too foolish ! and, for *beast*, too wise ! ’

He next likens him to an *ass*—and a skittish one too !—if all be true that our Poet avers in his allusion to Balaam, and his *asinine poney*,—where he makes a strong effort towards wit and humour :

‘ He patient bore the prophet ! Not so thou—

‘ For thou’lt no prophet bear—Nor false—Nor true ! ’

He questions, however, whether he is not too *tall* for an *ass* :

‘ I crave thy mercy, should I thee miscall !

‘ But, can’st thou be an *ass* ; and yet so tall ? ’

In another place, he doubts whether he be a *man* ;—and yet we have heard that the Doctor hath begotten several children :

‘ Vain man ! and vain thy works !—*If man thou be !*

Next, however, he is an *archer*—and shooting at high game indeed !

‘ Thy shafts shot upwards, aimed at God the Son,

‘ Fall on thyself ; and thou art quite undone ! ’

Again, our Poet likens him unto a proud *emmet*, and a *fish* :

‘ Yet spite of heaven !—Will this proud *emmet* nibble

‘ And, spite of earth !—Thy vanquish’d pen will quibble

‘ Out of thine element, just like a fish,

‘ That, not quite dead, will flutter in the dish

‘ With all his efforts, yet he cannot swim ;

‘ Now, in divinity, thou’rt just like him.’

To a *robber* :

‘ First of my God—next of my soul bereft !

‘ Thus robb’d by thee, alas ! what have I left ! ’

—Not much indeed, poor Gentleman ! if he even leaves you the last !

Towards the end, our Poet grows downright scurrilous ; calls the Doctor a *fool*, and a *liar* ; calls his mother a *wh—re*, and him a *bastard* :

‘ Thy *Disquisitions*, spirit to decry

‘ Proclaim thee *fool* ! and all thy creed a *lie* !

‘ But thou art privileged above all other,

‘ Thy father to disown, and shame thy mother !

* * * * *

‘ Plagu’d as thou art to prove thy mother wed,

‘ Thyself legitimate, well born, and bred’——

In the latter stanzas, however, our Poet, belike, meaneth only to speak figuratively.—*Quidlibet audendi, &c.*

The only instance of modesty that our Poet betrays is exhibited in a single line, where he thus addresseth himself to the man he has been so unconscionably abusing :

‘ Teach me good common sense, and *clear my pate*.’

Our Bard—some Methodistical belman—we suppose, seems to have us in his eye, when he exclaims

‘Canst thou not bear the meanness of my style?’ &c.

—In good truth, *we* cannot any longer.

ART. IV. *Letters from an Officer in the Guards to his Friend in England*: Containing some Accounts of France and Italy. 8vo. 5 s. Cadell. 1778.

THE love of action is the most powerful principle in human nature. It operates with unremitting force on the greater part of mankind; and those who, by the confinement of disease, or by the weight of years, are prevented from gratifying it in its full extent, still receive their principal delight from relating their own exploits, or hearing those of others. Even in such lethargic minds as are the favourite abode of sloth and inactivity, it is impossible for these lazy powers altogether to silence the ruling passion, the movements of which often disturb the profound security of their repose. The love of employment appears in all our amusements; and to render even the hours of idleness agreeable, they must be spent in some kind of frivolous exertion and indolent activity.

In that doubtful state, in which a man fluctuates between the desire of motion and rest, roused on the one hand by the ardour of action, and allured on the other by the sweets of repose, the mind often takes an intermediate direction, which is equally remote from that of either of the contending passions. Curiosity prompts us to visit the wonders of unknown countries; laziness deters us from undertaking the fatigues of a tedious journey; we obey not implicitly the dictates of either principle, but by taking a middle course, endeavour to accommodate their difference, and to gratify our curiosity, while we indulge our sloth, by reading the accounts of former travellers.

It is so agreeable to travel in the parlour or the study, that notwithstanding the innumerable itineraries that have been published of every part of Europe, new itineraries are still wanting to amuse the languor of idleness, and to satisfy that compound passion of indolence and activity which prevails so generally in the present age. The work, which we are now to consider, offers a short and agreeable account of the principal places in France and Italy. The Author pretends not to be a virtuoso; but he gives his opinion with freedom concerning the most celebrated pictures that are to be seen in the churches and palaces of Rome and Florence. His observations on this subject may be very entertaining to his particular acquaintance, to whom he writes, but they lose much of their merit when laid before the Public. It is to be wished that an Author would not expose his opinions, except to his most intimate friends, upon matters
with

with which he professes himself to be totally unacquainted. The knowledge of pictures and statues, however frivolous and unimportant it may appear to some people, is real knowledge. It is not enough to see; we must see with the eyes of an artist, understand the language of his art, know what it can express, where it is confined, and where it is copious. If the Author had formed the slightest idea of sculpture, he would not have passed over the groupe of Laocoon and his children, (see p. 172) with simply mentioning 'the wondrous twisting of the snakes,' when the ineffable expression of grief, torture, agony, in the human figures, ought to have excited his admiration. It is not in the countenances only, but in every attitude, limb, and muscle of this master-piece of art, that the feelings of the soul are described. The minutest part has its sense, and speaks to the heart. The toes of Laocoon are drawn together like those of a dying person, and exhibit, to the learned eye, that accumulation of the evils of life which speedily end in death.

The rapidity with which our Author runs over the beauties of Italy, often prevents him from attending to what is most worthy to be examined. He visits the court of the palace Farnese (page 168), but forgets to walk up stairs, and even to mention the gallery, which contains the admired works of Annibal Carracci, representing the agreeable mythology of the ancients, and universally held to be the most delightful scene of art that is to be seen in Rome, or in the world.

But although we cannot commend this Author as a connoisseur, justice obliges us to observe that his descriptions are in general plain, simple, and perspicuous; and that his work may convey, in few words, a general, and, for the most part, a just idea of France and Italy, to such as have never visited these countries. We shall select, as a specimen, the description of St. Peter's at Rome:

This edifice, 'taking it all in all,' our Author considers, as 'the most splendid temple that ever was raised in any age to any deity. The façade is elegant beyond description, and was erected by Paulus V. On the top of it are statues of Christ and the twelve apostles; and beneath is the gallery or colonade from whence the Pope gives his benediction. The famous cupola of this church is six hundred and seven Roman palmi high, and one hundred and ninety-six broad; and the church itself eight hundred and forty-four palmi in length. Its double colonade, the vast Egyptian obelisk, and the fountains, are also beautiful and striking performances; but it is a pity the colonade was not carried further, as the view from the church is now terminated by one of the ugliest and beggarly streets now in Rome. On entering into it, one is greatly struck with its perfect symmetry and beauty; and I assure you, that although there have been such vast sums laid out in adorning it, there does not appear to me to be a picture, a statue, or even a foot too much of carving or gilding.

On the right hand as you enter, at an altar of a chapel, is a famous dead Christ in the lap of Mary, by Michael Angelo Buonoroti. His figure is extremely fine, but her countenance, I think, has more the appearance of sullen, or even stupid sorrow, than of amiable grief for the death of the Saviour of mankind. A little farther on is a magnificent chapel of the Holy Sacrament, with a fine altar of lapis lazuli, beautifully carved, and the whole chapel enriched with bronze and gilding; before it are seven silver lamps, continually burning; and over the altar a picture, in mosaic, of the Trinity, done after the original of *Pietro di Cortona*.

Before I proceed farther, I must explain to you the nature of the mosaic. It is a very curious work, and was originally derived from the ancients, who used to cut marble of different colours into very small pieces, and by sticking them into cement, formed flowers, figures, &c. but at present the modern artists make use of a composition, which is by fire made as hard as marble; and of this they have literally near ten thousand shades or colours, which being chiselled into small splinters, are thrust close together into a cement spread on a stone surface, and thereby they are able to copy any picture, so that neither time nor damp has any effect on its colours. This work, indeed, takes up a long time, but it is admirably adapted for churches, and believe me, it is not in nature to conceive at what an excellence they are arrived in it. All the pictures in St. Peter's are of these materials; and they have thereby collected from different parts the finest productions of the greatest masters, and thereby rendered their designs almost immortal.

But to return to my description of St. Peter's.—Many of its other chapels are very superb, and the entire cathedral is encrusted with marble of various colours, with carvings by the most famous sculptors, basso relievo's wrought to the highest degree of perfection.

In every chapel, and over every altar, are large and capital copies in mosaic. Those that delighted me the most were the Fall of Simon, after Domenichino, and the famous Transfiguration, after Raphael: of all these I have seen the originals, and shall speak of them hereafter.

Over the high altar is a canopy supported by four twisted pillars of bronze gilt, adorned with sculpture foliage, cherubims, flowers, &c. wrought in a masterly manner; but they look rather black and dirty, as do the hundred and fifty silver lamps continually burning before it, and even the massy candlesticks on it are in this condition: but I am told these are changed when the Pope says mass there, and solid gold ones placed in their stead; but as this is only once a year, those that remain there on other occasions make but a bad appearance: and indeed I have seen other altars that have been more magnificent, and pleased me much more, although the gilding of these columns is reported to have cost 40,000 crowns. The bronze they are composed of was brought from the Pantheon. Behind the altar is St. Peter's chair, supported by four figures in bronze gilt, representing four doctors of the church. In the cathedral are several fine monuments of Popes and Princes; and there is one now erecting to a late unfortunate personage, who once attempted to place himself

self on the throne of a nation, which never will be brought to support the yoke of tyranny, or to groan under the oppressive weight of Popish superstition.'

ART. V. *Discourses on several Subjects and Occasions*. By George Horne, D. D. President of Magdalen college, Oxford, and Chaplain in Ordinary to his Majesty. 2 Vols. 8vo. 12s. bound. Kivington, &c. 1779

DR. HORNE having been prevented, by the discharge of a laborious but highly honourable office, from performing the more immediate duties of his profession, is yet desirous, we are told, not to lose the clergyman in the magistrate, and therefore, as he could not form new discourses, he has digested and published some which had been already composed. 'This form of publication,' he observes, 'is generally supposed less advantageous, at present, than any other. But it may be questioned,' he adds, 'whether the supposition does justice to the age; when we consider only the respect which has so recently been paid to the sermons of the learned and elegant Dr. Blair; and greater respect cannot be paid them than they deserve.'

The Doctor farther remarks, that the multitude of old sermons affords no arguments against the publication of new ones. 'There is a taste,' he says, 'in moral and religious as well as other compositions, which varies in different ages, and may very lawfully and innocently be indulged. Thousands received instruction and consolation formerly from sermons, which would not now be endured. The preachers of them served their generation, and are blessed for evermore. But because provision was made for the wants of the last century in one way, there is no reason why it should not be made for the wants of this in another. The next will behold a set of writers of a fashion suited to it, when our discourses shall in their turn be antiquated and forgotten among men; though if any good be wrought by them in this their day, our hope is, with that of faithful Nehemiah, that our God will remember us concerning them.'

But as it may be expected that the productions of every author will contain something new, either in matter or manner, it may be naturally asked, says this writer, What are my pretensions? To this question he chuses to reply in the words of the excellent and amiable Fenelon, extracted from the last of his *Dialogues on the Eloquence of the Pulpit*. The passage is too long for us to insert; the substance of it is, that preachers should pay an attentive and principal regard to the Scriptures, and endeavour to impress and influence their hearers by the several considerations which are to be drawn from thence. This Dr. Horne has done. And although, in his view of some

parts

parts of the sacred writings, he may differ from several worthy and learned men, yet it will be pleaded, in his behalf, that his discourses are scriptural, and evangelical: while, on the other hand, some readers may be tempted to ask, whether he does not seem to pay nearly an equal respect to the *authority of the church*.

Many of these sermons were preached on the festivals and fasts of the English established church; and he does not fail to extol the wisdom of those observances; yet, it is certain that we have no scriptural authority for considering these *days and times* as holy, or a regard to them as binding on the conscience; it is also farther certain, that there is great danger, lest such attention and regard should degenerate into dull, unmeaning formality, or ignorant superstition, which, indeed, *fact* too often verifies. Nevertheless, when it is thought proper to observe them, we are glad to find that preachers will take any pains to explain their nature and design to the people, and direct them to such improvement of these institutions as may tend to subserve the great purposes of morality and piety.

Each of these volumes consists of twelve discourses: the subjects of the first are, The Creation of Man; the Garden of Eden; the Tree of Life; the Tree of Knowledge; the Prince of Peace; the King of Glory; the Word incarnate; the Case of the Jews; the beloved Disciple; Rachel comforted; the Circumcision; the Epiphany. In the second volume the titles of the discourses are as follow: The Righteous delivered; the Sinner called; the noble Convert; Jesus risen; the Resurrection of the Body; the unspeakable Gift; the prevailing Intercessor; Daniel in Babylon; the Redemption of Time; Patience portrayed; the great Assize; the Origin of civil Government; the prodigal Son; Knowledge and Charity.

We have read many sermons which might be considered as agreeable and elegant essays, having little relation to their texts, or to the scriptures; yet it should seem highly proper, and indeed essential to a Christian minister, to make the sacred writings his authority and his guide: thus it is with Dr. Horne, who follows the directions delivered by the good archbishop of Cambray in the passage already mentioned. If he gives a little into conjecture when treating on the Garden of Eden, the Tree of Life, &c. his sermons are, nevertheless, sensible, practical, and often animated. He addresses himself more to the heart than is commonly done, in the present day, by our argumentative preachers; and, consequently, his discourses are more calculated to answer the end of preaching, than others, which might, perhaps, be considered as superior in style and composition; though there is little room to censure Dr. Horne's compositions in this respect. Some of the sermons

are not equal to others; his sentiments appear to be what is generally termed *orthodox*, but he does not enter into controversy. The sacred font, the laver of regeneration, the viaticum, the holiness of offices, sanctity of the priesthood, holy church, &c. are phrases, or notions, in favour of which he seems to have a great prejudice, while other persons, reading the New Testament with attention and care, apprehend, and as one may modestly conceive with greater justice, that there is nothing in its plain and simple narrations and instructions which should call for, or justify any such predilection. Allowing for some things of this kind, we consider these sermons as agreeably instructive and edifying, manifesting the pious and good heart of the writer, and calculated to advance the best interests of the reader.

ART. VI. Sketches of the natural, civil, and political State of Switzerland; in a Series of Letters to William Melmoth, Esq; from William Coxe, M. A. Fellow of King's College, Cambridge, and Chaplain to his Grace the Duke of Marlborough. 8vo. 6s. Boards. Dodsley. 1779.

IN this entertaining volume, we are gratified with a more satisfactory account of Switzerland than we recollect to have met with since the travels of Bishop Burnet; whose description of that romantic country is by no means so full and particular, as this of Mr. Coxe. From the dedication of these Sketches to the Countess of Pembroke, we collect, that the letters before us are the result of an actual tour through the cantons, with Lord Herbert; a circumstance which gives credit to the following declaration:

‘ Our stay is so short in most of the places we pass through, that I cannot expect to gain an accurate knowledge of every circumstance I wish to be acquainted with: but, though I may omit many things that are worthy of your curiosity, yet I shall attest nothing, of the truth of which I am not perfectly convinced. It is the fault of many travellers, to write from what they have read, and not from what they have seen, and to exaggerate the relations of others: but I promise you that I will describe nothing, of which I have not been an eye-witness. The remarks I shall transmit to you, will be the genuine result of my own feelings; and I had even rather be frequently wrong in my sentiments and reflections, than servilely follow the observations of others. On this you may therefore depend; that though the conclusions may perhaps be false, the facts will certainly be true: and I flatter myself you will readily pardon any error in judgment, when my intention is neither to exaggerate or to deceive.’

The relation of this journey abounds, therefore, with natural incidents, and descriptions of beautiful scenes, far beyond the conception of the natives of less *exalted* regions. These particulars are detailed in a free and easy style; so that those who cannot travel otherwise

otherwise than by their fire-sides, may accompany the Author (in speculation) with much amusement; without his fatigues, and unembarrassed by his difficulties.

Quitting the *towns*, which are common objects, we shall join company with our travellers in one of the highest and wildest parts of their journey:

We left the plain, and ascended the Grimsel: one of those alps which separate the Vallais from the canton of Berne. We were near four hours climbing up a steep and craggy road to the summit; and we should have considered the attempt to gain it as scarcely possible to succeed, had we not been encouraged by the experience of yesterday. We crossed the several shades of vegetation: in the valley, and the lower parts of the mountain, corn and rich meadows; then forests of larch and pine; next, short grass, together with several species of herbs, that afford exquisite pasture to the cattle; to these succeeded the various tribe of mosses, and then bare rock and snow. It would be curious to construct, or at least to imagine, a scale of vegetation, according to the idea of a French writer, whose name I have forgotten. It would appear from thence, that excessive cold and excessive heat are equally pernicious. The tops of these high mountains are barren, and produce no plants; and at certain heights nothing but mosses will vegetate: the same is observed in climates where the heat is intolerable; as no other vegetable productions are seen in the burning sands of Africa. The *mosses* then, which support the cold better than other plants, would form the first degree of a scale adjusted to determine how far vegetation accords with the *temperature* of the atmosphere. The same family of plants, as it supports also the heat much better than any other, would occupy the last degree in the scale above mentioned. Thus the two extremes touch one another surprisingly.

From the top of the Grimsel we descended about two miles, and arrived at a small plain or hollow in the midst of the mountains; containing one solitary hovel: and from this hovel I am now writing to you. It made so bad an appearance at first sight, that we concluded we should get nothing to eat; we were, however, very agreeably disappointed; as we have found in this desert spot all the accommodations we could wish for. The landlord is stationed in this forlorn region by the canton of Berne, and he resides in it about four months; the roads being almost impassable the remaining eight: his business is to receive all travellers; but upon condition, however, that they pay for their accommodations. When he quits the place, he leaves a certain quantity of cheese, hard bread, salted provision, and fuel, in case any unfortunate wanderer should come this way, when the winter has set in.

Numerous herds of goats are kept, during the summer months, upon these mountains: they are let out every morning to feed upon the rich pastures; and return every evening before sun-set to be milked and housed. It was a pleasing sight to observe them all marching homeward in the same herd; and following one another down the broken precipices, and along the rugged sides of the rocks: their milk is delicious.——

‘ The

‘ The sources of the river Aar are in these mountains: Near our hovel are two lakes; and farther on a larger one: from each of these flow cascades, that fall into the Aar, which rolls down in an impetuous torrent from the neighbouring glaciers*. I walked by the side of that river while dinner was getting ready, searching for chrystals; which are very common in these parts: we picked up pieces of divers colours, white, black, yellow, and green. Not far from hence are several very curious mines of chrysal: I regretted much that I had not time to visit them. These mountains certainly abound also in rich veins of gold, and other metals; a considerable quantity of gold-dust being found in the bed of the Aar, and in the various torrents. I can conceive nothing more fatal to the interests of Switzerland, nor more repugnant to the liberties of the people, than to have these mines of gold or silver traced and opened. A sudden overflow of riches would effectually change and corrupt their manners: and it is an incontestable truth, that the real power of a country, not ambitious of making conquests, is derived less from the wealth than from the industry of its subjects; the happiness of a people, as well as of an individual, consisting in being contented.

‘ What a chaos of mountains are here heaped upon one another! a dreary, desolate, but sublime appearance: it looks like the ruins and wreck of a world.——

‘ I found the cold upon the Grimsel more piercing than I had experienced upon the top of St. Gothard†; and last night I suffered so much from it, as scarcely to sleep one minute. But then circumstances were somewhat different in the two lodgings: for at the Capuchin’s I had a comfortable bed; whereas last night I lay in the hay-loft, and could not get any covering: I declare my blood has hardly yet recovered its circulation. Take notice, this is the 12th of August.

‘ We are now in the district of Hasli, which makes a part of the canton of Berne: it is enclosed on all sides by the mountains Grimsel, Wetterhorn, Shereckhorn, Brunig, &c. the highest alps of Switzerland; and of these the Shereckhorn is the most elevated. We passed thro’ an uninterrupted chain of alps, following the course of the Aar: all around us, for some way, was wild, and uninhabitable. The whole surface of what little vale there was between the ranges of mountains, was strewed thick with vast fragments of rock; while those, which still hung on the sides of the mountains, seemed threatening to tumble upon our heads; the river, the whole way, thundering along in a continual fall. This valley exhibits the same kind of scenes we have been long accustomed to; except that the Aar rushes with more impetuous rage even than the Rhone or the Reuss; and is frequently so swelled with the torrents it receives in its course, as to ravage all the adjacent country: we saw many marks of these ter-

* The glaciers are mountains and vallies of ice: see a curious description of these astonishing and beautiful phenomena, in our account of BOURRITT’S *Journey to the Glaciers of Savoy*, translated by Davy; Rev. vol. liii. p. 142.

† A neighbouring mountain, of great height, which our Travelers had ascended a few days before.

rrible devastations. We crossed it in several places; in one of which the landscape was very much of the same dreary kind as that of the Devil's Bridge*. Near the small village of Hundeck, about three leagues from Spital, we had a glimpse, through the trees, of the Aar falling from a considerable height. In order to gain a nearer view of it, we climbed along the sides of a rock, which happened very luckily to be well covered with moss, otherwise, from its steepness, it would not have been practicable: I leaned against a tree that hung over the precipice, and saw the river rushing all at once as if from a crevice of the rock, and then spreading into a kind of semicircular expansion in its descent. It fell with fury into a deep and narrow channel, and then lost itself in the midst of the forest. The river was very full, and its perpendicular fall, as far as I could judge by the eye, might be about 150 feet. The scenery also was solemnly majestic; the rocks on each side rising perpendicularly, and totally bare, except their tops, which were crowned with pines.

* Great part of this land of Hasli is extremely fertile, and well wooded: we traversed in our way to Méyringen large forests of beech and pines, the Aar roaring along the vale; and the road, which was as craggy and as rugged as usual, incessantly ascending and descending. We now passed through several small villages, which afforded us a pleasing sight, after the desolated country we had so lately been accustomed to; and came into a beautiful little vale of a most lively verdure, and delightfully planted. All here was calmness and repose: neither rapid river nor roaring torrent to interrupt the unusual stillness and tranquillity of the scene. This short interval of silence, made us the more sensibly affected by the turbulence of the Aar and the loud clamour of the cataracts.

We have now seen the three greatest rivers in Switzerland (the Rhine excepted) issuing from their respective sources; and have traced them in all their violence through a tract of country in which Nature has exhibited some of the grandest and most august of her works. But how impossible have I found it to convey to you an adequate idea of these her majestic, variegated, and astonishing scenes! They must all of them upon paper necessarily appear much the same: yet, in fact, every river and cataract, every rock, mountain, and precipice, are respectively distinguished from each other by an infinite diversity of modifications, and by all the possible forms of beauty, or magnificence; of sublimity, or horror. But these discriminating variations, though too visibly marked to escape even the least observing eye, elude every kind of representation, and defy the strongest powers both of the pen and the pencil. In a word, you must not judge of the beauties of this romantic country, from the faint sketches I have attempted to delineate: for, upon the whole,

* A bridge thrown across a very deep chasm over the Reuss, in the valley of St. Gothard, which here forms a considerable cataract down the shagged sides of the mountain, and over immense fragments of rock, which it has undermined in its course. 'These,' says our Author, 'are sublime scenes of horror, of which those who have not been spectators, can form no idea: neither,' adds he, 'can the powers of painting nor poetry give an adequate image of them.'

they can no more convey to you a complete and perfect idea of these wonderful scenes, than if I were to aim at giving you some notion of the pictures of Raphael and Corregio, by telling you, they are composed of paint and canvas.

* Meyringen is a large neat village, being the capital burgh of this land of Hasli: a district which enjoys considerable privileges.—In this district there are about 6000 men capable of bearing arms, and about 20,000 souls.

* The inhabitants are a very fine race of people: the men in general remarkably strong, lully, and well made; the women tall and handsome. The latter have an elegant manner of wearing their hair, which is commonly of a beautiful * colour: it is parted from the top of the forehead, from thence brought round and joined to the locks behind; which either hang down their back in long tresses, braided with ribband, or are woven round the head in a simple plait. But the other part of the dress does not in the least correspond with this elegance; as their shapes, naturally fine, are spoiled by an absurd fashion of wearing their petticoats so high, that they all appear as if they were round shouldered and big-bellied.

* Meyringen is situated near the Aar, in a very romantic valley; surrounded by meadows of a most luxuriant verdure, sprinkled with cottages, which are occasionally separated from each other by huge intervening stones and deep channels, the remaining effects of storms and torrents. Close to the village, the Alp-bach, a torrent so called, falls from the mountain Housli, in two beautiful perpendicular cascades, but with so much violence, and in so large a body of water, as to cause frequent inundations: indeed the burgh itself has been in danger of being overwhelmed and destroyed by its repeated ravages; against which, however, it is now protected, by a wall of considerable height and solidity. Near this torrent is another fall of water, that glides gently down the bare rock, which is there more sloping; and, farther on, a third glistened as it descended through a hanging grove of pines, that feather the sides of the mountain.

* The following is the ordinary price of provisions throughout the mountainous parts of Switzerland: I have reduced the price to the value of our money.

	s.	d.
Butcher's meat, per pound	-	0 2 1/2
Bread - - - D°	-	0 1 1/2
Butter - - - D°	-	0 2 1/2
Cheese, - - - D°	-	0 2 1/2
Salt, - - - D°	-	0 1 1/2
Milk, per quart	-	0 1 1/2
Worst wine, per D°	-	0 1 1/2
Pays de Vaud wine	-	0 6

* By this you will perceive, that, in proportion, bread is much dearer than the other articles; and the reason is obvious: for, all these mountainous parts consist almost entirely of pasturages, and

* With submission to this ingenious Writer, *beautiful colour* is not *description*. We are not told whether *black*, *red*, or *brown* hair is honoured with Mr. Coxe's preference.

produce

produce little corn. The peasants of Switzerland (I mean those who inhabit the mountainous districts) live chiefly upon milk, and what results from it, together with potatoes, which are here much cultivated. According to the price of provisions in England, the above list will appear exceedingly cheap: but then it ought at the same time to be considered, that money is very scarce in these parts. Nor indeed is it so much necessary in a country, where there is no luxury; where all the peasantry have, within themselves, more than sufficient for their own consumption; and are tolerably well provided with every necessary of life from their own little demesnes. I had, to-day, a long conversation with one of the lads, who came with us from Altdorf, and takes care of the horses. He lives upon the mountains of Uri; and, as their winter lasts near eight months of the year, during some part of which time there can be little communication between the several cottages, every family is of course obliged to lay in their provision for the whole winter. His own, it seems, consists of seven persons, and is provided with the following stores: seven cheeses, each weighing twenty-five pounds; an hundred and eight pounds of hard bread, twenty-five baskets of potatoes, each weighing about forty pounds; seven goats, and three cows, one of which they kill. The cows and horses (if they keep any) are fed with hay, and the goats with the boughs of firs: which, in a scarcity of hay, they give also to their other cattle. During this dreary season the family are employed in making linen, shirts, &c. sufficient for their own use: and, for this purpose, a small patch of the little piece of ground belonging to every cottage, is generally sown with flax. The cultivation of the latter has been much attended to, and with increasing success, in these mountainous parts of Switzerland.

‘The houses are generally built of wood; and it was a natural remark of one of our servants, as we passed through such a continued chain of rocks; that as there was stone enough to build all the cottages in the country, it was wonderful they should use nothing but wood for that purpose: a remark that has been made by many travellers. But it should seem, that these wooden houses are much sooner constructed, and are easily repaired; that they are built in so solid and compact a manner (the rooms small, and the ceilings low) as to be sufficiently warm even for so cold a climate. The chief objection to them arises from the danger of fire; as the flames must rage with great rapidity, and communicate easily from one to the other. This inconvenience, however, is in a great measure obviated by the method of building their cottages apart; all their villages consisting of detached and scattered hamlets. This observation, however, does not hold with respect to some of their largest burghs: and these must consequently be exposed to the ravages of this most dreadful of all calamities. I am, &c.’

The Author gives a summary account of the *Helvetic Union*, or confederacy, which presents us with a pleasing view of political connexion, on the best of all principles, that of reciprocal support and benefit. We wished to extract this part of the work, for the information of such of our Readers as have no

adequate idea of the possible advantages of confederated, national society; but the present Article is already of sufficient extent.

The human passions operate alike in all parts of the world, in proportion to the opportunities of exertion; hence Providence seems to intend human felicity for the rudest situations, where the temptations are few. These mountainous spots are secluded from more favourable regions by natural barriers. To live comfortably there, requires an habitual industry; to live securely there, requires friendship and fortitude. They are difficult of access by individuals, and much less accessible by multitudes; consequently, they cannot be invaded so easily as they can repulse an attack, where the very elements are their auxiliaries: and what is perhaps more in their favour than all the rest, they are not, to other states, worth the cost and dangers of subjection; since those virtues on which their political existence depends, would expire under the iron hand of foreign power,—like flowers torn from their natural roots, and put in water for the transient decoration of a palace!

ART. VII. *Lucius Junius Brutus; or, the Expulsion of the Tarquins: An historical Play.* By Hugh Downman. 8vo. 3s. Wilkie, &c. 1779.

TO this very singular play is prefixed the following short preface, containing, in a narrow compass, much matter, well worth the attention of all who admire, or cultivate, the drama:

‘To those who judge of dramatic merit from the Greek models, the rules of French critics, or the examples of modern writers, a justification of the following piece would be attempted in vain. They would call it a motley performance, deficient in almost every article which constitutes a true and proper tragedy. If the Author was to allege, that he never meant to compose a tragedy, according to their acceptance of the word, but that his intention was to fill up a picture of real life, in a certain given time, the outlines of which were taken from historical facts, his reason would be deemed unsatisfactory.

‘Regardless of the end proposed, they would continue to exclaim, that the unities were neglected, that the grave was intermingled with the ludicrous; that the business of the drama frequently stood still; that the dialogue was too familiar, and the metre little better than measured prose.

‘How far some of these objections may be valid, and how many more might, perhaps, with reason be urged against particular passages, the Author would not determine. The force of others of them he would endeavour to diminish, by answering, that they militate equally against human life itself; and that while he should be sorry to have this denominated an artificial poem, he would flatter himself, it cannot be justly thought an unnatural one.

‘Dr.

‘ Dr. Johnson indeed, in the preface to his edition of *Shakespeare*, seems to have sufficiently viadicated this particular species of writing, to which, those who please, may (instead of tragedy) give the more simple name of history. Neither are there wanting many good judges of composition, who wish that the less studied diction, and more plain and level metre of the school of that immortal poet, (which seems to have ended with *Southern*) had been continued to the present time. Even this performance, with all its imputed irregularities and deficiencies, will, perhaps, be preferred by them, to those translated tragedies or imitations, which of late years have, through novelty, lived their nine nights on the stage, and been damned for ever after in the closet: though they had been corrected and metamorphosed by managers, calculated to afford to favourite actors or actresses opportunities of shining, and curtailed by lord chamberlains.

‘ A diversification of characters hath been attempted in this piece; and to give to every character the mode of sentiment and expression, peculiarly suited to it. It is not at all difficult for a man of a very middling genius, to contrive a regular plot, to pen down a certain number of sounding lines; and though his *Dramatis Personæ* are distinguished by particular names, to put his own sentiments in their mouths throughout five acts. Had the Author been solicitous of adapting his plan to the stage, or wished to conciliate the favour of the indiscriminating multitude, he might probably have followed the same method.

‘ However it may appear to us, when we are reading, no small attention is requisite in written dialogue of any kind, for an author entirely to cast off self. This was the characteristic of *Shakespeare*; and perhaps after all, the Author of this play hath deceived himself, and it may with reason be applied to him,

*Sudet multum frustra; laborat
Ausus idem.*

That the Reader may, in some measure, judge how far the Author has effected his own purpose, we shall next lay before him some part of the first Act, not as the most advantageous or unfavourable specimen of the whole, but as a passage more easily detached from the rest:

SCENE II. *The Camp before Ardea.*

TITUS, ARUNS.

Titus. Why, Aruns, in what corner sits the wind?

What! not a word to say! quite down i' th' mouth!

Aruns. I am, and stranger cannot guess the cause,

Unless 'tis living in inaction thus.

I would I was in Rome, or Rome was here,

Or that these coop'd up Ardeats would but fight.

I wonder that our father sits contented

Lounging in's camp. Plague on their petty sallies!

Why doth he not attack the nest at once

With fire and sword, and rouse up all the swarm?

It was not thus he triumph'd o'er the Sabines,

Or wrested from the warlike Volsci's hands

Sueffa *Pompeia*, with whose glorious spoils

A a 3

Turning

Turning religious all at once, he built
The temple in the capitol to Jupiter.
Though had he ask'd of me, I could have told him
A better way of laying out his money.

Titus. I do believe thee, Aruns, well I know
To what divinity thou would'st have rear'd
Thy golden altars.

Aruns. Aye, and wisely too.
Pleasure's my deity, my Jupiter,
My Juno, and Minerva. Titus too,
If I mistake not, is no Atheist there,
But worships with as warm enthusiasm
As any votary of them all; 'tis true
He wears a graver brow, and commits sin
With a more serious philosophic face :
There's all the difference between me and thee,
A touch of feature only, in our hearts
We are most cordially alike.

Titus. Alike !
Why now indeed thy airy spirits dance,
Sparkling in either eye ; but when I met thee,
What wast thou then ? Inwrapp'd in discontent,
What wilt thou be anon ? Chiding at straws
For lying in thy path ; then quick, by th' sparks
Of angry passion, kindled into flame ;
Still varying like the wind.—Thy heart like mine !
When didst thou find my skittish temper start,
And fly like thine from one to t'other side ?

Aruns. Well, be it so, heaven speed us both ! But Sextus !
I envy that same Sextus ; for his genius
Soars o'er us both, and robs us of our birthright.
Not that I think, we halt behind him much
In our *design'd intentions* ; but success
Befriends him farther, one would swear he kept
Fortune in pay, and that the blind eyed goddess
Accepted bribes from him. There's not a woman
He looks on with desire but he possesses ;
He says but to an enemy, Fall down,
And down he falls. Hah ! say'st thou, is he not
A son of Tarquin, and a glorious villain ?

Titus. Glorious I grant, but not a villain, Aruns.
Pshaw ! that's a name may suit a vulgar mouth,
A tradesman talking of his brother knave ;
But rank and station sanctify men's deeds ;
A king successful, cannot be a tyrant,
Nor a king's son deserve a title less
Than that of prince.

Aruns. Thou reason'st well, by Mars !
When I want oracles to be delivered,
I need not go to Delphos.—Out ! Alas !
My blood's again obstructed, and I feel
A pain here in my head, or in my heart,

A sort of creeping kind of lethargy.—

Are you e'er seiz'd thus? Hah! here comes my antidote.

Titus. Brutus! true; he's a doctor for the spleen.

You mention'd Delphos; when we two went thither

Through the unknown seas of Greece, sent by our father

T' enquire the meaning of the prodigy,

The snake portentous, which with dreadful crest

Appearing in his palace hiss'd aloud

A direful omen! Brutus then went with us.

Oh! I remember well the precious scenes

Of folly which he acted. When we gave

Rich presents to the God: He offer'd him

A walking-stick; as if the god would walk,

And take the air, but that the god was *Jame*.

Coming from out the temple, gazing back,

As loth to leave a place so fine, he fell

Over the threshold, and plough'd up the ground,

Fixing his face i' th' earth.

Aruns. You may remember

The oracle too said, that he should bear

Chief sway in Rome, who first should kiss his mother.

When we came home, both at one time we kiss'd her.

In that I think we are at least before

Our brother *Sextus*, jointly we reign

After our father.

Enter BRUTUS.

Titus. Brutus, where so fast?

Why, thou art running like a loaded horse.

Aruns. Or like a slave with fetters on his leg.

What! have the *Rutili* attack'd the camp,

That thou art posting in this plaguy hurry?

Brutus. Pray, my Lords, stop me not; I'm sent to you

On special ord'nance from the king; farewell,

I must return again.

Aruns. But wert thou sent

Only to see us? Tell the king our father

We're in good health; we thank him for the message,

Which thou hast well remembered to deliver.

Brutus. Oh! my good Lord, I had forgot indeed.

But in the multitude of public cares

And daily business—if my memory fails

A little—'tis no wonder—and you know

Memory is such a thing as—

Titus. As a cart-wheel.

Brutus. Indeed, my Lord, you've hit it; mine turns round,

And round—sometimes I think my head is turn'd.

Aruns. I too have thought it oft.

Brutus. Have you, my Lord?

I'm always glad when you and I agree:

You have just such a wit as I should choose.—

Would I could purchase such an one, and pat it

Into my brain ! Yet so I fear 'twould split
My head, as air shut up does water bubbles.

Titus. Thou hast spoke wittier, Brute, than thou'rt aware.

Aruns. But what wilt give me now for a recipe
To make a wit ? I had it from the Sibyl,
Her thou saw'st t'other day, who sold to th' king
Her books at such a rate.

Brutus. Pray let me see it ;
What will I give !—Ten acres of my land.

Aruns. Thy land ! where lies it ?

Brutus. Ask the king my cousin :
He knows full well : I thank him, he's my steward,
And takes the trouble off my hands.

Titus. Who told thee so ?

Brutus. The king himself.—Now twenty years are past,
And more, when he sent for me from the farm
Where I had liv'd some time studying philosophy,
And such like serious matters.

Titus. Noble sophist,
I bend with the profoundest admiration
Of thy rare, hidden knowledge.

Brutus. Yes, yes, all men
Must grant that I have no small smattering.
But where was I ? Oh—Kinsman, says the king,
Says he, and smiled most graciously upon me,
For deeds of blackest and most treasonous nature,
Thy father and thy brother were accused of,
They've paid the forfeit with their lives : for thee,
Who knew'st not of their crimes, as I love mercy,
Nor take delight in wanton deeds of cruelty,
Live, and be happy ; the ingenuous heart,

And simple manners speaking in thy face——

Aruns. Aye, 'tis a simple manners-speaking face.

Brutus. Nay, is it right to interrupt me thus ?

Aruns. Pardon, most noble Brutus.

Brutus. These thy qualities,
Promise, says he, thou ne'er wilt form a plot
Of damn'd conspiracy against thy sovereign——

Titus. Indeed for that, I'll be thy bondsman, Brutus.

Brutus. Live in my house, companion of my children.
As for thy land, to ease thee of all care,
I'll take it for thy use ; all that I ask
Of thee, is gratitude.

Titus. And art thou not
Grateful for goodness so unmerited ?

Brutus. Am I not ? Never, by the holy Gods,
Will I forget it ! 'tis my constant prayer
To heaven, that I may one day have the power
To pay the debt I owe him.—But the charm
For wit you told me of.

Aruns. Oh—take it gratis——

First then ; attend with caution—But the message
You brought from Tarquin.—

Brutus. Father Romulus,
That I should loiter thus ! Why would you keep me
Engaged in talk ? The king your father calls
A council, to consider of the siege
Of Ardea, and the future operations
Against the stubborn Rutili : your presence
Is ask'd immediately ; shall I before,
And say you're coming ?

Arans. If thou wilt, good Brutus ;
Or else behind ; or otherwise in th' middle :
Come, we'll all go together ; or stay there,
And follow at thy leisure. [*Exeunt Arans and Titus.*]

Brutus alone. Yet, 'tis not this which ruffles me—the gibes
And scornful mockeries of ill-govern'd youth—
Or flouts of painted sycophants and jesters,
Reptiles, who lay their bellies on the dust
Before the frown of majesty. All this
I but expect, nor grudge to bear ; the face
I carry too demands it.—But what then ?
Is my mind fashion'd to the livery
Of dull stupidity, which I have worn
These many a day ? Is't bent aside, and warp'd
From its true native dignity ? Else why,
How is't that vengeance now hath slept so long ?
O prudence ! ill delayer of great deeds,
And noble enterprizes !—Yet—not so.
Chance may, and accidental circumstance
Crown bold and lucky rashness with success—
But oftener not. There is perhaps a time,
A certain point, which waited for with patience,
Seiz'd on, and urg'd with vigour, will go near
To banish chance, and introduce assurance
And fix'dness in human actions.—
T' avenge my father's and my brother's murder !
(And sweet I must confess would be the draught)
Had this been all, oft hath the murderer's life
Been in my hands ; a thousand opportunities
I've had to strike the blow—and my own life
I had not valued as a trifle.—But still—
There's something farther to be done—my soul !
Enjoy the strong conception ; Oh ! 'tis glorious
To free a groaning country from oppression ;
To vindicate man's common rites, and crush
The neck of arrogance.—To see Revenge
Spring like a lion from his den, and tear
These hunters of mankind !—Give but the time,
Give but the moment, gods ! If I am wanting,
May I drag out this idiot-selg'd life
To late old age ; and may posterity
Ne'er know me by another name, but that
Of Brutus, and the Tarquin's household fool,

[*Exit.*]

We

We confess ourselves to be in the number of those, 'who wish that the less studied diction, and more plain and level metre of the school of that immortal poet (which seems to have ended with Southern) had been continued to the present time.' And as far as our Author has adopted the diction of the school of Shakespeare, we approve of his dialogue, which is often flowing, easy, nervous, and characteristic; but it cannot be denied that it often sinks into gross familiarity and meanness, and sometimes goes in such a hobbling pace, and falls into such low expressions, that it cannot with justice be termed even 'measured prose.'

'A diversification of character' hath not only been attempted in this play, but in many instances successfully executed: nor can we think with the Writer, that his piece is, on that account, less proper for the stage, or less adapted to the multitude. The stage and the multitude are equally favourable to pieces of character, and receive, with equal coldness, such dramas as are void of that ingredient; which is the chief reason why so many tragedies (since the days of Southern) have "strutted and fretted their short hour upon the stage, and then been heard no more!"

It is a very unfortunate circumstance for an Author to indulge his self-complacency so far, as to take it for granted that his taste and abilities are superior to the age in which his works are published: This idea is the parent of slovenliness and inaccuracy; and there is in the piece before us, if we may hazard the expression, a kind of laboured incorrectness; the Author seeming to disdain the trouble of giving the necessary compactness to his fable, or the last polish to his style.

Notwithstanding these defects, which it was our duty to observe, this historical tragedy abounds with uncommon beauties of language and situation, and much exquisite delineation of character; all which excellencies would be still heightened, if the Author would vouchsafe to amend the irregularities, and supply the deficiencies, which would, in its present state, prove the only obstacles to its success in theatrical representation. Such corrections would also render it still more pleasing in the closet.

ART. VIII. *The History of Edinburgh*. By Hugo Arnot, Esq; Advocate. 4to. 1 l. 5 s. Boards. Edinburgh printed; sold by Murray in London. 1779.

IN the vicissitudes and accidents which characterise the history of towns, we find, in general, many important objects of research and curiosity; but when the towns described have the peculiarity of being the capitals of a nation, the instruction communicated is of the greater moment, and the materials

of the author are the more connected with great events. The plan of the work before us was originally of a limited nature; and we are informed, by Mr. Arnot, that it grew into its present magnitude from his attention to a variety of matter which tended to illustrate the state of manners in Scotland, and to throw a new light upon its public transactions. There is nothing, indeed, which appears more certain, than that the affairs of a kingdom and its capital are deeply interwoven. To give a wide range to inquiry and investigation is, of consequence, the most instructive method which can be adopted in works of this kind.

The minuteness of this Historian will, perhaps, be considered, by some readers, as a merit. The search which he acknowledges was made by him into most of the public records of Scotland, was highly proper. The colleges of St. Andrews, Aberdeen; and Edinburgh consented to afford him the aids he required; and to several private gentlemen he returns his acknowledgments for the politeness of their communications.

Whatever has a particular relation to the city of Edinburgh, in the civil and ecclesiastical history of Scotland, is detailed by this laborious Inquirer, and furnishes such materials as are the most capable of composition and ornament. The manners of the Scottish nation, the prices of provisions, and the value of money, engage his attention. He describes the public buildings of Edinburgh, its religious houses, its population, and its amusements. He treats of the legislative and the judicial assemblies; and, on this subject, he advances the evidence of many improper acts of magistrates. His freedom and spirit, in this particular, are worthy of praise, as they have in view the promotion of the interests of liberty and mankind.

The account he has given of the Court of Justiciary in Scotland will afford entertainment to our Readers, and will be accepted as a specimen from which they may form a judgment of the abilities of the Author:

‘ It has been already explained, that the *Justice-ayre*, or Court of Justiciary, was the supreme court, civil as well as criminal, over the barons, and those residing within their domains. After the original Court of Session was instituted, it still retained its civil jurisdiction; but, upon the erection of the College of Justice, the authority of the Court of Justiciary was restricted to criminal affairs. The judges were the Lord Justice General, Justice Clerk, and certain assessors added to them by the Privy Council, who were chosen from among persons not versant in the laws, and whose commissions only lasted during the particular trials upon which they were appointed to preside. A constitution * so highly improper, was altered by Charles II. and the court modelled into its present form. It now consists of the

* Charles II. parli. 2. sess. 3. c. 16.

Lord Justice General, who is always a peer of the most distinguished rank or influence, the Lord Justice Clerk, and five Commissioners of Justiciary, who are also Lords of Session. The office of Lord Justice General bears a similar relation, in the Court of Justiciary, to that of one of the extraordinary Lords formerly in the Court of Session, and, like these too, ought to be abolished †.

‘The Court of Justiciary has a supreme jurisdiction in criminal affairs. The decrees of sheriffs, and other inferior criminal courts, as well as those of the Court of Admiralty, are liable to its review. It has been doubted, how far the decrees of the Court of Justiciary itself are subject to the review of the House of Lords. This is a matter of great importance; and, in so far as may be consistent with the deference due to the respectable persons who entertain opposite notions, we deliver our opinion without diffidence or reserve, “*That an appeal lies from the Court of Justiciary to the House of Lords.*”

‘The decrees of the ancient court of King’s Justiciary, or Justice-ayre, from which the present court has, after several changes, been modelled, were subject to the review of parliament. That court took cognizance of causes both civil and criminal, *and these too by jury*. After the institution of the College of Justice, when the King’s Justiciary no longer meddled with civil causes, we find * King James V. taking the opinion of parliament, upon a criminal trial depending before that judge. Even since the erection of the court into its present form, frequent instances of the reversal of sentences of *§ forfeiture* occur in the parliamentary proceedings. But further, an appeal from the Court of Justiciary was actually received by the House of Lords, A. D. 1713 ‡, and the judgment of that court reversed. In a late case, where a petition of appeal; presented from that court, was dismissed, it was only found, “That the said petition ‖ and appeal, was not properly brought;” nothing was decided respecting the general point.

‘The stress which is laid upon no instances of appeal being to be found from the Court of Justiciary, as presently modelled, to the Scots parliament, is over-balanced by other considerations; besides, it is easy to explain why there were none. Appeals from the supreme civil court were not admitted after the institution of the College of Justice, down till the revolution. In that period of a hundred

‡ ‘We apprehend there was no system of liberty in Scotland till the union. Since that, we know but of three trials in which the Lord Justice General presided. They were all political. In all of them, government exerted itself to make the prisoners objects of exemplary punishment. The first was that of the Glasgow rioters; and in it, the Lord Justice General entered his dissent and protest against the opinion of the ordinary judges, in finding that the rioters were not subject to a capital punishment. The second was that of Provost Stewart. The third was that of James Stewart of Aucharn, for the murder of Campbell of Glenure, the only trial that we know of, in which a Lord Justice General, and Lord Advocate, condescended to go upon a circuit. A trial, in which government was supposed to have exerted its utmost influence to procure a conviction of the prisoner; and in which, upon his confession, the Lord Justice General addressed him in a most insinuating speech; a speech, which, far from being expressive of generosity and compassion, breathed an ardent spirit of political hatred and resentment. Rec. of Just. 4th Oct. 1725; printed trial of James Stewart of Aucharn, A. D. 1753.’

* James V. parl. 6. c. 69.

† ‘Law Tracts, p. 276.’

§ ‘i. e. conviction of high treason.’

‖ ‘Machan’s cases, p. 382.’

and fifty years, appeals from the Court of Session were only thrice attempted, and each attempt was rejected: therefore, by a parity of circumstances, people would be led to acquiesce in the sentences of the supreme criminal court. Besides, the Court of Justiciary was very submissive to government, its decrees were engines of oppression, the court used often to remit the jury, ordering them to amend their verdict. Now, it was in vain to think of obtaining relief from parliament, against an iniquitous sentence of that court, if procured by the influence of the crown; because, the Lords of articles might put a negative upon hearing of the cause; and, if the Lords of articles failed to do it, the King's commissioner might himself do it. Further, the Privy Council, which was, indeed, a most tyrannical court, used to interfere with the sentences of the Court of Justiciary, sometimes by mitigating them, sometimes by remitting the punishment entirely, and at others, by ordering no sentence to pass upon the verdict of the jury: nay, there is an instance of the Court of Session suspending and reviewing a decree of the Lord Justice General, although it was * expressly pled, that he was supreme in criminal affairs; and, therefore, the jurisdiction of the court declined.

* Every argument which can be drawn from analogy, or from the foundation of appeals, favours our hypothesis of an appeal lying from the Court of Justiciary. The decrees of the Courts of Session and Exchequer, in short, of every supreme court in Britain, are subject to the review of the House of Lords. It would require, then, some very express law to exempt the Court of Justiciary from a jurisdiction to which all other courts of the same rank in the nation are subjected. The foundation of all appeals seems to be, that a superior and supreme court is both possessed of higher wisdom, and not exposed to that undue influence which may be supposed to have operated in an inferior court; and that, as all inferior courts are limited in their jurisdiction, either in respect of territory, or of the causes brought before them; such as civil, criminal, maritime, &c. a challenge is competent, that the court which pronounced the decree, had no jurisdiction. We hold, therefore, that the decrees of every court, which has not an universal jurisdiction, must be subject to review. We have already remarked a case in which the Court of Session suspended and reviewed a decree of the Court of Justiciary. Let it be supposed, that the latter had insisted upon its judgment being enforced, and that no obedience was due to the interdict of the Court of Session (which it appears would have been well founded), there would have been no possibility of deciding upon the pretensions of the courts, but by appeal to the House of Lords.

* An appeal must be founded, either upon a court having exceeded its jurisdiction, upon some informality in the proceedings; or, upon wrong being committed by some false finding in law or in fact. Now, in all of these, the last excepted, ground of appeal may be given by the Court of Justiciary: nay, in one of the cases already noticed, that of Macdonald of Barisdale, the only trial before that court for high treason, since the accession of the House of Hanover, the court not only decided without a jury, but also refused the pri-

* * Stair's decisions, 18th December 1664, Innes.*

soner a proof of facts, which, if he had made good, we apprehend no jury in the nation would have convicted him.

It cannot be, upon the head of trials before this court, being taken by jury, that it is argued appeals should be refused; for this, in England, would tend to exclude almost every appeal: besides, the Court of Justiciary is *in use* to review the sentences of other courts, such as those of sheriffs and of the † Admiralty, which have proceeded upon the verdict of a jury. And further, the sentences are often not supported by the verdict of a jury; for instance, when the verdict returned is special, and consequently the guilt is fixed by the court; when there is any informality in the proceedings of the jury, which ought to vitiate and annul their verdict; or, when the court proceeds to judge altogether without jury. If the case of Drummond the printer is to be made a precedent, and any pamphlet, offensive to government, should make its appearance, there is nothing to hinder the Lord Advocate from libelling the supposed author or printer before the Court of Justiciary, nor to prevent that court from convicting the prisoner without a jury, and finding him liable in pecuniary penalties, or sentencing him to pillory and banishment.

It cannot be on account of the want of importance of the causes tried before this court, that it is pretended no appeal lies from it; for what so sacred as life, honour, property, and posterity? Neither can it be upon the infallibility of the judges, either real or supposed; for, if it is supposable, that the judgment of a majority of the Court of Session may be erroneous, surely that of any single * judge in the number may be so: and, within a period of three years, in a matter of life and death, the judgments of the Court of Justiciary at Edinburgh, and ‡ of the Circuit Court at Aberdeen, in similar cases, were directly opposite.

• There

† ‘MacLaurin’s cases, p. 75. 80. In one of the cases alluded to, the Judge-admiral sentenced two men to be hanged. The convicts applied to the Lords of Justiciary for a review of the sentence. The court, accordingly, pronounced an interdict. The Judge-admiral was of opinion, that the court had no jurisdiction; and, notwithstanding the interdict, issued orders to the magistrates of Edinburgh to put the sentence in execution; but the magistrates did not think proper to yield obedience.’

• ‘The Judges of Justiciary must all be Lords of Session. Any one Lord of Justiciary can hold a circuit court; and it has been found by a late decision, that the judgments of the circuit courts are not liable to be reviewed by the Court of Justiciary. Records of Justiciary, 21th July 1763.’

† ‘In the case of Janet Ronald, indicted A. D. 1763, for poisoning her sister, one of the jurymen fell suddenly ill, and the trial was adjourned. Next morning, the jury were inclosed, and returned a verdict, finding the prisoner guilty. But, upon its being pled in arrest of judgment, that the verdict was null, and that no sentence could pass upon it, in consequence of the jury not having been constantly kept together from the beginning to take the evidence, till they had pronounced a verdict, the court dismissed the prisoner from the bar. But, in the case of Helen Watt and William Keith, indicted for parricide before the circuit court at Aberdeen A. D. 1766, a case in which the evidence was so lame, that, although it created a presumption, it afforded no legal proof of guilt, one of the jurymen went out of court into the open streets: yet the single judge who was on the trial, notwithstanding the precedent, and at an act of parliament, over-ruled the objection, and condemned the prisoners; but his Majesty granted them a pardon.

• But, further, not to compare the decrees of the Justiciary with those of the circuit, but those of the Justiciary with each other, it was found, A. D. 1754, in the case of Robert Lyle, who was convicted of theft and house-breaking, that two jurymen, going out of the court-house, in the midst of the trial, to the distance of about

* There is still an additional reason why appeals should lie from the Court of Justiciary. There is no determined system of criminal jurisprudence in Scotland. It is a matter of doubt what is a crime in the eye of her law, and what not, also what is the punishment annexed *. The libels conclude, that the prisoner, upon being convicted, ought to be punished with *the pains of law*. Before an indictment goes to proof, it is always ascertained, indeed, whether a capital sentence can follow upon conviction; but, in cases not capital, the degree of punishment to be inflicted generally remains at the discretion of the court. The indictments are sometimes laid upon the statute law, sometimes on the civil, sometimes on the Levitical. The Scots statute-book is full of unrepealed laws, absurd, tyrannical, and oppressive; and (as has been already observed) it becomes a matter of debate, whether they are gone into desuetude. There is no professed treatise on the criminal law of Scotland, that either is, or ought to be considered as an established authority. Now, in these circumstances, to exclude all remedy by appeal, against the sentences of this court, much more of a single judge upon a circuit, would, in our opinion, be to prevent redress of those wrongs, which, from the frailty or depravity of mankind, may be committed in the dispensing of justice.

* In a country where such anxiety has been shown to guard against oppression from the crown, it surely will not be said, that the liberty of petitioning for royal mercy is a sufficient remedy against iniquity. Alas! although we live at present under a mild and gracious Prince,

fifty yards, where they got a refreshment of wine and biscuit; and two more of the jurymen going to a tavern about the like distance, and there joining a company, drinking ale and punch with them, and chaffering about the lease of a farm, did not vitiate the proceedings. The case of Janet Ronald is mentioned above. Now, from these, it follows incontrovertibly, either that in A. D. 1754, a person, convicted of theft, suffered death, in consequence of an illegal sentence of the Court of Justiciary; or, that in 1763, a woman, convicted of poisoning her sister, was acquitted, by an illegal sentence of the same tribunal. And, in the case of William Wood, tried at the circuit court of Edinburgh, 27th May 1776, for entering a house, and stealing some pieces of cloth out of an open chest, when the clerk of court was going to inclose the jury in the usual manner, as the acts directed, James VI. parl. XI. c. 91. : Charles II. parl. 2. sess. 3. c. 16. the judge told them, " That the case was clear; that there was no necessity for inclosing at all; and that Mr. **** (naming one of the jury) was a proper person to be their foreman." Not only were his Lordship's directions obeyed, but the jury, after making out a verdict, finding the prisoner guilty, showed it to the counsel for the prosecutor, and asked his opinion if it was a proper verdict. Although, on these accounts, the verdict, beyond dispute, was null, the judge pronounced sentence of transportation for life against the prisoner, and also adjudged him to slavery for three years. In this case, a remedy was attempted, by a bill of suspension, or application for an interdict, presented to the Court of Justiciary. Not only, for the reasons already mentioned, but because the sentence of transportation to the Colonies could not take place, as they were in a state of rebellion, and that, if he was confined till an opportunity should occur, of transporting him thither, his sentence might turn out to be perpetual imprisonment. But no relief could be granted; for it was found incompetent to bring the sentence of a single judge upon a circuit under the review of the whole Lords. In this, as in the case of Keith, his Majesty extended the royal mercy; Records of Justiciary, 26th December 1753, 18th January 1754, 11th July 1763, 4th February 1777: Printed trial of Helen Watt and William Keith, 1776.

* In the case of the Glasgow rioters, A. D. 1725, the Lord Justice General entered a protest against the judgment of the court, in finding, that certain parts of the indictment did not infer a capital punishment.

it must not be forgotten, that, from the influence of the crown, the chief danger is to be dreaded. "Can a man † (as is well said by a writer on this subject) expect justice from his party, or mercy from his enemy?" Nay, although the royal mercy be extended, the reparation is not adequate to the injury. A royal pardon may, indeed, heal the wound, but it cannot remove the scar. We approach the throne, the humble suppliants for favour; but, before a court of law, we are entitled boldly to demand justice.

‘ In a late case, it has been, with great propriety, established as law, that an appeal cannot be received against an interlocutory sentence * of the Court of Justiciary; because, otherwise causes might be protracted unmeasurably. But we can perceive no alarming consequences from appealing against a definitive sentence. The vanity of challenging a decree, proceeding upon a clear point of law, and regular verdict of a jury, will be perceived. Although it should not operate upon every occasion, it cannot be supposed that the House of Lords will receive appeals promiscuously; and, at all events, the appeal may ‡ be discussed before there is a possibility of executing the criminal. Thus, by admitting of appeals, we are entitled to maintain, that a remedy will be provided against the violation of the most sacred rights of mankind, till some one shall step forth bold enough to aver, that, from the history of this court, and from the study of human nature, “no sentence of the court, or of

† ‘Maclaurin’s cases, p. 594.’

* ‘Maclaurin’s cases, p. 523.’

‡ By act 11 George I. c. 26. in Scotland, no sentence of death, or corporal punishment, can, on the south side of the Forth, be put in execution in less than thirty, and on the north, than forty days.

§ After the decisions of the Court of Justiciary mentioned above, it must be confessed, that this statute, retarding executions, has not been unattended with good consequences. It was enacted, however, upon an occasion sufficiently humiliating for the country. After the accession of the house of Hanover, the northern counties of Scotland were reckoned to be exceedingly disaffected to government. Numerous bodies of the military were quartered among them, to check and overawe them. As the officers looked upon the inhabitants as enemies to their King, these military gentlemen indulged themselves in an insolence of demeanour, now rarely to be met with among that respectable body; and, when their irregularities were even of such a nature as to fall within the cognisance of the law, it was thought proper to confine at them, or to suspend its execution. In A. D. 1723, an officer went into a dancing-school at Perth, and used indecent familiarities with a young girl. The dancing-master, resenting the insult to his pupil with equal spirit and propriety, seized the officer by the neck, and turned him out of the room; and, as the officer was muttering vengeance, the dancing-master assured him, that, should they happen to meet, he would not find him unprovided with a sword. In a few days, accordingly, they met by accident; the officer drew, the dancing-master drew also. He parried the thrusts of the former, and could (it is said) easily have put him to death. But a serjeant, who attended the officer, came behind the dancing-master, and pinioned him, upon which the officer ran him through the body, and he died upon the spot. The public were enraged at so foul a murder; they were bent on vengeance; they foresaw an interposition of the crown, and were resolved to prevent it. The Provost of Perth sat in judgment upon the officer. He was convicted by a jury; and was sentenced to be hanged within three suns. He dispatched an express to London, applying for a pardon, which was granted; but he was hanged ere the pardon arrived; upon which the act already mentioned was passed. Although the view of the legislature was to prevent the law from laying hold on the friends of government; yet, in effect, it has been the means of saving the lives of subjects, when affected by absurd and iniquitous judgments, in violation of law.

any single Lord of Justiciary, ever has been, or will be founded on error, caprice, or corruption."

'As civil actions of peculiar intricacy and importance, could only be tried before the Court of Session; so anciently, the crimes of rape, robbery, murder, and wilful fire-raising, which were called the *four pleas of the crown*, could only be tried before the Court of Justiciary. The Court, however, has not, for a long period, possessed such exclusive jurisdiction; treason being now, perhaps, the only crime which can be tried before the Court of Justiciary alone. In trials before this court, the prisoners enjoy many favourable circumstances. They are always served before-hand with a list of the witnesses to be adduced against them; and, in capital trials, the evidence must be all reduced into writing. But there is no necessity for the jury being unanimous, the verdict of a bare majority of *the fifteen* is fully sufficient:—If the prisoner be indigent, counsel are always appointed for him, and they are indulged in a liberty, which they take too often, of being extremely prolix and trifling in their pleadings upon the relevancy of the indictment. Thus, from the trials before the Court of Justiciary, and those we have seen at the Old Bailey, although, in both, they appear very fair, yet their manner is extremely opposite. In the latter, they are conducted with plain sense, candour, and expedition; nothing essential rejected, nothing superfluous admitted: but, in the former, a great deal of wrangling is admitted; so that, together with the evidences being taken down in writing, the trials are spun out to an immoderate length. A trial is rarely finished in less than a day; they will often take up forty-eight hours; and, upon one occasion, the trial lasted ninety-four hours *.

'Before this court, the counsel for the prisoner is entitled, by act of parliament, to sum up the evidence in his behalf, and to be the last speaker, except in trials for high treason; and the address, or *charge* (as it is called), to the jury by the Lord Advocate, or other counsel for the public prosecutor, is always delivered with the utmost candour. But a notion some how prevails, that the Lords of Justiciary are generally inclined to be unfavourable towards the prisoner; and, in fact, they do frequently address the jury after the counsel for the prisoner has finished.'

After discussing the courts of justice at Edinburgh, Mr. Arnot explains its military government, and its political constitution. Its revenue, manufactures, commerce, and charitable foundations are then canvassed; and he concludes his work with a description of Leith, which is the port of Edinburgh.

* 'That of Provost Stewart.'

† 'In a trial before the Circuit Court at Perth, A. D. 1774 (it was only, indeed, a matter of *adjudging to slavery for seven years, and transportation for life*), we were witness to the judge, after the counsel for the prisoner had finished his argument, addressing the jury, mustering up *only* the evidence against the prisoner, taking to pieces the argument *made* by his counsel in his behalf, and declaring (although the proof was by no means direct), that he could not suffer himself to entertain a notion that the jury would acquit the prisoner.'

It is impossible, in attending to the numerous branches of this performance, not to applaud the diligence of the Author; whose exemption from prejudices in a country which has been torn with the wildest factions and the grossest bigotry, are demonstrations of candour and sincerity. In his composition, though not free from a variety of little defects, he is generally clear and perspicuous; and when his subjects permit, his narration is not inelegant; but sometimes too florid.

ART. IX. *A Collection of Prints, in Imitation of Drawings.* To which are annexed Lives of their Authors, with explanatory and critical Notes. By Charles Rogers, Esq; F. R. S. and S. A. S. 2 Vols. Folio. Imperial Paper. 12 l. 12 s. White, &c. 1778.

TO collect the precious remains of ingenious artists, is a mark of elegant taste; to preserve those remains, at great expence, and to endeavour to bestow on them immortality, is a proof of generous ardour for the improvement of society: for the cultivation of refined arts, whatever the eloquent but fanciful Rousseau and his followers may pretend, contributes not only to the embellishment and splendor of polished life, but to its real happiness and perfection:

“Ingenuas didicisse fideliter artes

“Emollit mores, nec sinit esse feros.”

When we consider the imitative arts in their relation to the general improvement of civil society, the invention of engraving is entitled to a principal share of our regard. This art, though but the copy of a copy, diffuses and perpetuates the sublime conceptions of the painter, and renders that which would otherwise be confined to a particular place, and to a few centuries, the general entertainment of the present age, and the most distant posterity. The same advantage which printing has bestowed on science and literature, engraving has conferred on the arts of design; and had these valuable inventions been known to the celebrated nations of antiquity, the taste of beauty, as well as the knowledge of truth, would in all probability have advanced with a more rapid progress, and have already approached nearer to that degree of perfection, which is consistent with the limited powers of human nature. But the invention of engraving, as well as of typography, was reserved for the middle of the 15th century; and the improvement which, since that period, the modern nations of Europe have attained in arts, sciences, laws and manners, is unrivalled in the history of mankind.

The splendid work of which we here announce the publication, is executed in various kinds of engraving; if we apply that term generally to denote the art of copying *drawings* as well

well as *paintings*, on wood or metal, to be afterwards impressed on paper; but we do not find that this branch of the art has received a particular name in any modern language; and the ancients, as we have already hinted, were entirely unacquainted with printing, in every sense of the word.

The work before us contains one hundred and twelve prints, in imitation of the drawings of the greatest painters; and they are executed by the most celebrated artists of this kingdom. We shall give the names of the masters, whose works are here faithfully copied, and a list of the pieces which seem most worthy of attention.

V o l. I.

1. Lionardo da Vinci. *The last Supper.*
2. Michel Angelo Buonarrotti. *The Madonna and Jesus.*
3. Raffaele. 1st, *The gathering of Manna.* 2d, *Terra motus.*
4. Giulio Romano. *Nature and Time.*
5. Caravaggio. *Birth of Jupiter.*
6. Bandinelli. *Two Lovers.*
7. Battista Franco. *Discovery of Achilles.*
8. Perino del Vago. *Battle of the Centaurs and Lapithæ.*
9. Zuccaro. *Queen Elizabeth.*
10. Domen. Passignano. *Sleep in the arms of Night.*
11. Pietro da Cortona. *Scilurus recommending concord to his sons.*
12. Bernino. *Angel bearing the Cross.*
13. Andrea Sacchi. *St. Antony preaching to the fishes.*
14. Stefano della Bella. *Theatrical figure of a young man.*
15. Romanelli. *Judgment of Paris.*
16. Bourgonnone. *Two battle pieces.*
17. Filippo Lauri. *Corisca and the Satyr.*
18. Carlo Maratti. *Assumption of the Virgin.*
19. Ciro Ferri. *Cæsar preferring his Agrarian Law.*
20. Leone Ghezzi. *Portrait.*
21. Titiano. *Repose.*
22. Tintoretto. *Study for a Crucifixion.*
23. Paolo Veronese. *First thought for a large composition.*
24. Jacopo Palma. *The woman wiping Jesus' feet with her hair.*

V o l. II.

1. Correggio. *Study for the principal part of his cupola.*
2. Parmigiano. *David and Goliath.*
3. Camillo Procaccini. *David with Goliath's head marching before Saul.*
4. Lodovico Carracci. *The Car of Harmony.*
5. Agostino Carracci. *Cupid with the sword of Mars.*
6. Annibal Carracci. *The Bacchanalia.*
7. Michel Angelo da Caravaggio. *A study.*
8. Guido Reni. *Repose.*
9. Albani. *Joseph and Jesus.*

10. Dominichino. *St. Catherine.*
11. Guercino. *Psyché arriving from the bath.*
12. Schidoni. *A heroine.*
13. Mola. *Cain and Abel.*
14. Pefarese. *Boys playing with a lamb.*
15. Maria Canuti. *Discovery of Achilles.*
16. Elizabetta Sirani. *Holy family.*
17. Luca Cambiaso. *Prometheus.*
18. Salvator Rosa. *Silenus and Satyrs.*
19. Francisco Vieira. *Calisto discovered.*
20. Nicholas Pouffin. *Procession of Silenus.*
21. Le Sueur. *Moses exposed.*
22. Raimond le Fage. *Vulcan's forge.*
23. François Boucher. *Bathsheba.*
24. Breughel. *Landscape.*
25. Rubens. *Helena Forman.*
26. Van Dyk. *Jacob persuaded to send Benjamin into Egypt.*
27. Rembrandt. *1st, A monk sitting in his cell. 2d, Turks drinking coffee.*
28. Wouwerman. *Hawking.*
29. Van de Velde. *A rising storm.*
30. Rybrack. *Time.*

The portrait also of each painter, in a *rondeau* cut in wood, is prefixed to his life.

In order to render these prints faithful imitations, they are engraved by the same lines, of the same size, and, as nearly as possible, of the same colours, with the original drawings. This, doubtless, will give them a very high value with such as are fond of collecting the designs of great masters; and must also render them extremely precious to students in the arts, who will here perceive, more distinctly than in the most finished paintings, the beautiful lines by which a Raphael and a Guido expressed those divine conceptions which have been so justly and so universally admired. Valuable pictures are commonly placed in churches or palaces, which are open, in all parts of Europe, to the inspection of the public. Drawings are concealed in cabinets, to which only a few *virtuosi* have access. The publication of exact copies from the latter will be received therefore with gratitude by those who could not otherwise expect to obtain an exact knowledge of the originals.

When we consider Mr. Rogers as an *author*, we must abate somewhat of that commendation which is due to him as an *editor*. In his Introduction, his Lives of the Painters, and his Appendix, his style is sometimes careless and inaccurate, and he has employed several peculiarities of expression, and even of spelling, which denote a degree of affectation unworthy the magnificence of his undertaking. But if we can make allowance for

for slight defects of language, we shall have reason to be satisfied with the information which it conveys. The Introduction and Appendix, combined with the Lives of the Painters, afford a general history of the arts which are the subjects of this noble publication.

These arts, Mr. Rogers informs us, were early cultivated by the eastern nations. The Jews, indeed, were forbidden to make images, as objects of worship; but, on other occasions they were not only permitted, but even enjoined the practice of statuary. Thus, two cherubims of beaten gold were directed to be made in order to be placed at the two ends of the mercy-seat, which they over-shadowed by their wings, their faces looking towards each other. It is probable, however, that the Jews made but a small proficiency in the ornamental arts, compared with that of the Egyptians and Tyrians. Bazaleel of the tribe of Judah, and Ahaliab of the tribe of Dan, were appointed in the time of Moses to execute the works for the service of the sanctuary (Exod. xxxi, &c.). But Solomon was not willing to trust the decoration of his temple to the taste of Jewish artists: he sent to Tyre for Hiram, "who was cunning "to work all works in brass."

The Tyrians, it is probable, acquired much of their knowledge in the arts from their neighbours the Egyptians. The fable of Prometheus shows that the Greeks had very early an idea of sculpture; but so confused is the ancient chronology of Greece, that it is impossible to ascertain the period at which they began the practice of this or of any of the sister arts. In Greece, however, they all shone with peculiar lustre; and from the Greeks were transmitted to their conquerors the Romans, who carried them in their declining state to Constantinople, which, from the year 330, had become the seat of the Eastern empire. Here they had to struggle with many inconveniences, particularly the madness of the Iconoclasts, who destroyed every picture, and broke every piece of statuary, that came within their reach. At length Constantinople was taken by Mahomed II. surnamed the Great, in 1453; and the barbarous superstition of the Turks expelled the poor remainder of artists, who were glad to escape in safety into the western provinces, to which they offered the fruits of their ingenious labour, in return for the protection which they solicited. The Italians, in particular, were well prepared to receive these new guests. For as early as the year 977 the best architects were invited from Constantinople to direct the rebuilding of the church of St. Mark of Venice. Ninety-six years were employed in erecting that edifice, which was ornamented by Greek artists with several pictures in mosaic. (Ridolfi, P. i. ft. p. 12.)

In the beginning of the eleventh century, the celebrated dome of Pisa was built, under the direction of Buschetto a Greek architect; and his style of building was soon imitated in Florence and other towns of Italy. The ancient statues and paintings were still buried with the other ruins of Roman grandeur; and the Greeks of Constantinople continued to be the only masters of the modern Italians, till Florence, in the thirteenth century, produced Giovanni Cimabue, who made great improvements in the art of painting, and is said, by Vasari and other writers, to have far surpassed his Grecian models. G. Cimabue is commonly reckoned the father of modern painting. This, however, can only be understood of his great improvements in the art; for painting was never entirely abandoned in the great cities of Italy during the thickest darkness of the middle ages. Even in Britain, the art of design was practised with some degree of success, amidst the barbarism of the eighth century; as appears by a drawing prefixed to a treatise of Virginité in the Saxon language, preserved in the Lambeth library*.

In the middle ages, the monks frequently employed their leisure in ornamenting the ancient manuscripts which they thought particularly valuable. Some of these are adorned with so much care, that the labour bestowed on them must have consumed many years.

The style of the Florentine painters, who succeeded Cimabue, was, in general, hard, dry, and tasteless. At length Lionardo da Vinci appeared, possessed of a genius so acute, penetrating, and universal, that if the merit ascribed to him were less clearly authenticated, we should be disposed to rank him with those fabulous heroes, whose accomplishments and exploits have been invented by poets and orators to flatter the vanity of their countrymen. Lionardo was born in the year 1443, and died in 1518. Nature formed his person, which united the perfection of strength and beauty, to excel in all the fashionable exercises of the age. His talents were equally suited to active and to contemplative life. While he practised with singular success all the liberal arts, he studied and improved every science that is useful to man. Painting was his favourite pursuit; and managed by his skilful hand, that art speedily assumed a new appearance. He was the first who animated his figures, gave strength of shade in his oil pictures, and enriched them with expression.

* Mr. Rogers cites authorities to prove that the manuscript was written in the eighth century; and seems not to think it necessary to offer any other evidence of the antiquity of the drawing prefixed to it. But it is not absolutely certain that the drawing is coeval with the writing.

After the time of Lionardi da Vinci, painting seems to have soon attained the highest perfection to which it was capable of arriving. For as ancient Rome was peculiarly happy in having three kings who possessed the qualities best adapted for laying the foundations of a great empire, so modern Rome enjoyed three artists, whose early discoveries have secured to her that honourable empire of taste and elegance, which she still maintains unrivalled. From Lionardo da Vinci she acquired expression and colouring; from Michel Angelo invention, drawing, greatness, and the sublime; and from Raphael, all these united in the highest perfection, with the noble additions of composition and grace. Raphael was born in 1483, and died in 1520; and notwithstanding what is said of the tints of Titian, the happy pencil of Annibal Carracci, the graceful airs of Correggio, and the angelic beauty of Guido, it may be affirmed, that nothing essential was added to the art of painting after the age of Raphael.

In that age the art of engraving was also much improved by the admirable skill of Mark Antonio, who appears to have been so highly delighted with the finished productions of his contemporaries, that he conceived the noble idea of consigning them to immortality. About the same time a new art was discovered, which imitated, with great exactness, such of their works as were only drawn with the pen.

This invention, called *Chiari-scuro* by the Italians, and *Cumpeux* by the French, is commonly ascribed to Ugo da Carpi, a man of great ingenuity. He made his first trial with two pieces of pear-tree or box, the most proper woods for his purpose. With one of these pieces he stamped the outlines of his figures, and the darkest shadows; with the second he gave the wash; and those parts of the paper were left white, which required to have the appearance of being heightened. Having succeeded in this contrivance beyond his expectation, he began to make prints with three blocks of wood. The first gave the profiles and dark shadows; the second the middle tints; the third the light grounds; and the heightenings were expressed as before by the natural colour of the paper. In this manner he executed a large print of Æneas carrying Anchises on his shoulders from the flames of Troy, bearing date 1518.

The inventions of Ugo da Carpi were highly esteemed by his countrymen. He was desirous of availing himself of the profit arising from his labours, and, in order to prevent others from sharing it, obtained decrees of excommunication from the Pope, and menaces of severe penalties from the Doge of Venice, against every one who should print his Æneas, without his own consent. Albert Durer had already obtained from the Emperor Maximilian denunciations of confiscation, accompanied with

other threats, against every person who should copy or vend his works in the Emperor's dominions.

Mazuoli of Parma, called Parmigiano, who, if not the inventor of etching in aqua fortis, at least made great improvements in that art, began to imitate the prints of Ugo da Carpi in 1529. While Parmigiano resided at Bologna, he printed on a large sheet, a chiaro scuro of Diogenes, which is the best work of the kind that had been hitherto executed. He greatly improved the art by discovering a method of enabling the prints to bear a nearer inspection, and of rendering them more pleasing to the spectator. This was done by printing two tints with wood on the outlines, while the more delicate shades were etched on copper. Of this he gave an admirable example in a copy of a drawing of Raphael, which represents Peter and John healing the lame man at the beautiful gate of the temple. This work is the more interesting, being Raphael's first thought for the Cartoon on that subject.

The art, which Parmigiano learned from Ugo da Carpi, he communicated to Antonio da Trento, who, among a variety of other works, executed a famous print of the martyrdom of St. Peter and St. Paul. Antonio discovered great ingenuity in working with two, and even with three blocks; but his treachery and ingratitude blasted all the hopes that might reasonably have been formed from the continuance of his labours. While his master resided at Bologna, and was assiduously employed in painting for the noblemen of that city, Antonio one morning seized the opportunity to rifle his chest, stole all his drawings, as well as his prints in copper and wood, and having escaped through the gates of the city, was never heard of more.

These artists were succeeded by Meccarino of Sienna, and Antonio Cremonese; but the person who has most enriched our collections with prints in imitation of drawings, is Andreani of Mantoua. He wrought with two, three, and even four blocks; and has left a greater number of prints, copied after a greater variety of masters, than any of his predecessors. Soon after the death of Andreani, Bartolomeo Coriolano practised the same art with great taste and accuracy at Bologna. He chiefly employed himself on the works of Guido, his favourite painter; and succeeded so well in his imitation, that on presenting to Pope Urban VIII. a Madonna of this artist, he was dignified with the order of knighthood of Loreto, and obtained a considerable salary.

The Germans are fond of contesting with the Italians the merit of many ingenious inventions. As to the art of which Mr. R. traces the history, Sandrart of Stockm accuses Vafari of appropriating a discovery, which of right belongs to the Germans, who he says, as early as the year 1503, published chiaro-scuro

scuro prints in black, yellow, and green. Although the Germans should be allowed the honour of the invention, the merit of the improvement will still belong to the Italians; for even Albert Durer, the greatest genius of Germany, did not exhibit any thing in this way, executed with three blocks, till the year 1600; at which time Goltzius the engraver also published several prints with three blocks, particularly one of Hercules killing the robber Cacus in his den. Paul Moreelse, a painter of Delft, engraved on three blocks in 1612, and even the great Rubens directed a chiaro-scuro block to be cut for a print graved on copper by Witdouc in 1638, representing Jesus sitting at table with two of his disciples. L. Businck graved prints after P. Lalliman, on two and three blocks, about the year 1645; and many others of less note, who, from an excess of modesty, suppressed their names.

From this time till the reign of George I. of England, the art, instead of receiving any further improvements, began gradually to decline; except that in 1681 James Lutma published in Holland four portraits imitating black lead drawings *stumped*, which, as he describes the operation, were made '*opere mallei*,' by means of a hammer. But after this last effort, made by James Lutma, to preserve a decaying art, it was allowed to sinder and perish. So entirely was it neglected and forgotten, that some of its revivers, at the period above mentioned, speak of it as a new invention; and Zanetti, a gentleman of Venice, who, between the years 1720 and 1741, published many prints in imitation of drawings, observes in a letter, that they were engraved on wood in the method of Trento, since lost. The same observation is repeated at the bottom of one of his prints, dedicated to William Duke of Devonshire. Zanetti took particular delight in copying the works of Parmigiano; and his enthusiasm for this master, together with the esteem in which his imitations were held in England, encouraged him to continue the practice of an art which he considered as equally tedious and troublesome*.

About the same time Le Blon published in England a treatise on "the Harmony of Colouring in Painting." This work, which was dedicated to Robert Walpole, Esq; Chancellor of the Exchequer, laid open an extensive plan, which was no less than to publish portraits of the size of life, as well as history-pieces, after great masters; all in the same colours with the originals. This he successfully effected, by means of three mezzotinto plates, on which he skilfully blended yellow, red, and blue, which he terms the three primitive colours. His contrivance was followed by several of his pupils, particularly

* Lettere sulla Pittura.

by Robert and Gautier of Paris. The former chiefly applied himself to imitate subjects of history, and the latter to represent anatomical preparations. During the same reign Edward Kirkwall published several prints in imitation of highly finished drawings. Having etched the outlines on copper-plate, he shaded the figures with mezzotinto work, covered with an even wash by means of a pewter plate, which was perforated in those parts in which it was intended that the print should be heightened; and the paper being there raised did, not inelegantly, imitate the thick body of white, laid on finished drawings.

A magnificent collection of prints, copied after the best pictures and drawings in France, was published at Paris in 1729. In this valuable work, well known by the name of its patron Mr. Crozat, the *chiaro-scuro* was performed, as usual, with blocks; but, besides this, a method of imitating pen-drawings with copper-plates was revived, which had not been practised since the time of Parmigiano; a method of the greater value, as the operations of a fine pen may be copied by etchings, with far more precision and resemblance, than by any incisure in wood.

Mr. Stephen Slaughter published in London in 1733, a print after an original drawing of Parmesan. In this print the wash is given with a wooden block, and the figures are etched in copper; and to the approbation which it universally met with, is owing the beautiful collection of Pond and Knapton, the largest and most elegant work of the kind ever published in England; in which the beauty of Slaughter's print is equalled, and the province of the art itself extended, by introducing a great variety of new shades, and by imitating drawings in red chalk, which had never been before attempted.

Mr. Rogers concludes his Appendix by an account of the works of the ingenious artists during the present reign (many of them now alive), who have cultivated or improved the methods of imitating drawings. As this part is written more concisely than the rest, we intended to take the liberty of transcribing it for the entertainment of our readers; but the article is already extended beyond our usual limits.

In treating the lives of the painters, Mr. Rogers is more copious than any writer in the English language. He mentions several interesting particulars that are omitted by Vasari, Philibien, and others; and his life of Correggio in particular is more perfect than any we have met with. He gives an agreeable variety to his subject, by introducing such episodes as are naturally connected with the ornamental arts; of which there is an example in the life of Stephano della Bella, where the reader will find an explanation of the origin of masquerades, triumphs, carnival songs, and other entertainments, which formed the principal

principal amusement of all the different courts of Europe, during the sixteenth century.

We shall conclude this article by inserting a passage from the life of Guido Reni, which may serve not only as a specimen of the style of our Author, but as an illustration of an important doctrine which cannot be too often inculcated; that is, the corruption to which the arts are liable, even in the happiest ages; and the danger that artists of superior merit should condescend to imitate bad models, when ignorance, novelty, or caprice have rendered such models fashionable.

* About this time* Guido began to paint on his own account†; and in his coronation of the Virgin Mary, in the church of St. Bernard, he demonstrated so great a knowledge of *the naked*, that Annibale Carracci himself, who at first tenderly loved, now began to fear him, regarding him always with a jealous and severe eye: nevertheless he, contrary to his intentions, opened the way to his rival's future reputation, in this manner. After the time of the great Michel Angelo, Raffaello, and some of their followers in the Roman *school*, the art was considerably fallen, the artists running rather into a chimerical whimsicalness, and weak colouring, than imitating the truth of nature. Cavalier Giuseppe d'Arpino was accounted an able man among them, and, by Fortune's assistance, acquired the first place; although, to a very capricious invention, he had joined the style of a *mannerist*, with languid colouring. At this time also appeared Michel Angelo da Caravaggio, a fantastical and beastly man, who having formed a manner entirely new (with broad lights artificially obtained in a darkened chamber, and with the deepest shadows), he so effectually insinuated himself into the favour of the great, that every gallery, in every museum, was accounted poor which had not one of his pictures in it. The fame of these two men spread over all Italy; and not only their reputation, but their pictures arrived at Bologna; not without great joy to the Carracci, who longed to see some of their works, particularly of Caravaggio, of whom they had heard such great things. The picture was seen by Annibale, and by Lodovico, who readily declared, that he found the work very different from the fame of the master; but that nothing was more plausible than novelty: to which Annibale added, that he was not at all surprised, but was of opinion, that any one who, in time to come, should strike out some new manner, would certainly obtain from Fortune and the silly vulgar, the like ad-

* The period in which Guido lived was from 1575 to 1642.

† Or, as we commonly say, to *set up for himself*; he had, in his youth, served under the Carracci, and other eminent masters. His first instructor was Denys Calvart.

miration; that as to himself, he was satisfied with his own style, wholly opposite to this, by which he hoped he had secured a better founded applause; that he had endeavoured, with a tender colouring, and day-light in the open air, to give truth and relief to his figures; and that, instead of imitating, like Caravaggio, what was ugly as well as what was agreeable in nature, he had always been solicitous to make choice only of that which was most beautiful. The lively genius of Guido immediately took the hint, and he soon applied himself to the style of Caravaggio, as the more advantageous scheme.'

We must add, however, to the honour of Guido, that he followed the steps of Caravaggio, in his dark and disagreeable paths, but for a time; after which he fell into his *second manner*;—a manner, as Mr. Rogers well observes, far more scientific, graceful, and sweet; highly finished, with clear and bright colouring, gay, and transparent:—which has established him chief in the modern style of painting, and justly obtained him the greatest applause.

ART. X. *The Prince of Peace, and other Poems.* 4to. 2 s. 6 d.
Murray. 1779.

THE "pomp and circumstance of glorious war," the acquisition of victory, and the participation of renown, are so flattering to human vanity, that exclusive of all views of pecuniary emolument, we are not to wonder that so great a part of mankind have, in all ages, followed the profession of the sword. The incidents of battles and sieges afford such variety of interesting subjects for description, and such frequent opportunities of introducing the pathetic and the sublime, that it is not at all surprising that they have so often employed the pen of the poet.

In the poem before us, entitled, *The Prince of Peace* (the most considerable piece in the collection), the ingenious Author has deviated from the common road. He has not recommended war by pleasing pictures of heroism and military fame; he has rendered it an object of deprecation, by forcible and affecting representations of the misery which it inevitably produces. The present unhappy American contest is the particular object of his reprehension, though, evidently, not from party motives, but from considerations of a superior nature. The poem opens with the following animated precatory apostrophe, to the Prince of Peace:

O thou! that on the sapphire throne
Of glory seated, look'st on human race
With eyes of tenderest love! still deign to own,
Though much their madness slight thy proffer'd grace,
The

The sons of thoughtless ALBION! Write thy law
Fresh in their hearts! that now, on blood intent,
With complicated vengeance, strive to draw
The thunders down of Heaven's keen punishment!
Plac'd at the dread right-hand of POWER SUPREME,
Extend thy mercy still! still mighty to redeem!

After deploring the loss of peace, and the diminution of commerce, the poet digressively regrets the discovery of America; expatiates on the pleasing ideas which the *discoverers* might naturally be supposed to conceive of the country, and contrasts them with its present melancholy situation. He then proceeds to paint, in the most striking colours, the *horrid war* of those Indian barbarians, whom Christians, of different nations, have too often, to their eternal disgrace, employed against each other. He justly describes them as furious; insensible of compassion; unmoved by the smiling innocence of infancy, the pitiable debility of age, and the enchanting power of female beauty:

Yet Infants hold no forsworn foe—

They, sinless beings! surely 'scape the foe!
Their little hands provoke no hostile strife;
Save smiling innocence, no arms they know!
With tears, that more than speak, they surely move
The murderer's breast, recalling nature's law;
Or melt to mercy with their looks of love,
The heart, now milder than the milk they draw!
In vain—their little tears shall not avail!
Nor Innocence—their coat of mail!

And see, where feeble Age extends

His nerveless arm! to ward th' impending blow;
He vainly tries! th' impending blow descends!

Subdu'd he falls beneath th' insulting foe!
Alas! life's evening hop'd a brighter close!

Not these the promises that nature gave!
He fondly thought, with glory to repose

Belov'd and honour'd in the peaceful grave.

His grave, alas! the vulture shall supply;

Bleach'd by the parching winds his bones unbury'd lie!

Yet Beauty meets a milder doom—

Yet female weakness bends the stubborn soul—

In vain, or sex shall plead, or beauty bloom:

Their furious passions feel no soft controul.

Perchance e'en now, in yon sequester'd bower.

Some maid shall listen to her lover's voice,

In thought anticipate the golden hour,

When holy rites shall sanctify her choice.

Vows of long love she breathes, with fondest breath!

Ah! soon to cancel all those vows in death!

E'en now she hears the ambush'd foe :

What sound, she starting cries, pervades my ear ?

In vonder moonlight glade it lingers slow—

No foe insidious surely lurking near !

Suspect, the youth replies, no base design ;

Our safe retreat what prying foe shall find ?

'Twas but the whisper of the murmuring pine,

Or distant waters sounding in the wind.

Her fears remov'd, he thinks no danger nigh,

And reads fresh transports in her smiling eye.

Alas ! that eye shall smite no more !

No more that lovely cheek with beauty glow !

In graceful negligence no more shall flow

Those waving ringlets stiff with clotted gore !

The wolves of war now rend that flowing hair !

Impending o'er their agonizing prize,

With gnashing unrelenting fangs they tear

The horrid trophy of their victories !

This sees the youth, expiring as he lies,

With aggravated horror sees and dies !

His last stanza except one, is a severe but just reproof of the shocking practice of praying for success in the business of destroying our fellow-creatures :

Ah ! surely dead to human woe

Their iron hearts, that deeds like these approve !

All future Hope they surely must forego,

Nor fear a vindicating Power above !

And yet—to Heaven they bow the suppliant knee,

And breathe the formal prayer with lips defiled ;

And yet—they lift their blood-stain'd hands to Thee,

To Thee, meek Saviour, merciful and mild !

And yet—to Thee those hands they DARE to shew !

To Thee, who did'st COMMAND affection to the foe !

The precatory style is beautifully resumed in the conclusion :

Man's guardian friend ! at Pity's call

Once more thy spirit in their hearts renew ;

And, O may Heaven, whose mercy stoops to all,

Their crimes forgive !—they know not what they do !

In rival breasts awake thy law of Love !

From Thee all human hope, all comfort springs !

The mutual wound's keen anguish to remove,

Arise once more with healing on thy wings !

So may each doubt dissolve, all Discord cease,

And kindred nations bow before THE PRINCE OF PEACE.

This performance is one of the few in which a spirit of piety and a spirit of poetry are united. The Reader must have observed that the stanza is mostly constructed of heroic lines, with tetraстich and couplet rhyme : this structure is perhaps better adapted to the dignity of the greater ode, than one consisting

sitting of lighter and shorter measures. It pleased in some of AKENSIDE'S odes, and it pleases in the present instance.

The third piece in this agreeable assemblage, entitled, an Elegy in Memory of a Lady, appeared in print several years ago, under the title of CONSTANTIA, and was mentioned in our Review, vol. xxxix. The subject of this elegant tribute of grief and friendship was the first lady of the late ingenious Dr. Langhorne: a gentleman whose death will be long lamented by his friends, and will prove a considerable loss to the lovers of literature. The remainder of this collection consists of *Two Elegies, a Hymn to Patience, Four Odes, and Two Sonnets.*

*** Report, on good authority, (we believe) has given the poems in this collection to the Rev. Mr. Cartwright, Author of that excellent performance, entitled, ARMINÉ AND ELVIRA, a *Legendary Tale*: see Monthly Review, vol. xlv. p. 103.

ART. XI. LONGINI omnia quæ extant Græce & Latine. Recensuit Notasque suas atque Animadversiones adjecit Johannes Toupius. Accedunt Emendationes Davidis Ruynkenij. 4to. 10s. Boards; 8vo. L.P. 5s. 6d. ditto; and Sm. P. 8vo. 4s. ditto. Oxford printed, and sold by Elmsly in London. 1778.

REFINEMENT in learning, like cultivation of manners, is apt to degenerate into effeminacy and dissipation: the student grows wanton on the improvement of others; and is ungrateful enough to overlook, nay sometimes to despise, the labour of those who have cleared the paths of science, and made them easy and delightful. This, we are afraid, is too much the case with the professors of learning in our times: it seems their utmost ambition to be esteemed men of *polite and elegant taste*; and it is no wonder, when labour is supposed useless, that the mind, unaccustomed to severe and fundamental studies, should sink into trifles, and vainly imagine itself possessed of what appears so easy to attain. Among those acquisitions which require manly application, and which tend to give strength and confidence to the mind, we rank the accurate knowledge of words, which is indeed the basis of all other improvements. This study seems to have undergone a very uncommon fate. It has been railed at by the idle, rejected by the polite, and ridiculed by the witty. We are told indeed, what, if true, must for ever destroy its credit; that it is both *dull and useless*. To the first we shall bring our answer from facts, and observe, that it has employed the pens of the first heroes in the republic of letters. Who is ignorant of the names of *Scaliger, Erasmus, Clarke, Bentley, and Le Clerc*? These writers, it may be said, have explained words as connected in composition, and have supplied food to the imagination by restoring beauties which were lost, and reviving colours which time had obscured; but what

what excuse can be offered for the barrenness of those who have consumed much time and labour in picking up single words, and piling them in a vast heap?—What pardon can be expected for *Dictionary-makers*?—Milton must be deemed, by our objectors, little better than a dull drudge; and Johnson, with all his genius and learning, must dwindle into a laborious Idler.—It would be endless to produce great men among the moderns, who have been ornaments of human nature, as well as of this study; and among the ancients we shall be contented with the testimony of Quintilian, who, with more than usual fire and spirit, interrogates certain cavillers like ours: “An ideo minor est Marcus Tullius orator, quod idem artis hujus diligentissimus fuit; & in filio (ut in epistolis apparet) usquequaque asper quoque exactor? Aut vim Caii Cæsaris frugerunt editi de analogia libri? Aut ideo minus Messala nitidus,” (*alagant*) “quia quosdam totos libellos non de verbis modo singulis sed etiam literis dedit?” Quint. Instit. Orat. lib. i. cap. 7.

Let none hereafter call that *dull* which *Tully*, *Cæsar*, and *Messala* have thought worthy their study and attention. But enough of authorities.

Our objectors still cry that it is *useless*. Need we answer, if any learning is useful, that surely cannot be without advantage on which all knowledge is built. What? Are they of no service to mankind who have brought to light, refined, and explained, those ancient models, from whom genius has caught fire, and patriotisim ardour? Is it then of no importance to the world that the thoughts of Tully and Tacitus, the fine poetry of Virgil, the neat elegance of Horace, should be exhibited as far as possible genuine and unmixed? Is it of no advantage that the oracle of heaven should be purified from the corruptions of time, and ignorance, and the misrepresentations of bigotry? The days of infallibility, we thank God, are now over. We hear no more of divine inspirations and spiritual workings. Ah! know that the New Testament is delivered down with the same disadvantages as other ancient writings. No miracle has been displayed to preserve it. It depends therefore intirely on a nice and critical knowledge of words to interpret and investigate what Christ has commanded; and many of those monstrous perversions of scripture, which fix so deep a stain on the history of human nature, derive their origin from the most gross ignorance in the language and phraseology of the apostles, and are nothing but the crude effusions of unlettered superstition. Let any Christian but reflect a moment on this, and let him bless the days when *Clarke*, *Weststein*, and *Erasmus* considered the New Testament as critics, not for systems but for sense. It may be observed here, that if learned men, in those dark ages, have been absurd in their opinions, causes still more deplorable than
ignorance

ignorance have influenced them. Those causes are now happily removed. We obey not now the edicts of the Pope. We are allowed to think, and want nothing but manly learning and study to think right. But while we recommend *verbal knowledge*, we do not mean that all men should waste their strength in poring over *words* and *syllables*; for the part of discovery and investigation happens but to few. It will be sufficient for the purposes of general study, if they store up what others have delivered; and let them remember that they enjoy, in a few hours, the fruits of many painful days and many sleepless nights; nor refuse the tribute of gratitude and reverence, when they consider (what must of necessity happen from the limited faculties of man) that their knowledge can be purchased at no less a price than the sacrifice of a whole life wasted in their service. We have detained our Readers, perhaps, too long on this subject; yet we would remind them that it is the chief object of our plan to recommend as well as to give an account of what relates to learning.—We therefore were willing to obviate certain objections against a study highly rational, and which deserves the most attentive consideration in the present improved state of letters. We were led into these remarks upon a review of the work now before us, in which we have an excellent specimen of verbal criticism, for which the learned world is indebted to the labour and accuracy of Mr. Toup, who has given us a full proof of his great erudition, by restoring the true reading of Longinus. This rhetorician, as every body knows, is full of corruptions and defects; and it is no small addition to the glory of Longinus that he has, at last, met with a critic who will do all for him which learning and sagacity can do: *Si Pergamæ dextra defendi possent, &c. &c.* He has been assisted with new copies and manuscripts, of which his own abilities have made good use. He has, very properly, likewise called to his aid writers which Longinus seems to have studied with peculiar care, *Quintilian—Dionysius of Halicarnassus—Plutarch.*—We have Pearce's translation unaltered; not that Mr. Toup was fully satisfied with any translation, but he complied with the general custom, which, in all cases, is supreme. Where Dr. Pearce seems to have gone widely from the sense of the Author, he has remarked it in his notes. There is prefixed to this edition a Dissertation on the Life and Writings of Longinus, compiled with great care and intelligence by the learned *Schardam.*—We will not trouble our Readers with any extracts from this part of the work, as the life of Longinus is well known; and our Author has rather confirmed received facts, by many new authorities, than added to the number. To make this work still more complete the celebrated *Ruhnkenius* has adorned it with notes

and emendations ; which display that extent of reading in the Greek language for which he is so justly famed.

It would be endless, and indeed it is inconsistent with our plan to produce passages in which Longinus has either been restored or elucidated : we cannot, however, refrain from gratifying the learned reader with an instance or two.—The famous remains of some old tragedian, in the second section of Longinus, which has been the subject of so much conjecture, is, at last, discovered to be a fragment of *Æschylus*, from a manuscript of *Johannes Siceliota* on *Hermogenes*. It is a speech which *Boreas* is supposed to roar out when refused *Orythia*. The Reader ought not to wonder if the language of such a blustering lover, painted in rage by *Æschylus*, be uncommonly inflated ; and if it should swell into what Longinus calls “*παρα τραγωδα*,” or into the *absurd*. We think no single commentator has given fully the true sense, but that all have supplied useful hints. Take the whole passage, as, in our opinion, it ought to be read :

Και καμινὰ σχῶσι μακιστὸν σέλαρ.

Εἰ γὰρ τιν' ἐσιγῶσι σφομαὶ μόνον,

Μίαν παρείρας πλεχίστην χειμαρρῶον

Στεγὴν πυρῶσω καὶ καθανδρακωσομαι.

Νῦν δ' ἐκ κεκράγα πῶ τογενναίῳ μελῳ ;

The translation of which is : “ Let them repress the spiry beams of the chimney : for if I should spy but a spark, I will wind this single curl into a torrent of flame.—I will fire the house, and burn it to ashes ! Have not I rear'd out now a lofty strain !”

Ridiculous as this may seem to an English ear, it is the sense, and, as we think, the very spirit of the original, which perhaps might appear equally absurd to the Grecian taste.—We read *Και καμινὰ* with Pearce, who follows all the editions and manuscripts. We read *μόνον*, not *ψαλον*, as Musgrave. *Εσιγῶσι* is applied to *fire* or *sparks*, for the reason which Ruhnkenius gives. Plutarch has “*Πῦρ ἐσιγῶσι*.” Mr. Toup indeed understands by it the person appointed to watch *Orythia* ; but this sense is quite foreign to the sentiment of the passage. Upon the word *μελῳ*, Ruhnkenius asks, “*Our unam potius quam plures ? Lege Bia.*” The reason is plain from our translation. It adds much to the spirit to make an interrogation at the last line. It is highly natural that such a character as *Boreas* should exult in his own sounding pompous language, and in the wantonness of boasting rage demand the applauses of others. But this we offer to the consideration of the learned, declaring with Mr. Toup, “*De his quiesquilis nihil certi.*”—We shall propose an emendation of our own on a passage in the 30th section, which Mr. Toup,

if

if he thinks it deserving, may insert in his next edition. Longinus, speaking of the great importance of significant words, says, "Οἱ μὲν, τοίνυν ἢ ἴσιν κυρίως καὶ μεγάλῳ κρεινὴν ἐπονομαζέον ἐκλογὴν θαυμάσιος ἀγείναι καὶ ἀσάκηλαι ἴσιν ἀκροῦνται, καὶ ὡς πᾶσι ἴσιν ῥήτορες, &c. &c. &c."

The intelligent reader will perceive that it is very difficult, if not absolutely absurd, to apply the words *μεγὰρ*, *καλλῶς*, *εὐτινείας*, *βαρῶς*, &c. to *ἀγαλμασι*. We would, therefore, by a slight transposition, read, "καὶ οἷον τι ψυχὴν τινα τοῖς πράγμασι, ὡς περ ἀγαλμασι καλλίστοις φαντασθὲν εἰδέναι." Every one must see the propriety of the emendation. Who is ignorant that good poets, like good sculptors, give life and speech to their subjects?—One more remark, and we have done.

Longinus, speaking of the force of sublimity, says beautifully, "Τῷ δὲ πᾶσι καιρίως ἐξενεχθέντα τὰ πράγματα δικτὴ σκεπτικῇ πάντα διαφορῶσιν καὶ τὴν τῷ ῥήτορι εὐδυσταθεῖαν ἐνεδιβάλλουσιν."

Upon this place Dr. Pearce makes a very ingenious remark, according to the opinion of that "true priest of the Muses," Smith. That our Readers may be more sensible of the *ingenuity* of the remark, they shall have it through the improved medium of Smith's translation: "It is not easy to determine whether the precepts of Longinus, or his example, be most to be observed and followed in the course of this work, since his style is possessed of all the sublimity of his subject. Accordingly, in this passage, to express the power of the sublime, he has made use of his words with all the art and propriety imaginable. Another writer would have said *διαφορῶν* and *αὐδαικνύσαι*, but this had been too dull and languid. Our Author uses the preterperfect tense, the better to express the power and rapidity with which sublimity of discourse strikes the minds of its hearers. It is like lightning, says our Author, because you can no more look upon this, when present, than you can upon the flash of that. Besides, the structure of the words in the close of the sentence is admirable. They run along, and are hurried in the celerity of short vowels: they represent to the life the rapid motion either of lightning or the sublime."—To the criticisms of Pearce, and commendation of Smith, we shall oppose the opinion of a scholar, and "a ripe and good one" too: it ought to be translated, says Mr. Toup, with Petrus Paganus, "*Res omnes sublimis instar discipere, & universam statim oratoris vim patefacere solum.*" Here we see all the ingenuity of the remark vanishes at once. Can any one who even affects learning, be ignorant that the first aorist ought frequently to be translated by *soleo*? The sense of Pearce is quite foreign from the nature of the Greek language. It is from observations of this kind, ignorant and trifling as they are, that a commentator is ranked

among the number of *elegant* editors ; while the manly criticisms of a scholar, who endeavours to inform his readers, are despised as the *tasteless* labours of plodding dulness. We would have men *elegant*, but first let them be *learned*.

We cannot dismiss this edition of Longinus, without congratulating the world on so valuable an acquisition, recommending, at the same time, verbal knowledge, as the surest defence against the incursions of barbarism, and the absurdities of priests.

We will conclude this Article with a few remarks on the style and sentiments of Longinus. His diction, like that of other rhetoricians, who flourished in the later ages, is loaded, and consequently obscure. The Greek language is better adapted than any other to express the ideas of the mind with richness and fulness. This excellence has been abused by the rhetoricians, and they have laboured, by strained and unnatural combinations, to add strength to strength, and to accumulate abundance on abundance. The consequence is, that all the nerve and natural vigour of the language has been crushed under a weight of incumbrances, as the might of ancient warriors under coats of mail. The language of Longinus is full of metaphors, and those are generally broken and disjointed. But here should be offered an excuse, which may, with peculiar propriety, be applied to the writers in the decline of learning, that metaphors, when they become common, cease to be considered as metaphors, and that the strange confusion of style, which we so much wonder at in Longinus, is nothing but the ordinary language of his own times, heightened by a studied imitation of the sublimity of the more ancient writers. Of the sentiment and matter of Longinus, we may observe, that he makes but few general remarks, and those commonly borrowed from writers before him, as Mr. Toup has sufficiently shewn. His aim is not to inform the judgment, to lead us into the *penetralia*, as Quintilian terms it, of his art ; neither is it to engage our admiration in favour of his authors, but of himself. He seems to praise many passages, only because they will admit some quaint fancy of his own, or some higher improvement, tacitly displaying, at the same time, the greatness of his own powers, which are able to ' paint the lily, and throw a perfume on the violet.' He takes notice that Homer has said *sublimely* of Discord, that her " head is fixed in the heaven, and her feet upon the earth ;" only because he himself can, as he imagines, improve the thought, and *more sublimely* apply it to the genius of Homer.

Longinus is not more reprehensible for the quaintness of his panegyric than for the severity of his censure. Throughout his whole performance the admired name of Euripides is treated

with too little respect; and his opinion on this subject is opposed by the general voice of antiquity. In the brightest period of Grecian literature, Euripides carried off the palm of dramatic composition; nor was the fame of his inimitable productions confined to his own age, or to his native country. At a very distant period the grave sober-minded Plutarch warms at the flame of this divine poet, and breaks out in the exact numbers, and with all the vigour of iambic,

Τὶς γὰρ εἶπνε τῆς ἑαυτῆ πατρὶδος

Εὐρυπιδίου τοῦτον οἶον Εὐριπιδῆς.

The well known treatment of the Athenian prisoners in Sicily, is a monument to the glory of Euripides, of which no other poet can boast. In the cruel war carried on between the Athenians and Syracusans, the resentment of the contending parties was embittered by every circumstance that can exasperate hostility, and render it incurable. The Athenian fleet suffered a fatal disaster in the harbour of Syracuse, by which the greatest part of their seamen fell into the hands of the enemy. The public assembly of the Syracusans immediately condemned these unfortunate prisoners to a cruel and ignominious death: but from this general doom they excepted those, and those only, who could repeat any verses of Euripides.* These they kindly received into their houses, treated with all the honourable distinctions of ancient hospitality, and, after learning from them the most admired passages of their favourite poet, they restored them to their native city in triumph. Yet to Longinus, Euripides appears a man of an ordinary genius, and a poet rather in sound than in sense*.

Longinus affects great indignation at a phrase in Hierodotus, which we think not only unexceptionable, but very natural and expressive. In the beginning of his fifth book, the Father of History gives an account of a Persian embassy into Macedon. The ambassadors were treated with every mark of attention, and invited to a magnificent entertainment, at which the greatest beauties of the court of Amyntas were present. Such, however, was the rude severity of Macedonian manners, that the ladies were not blended promiscuously with the other guests, but placed at a great distance, and in a separate body. This was not agreeable either to the customs or to the taste of the Persians. They could not get a full view of the Macedonian women after straining their sight; and the faint glimpse, which the remote distance afforded, tended rather to excite than to gratify curiosity. The Persian ambassadors therefore requested Amyntas that his fair subjects might be brought nearer, observ-

* Long. sect. 40.

ing that, in their present situation, these beautiful women were *torments to the eyes*, αλγυνοῦσας ὀφθαλμῶν. Upon this expression Longinus observes, as some excuse for Herodotus, that he has put it in the mouth of a drunken barbarian; and adds, with the stern haughtiness of criticism, “but he ought not, in the language of such a personage to have given to all posterity an indelible mark of his littleness of soul. Is it the soul of Herodotus that is little, or is it the soul of Longinus that is overgrown, swollen, and gigantic?”

We shall mention, with peculiar pleasure, another example of the severity of our critic, because it gives us an opportunity to justify the character of an ancient writer, which, though exceedingly admired at Athens, in the age of Socrates, and equally admired at Rome in that of Cicero, has not, till very lately, met with due regard in modern times. Longinus (sect. 38.) asserts, “that Isocrates, in his panegyric, speaks like a child.” The subject of that discourse is to prove, that Greece has received more good offices from the Athenians than from the Lacedemonians. But on entering upon this topic, he says, “that eloquence can represent the same objects under many different terms, and at pleasure lessen or enlarge them.” Is it thus, therefore, Isocrates, might the audience exclaim, that you are to deceive us concerning the respective pretensions of the Athenians and Lacedemonians? For the encomium which you bestow on eloquence may be considered as an admonition not to give credit to your discourse.” The impropriety of this sarcastic observation, which has been adopted by the Archbishop of Cambridge, and other French critics (See *Lettres à l'Académie Française*) will evidently appear, by considering the whole passage in Isocrates; which, as it is short, we shall transcribe from the English translation: “Many pretended sophists, I know, have already exhorted you to lay aside your private differences, and to declare war against the barbarians. I purpose once more to address you on the same important topic, hoping to treat it in a manner so different from that in which it has been hitherto handled, that the subject will yet appear new and unoccupied; and those surely are the noblest fields of eloquence, which, by their vastness and extent, afford an opportunity to display the utmost abilities of the speaker, and which, if properly cultivated, may promote the highest interest of his hearers. The subject, which I have chosen, unites these advantages, and is, besides, particularly seasonable at the present juncture; for our affairs still continue in the same unhappy condition, because those who undertook to retrieve them, have proved unequal to so arduous a task: Why should I, then, decline any labour or exertion by which Greece may be healed of her present wounds, delivered from

from her intestine divisions, and saved from those final calamities which threaten to overwhelm her? Though I make use of the same materials which my predecessors have already employed, my observations shall have nothing in common with theirs; for eloquence can represent the same objects under many different forms, and, at pleasure, lessen and enlarge them." Those parts which appeared most bright, the orator can throw into the shade; to those which were faint or obscure, he can give brilliancy and colour: he can exhibit what is new in a venerable ancient garb; and adorn what is ancient with all the graces of novelty."

We acknowledge that Isocrates here speaks of himself in a manner that must offend the refined artificial modesty of modern times; but he is justified by the general practice of ancient writers, who had not yet learned the art of disguising, with studied politeness, the sense of their own importance. The question, however, is to decide, not concerning the vanity of Isocrates, but concerning his eloquence; and we appeal to the candour of our Readers, whether the encomiums, which he here bestows on the art of composition, seem introduced, as Longinus asserts, on purpose to admonish his hearers not to believe his discourse, or whether these encomiums are not evidently designed to awaken the reluctant attention of his audience to a subject on which they had been often addressed, but always unsuccessfully. The criticism of Longinus appears, at first sight, severe and unjust; but to those who examine the passage of Isocrates with attention, the observation made upon it by our critic will appear to be *absurd*. It is absolutely impossible the audience should exclaim, "Is it thus, Isocrates, that you are to deceive us concerning the respective pretensions of the Athenians and Lacedemonians?" "For Isocrates has not as yet said a single word about these pretensions; nor does he propose them, as Longinus asserts, for the subject of his discourse."

Longinus (sect. 13.) praises those who have imitated the ancients, and compares them to young combatants who enter the lists against famous veterans, in which contest 'tis glorious even to be conquered. In this light Longinus sought to be considered; though none of the commentators, as far as we know, have taken notice of it. He takes the field (to carry on his own comparison) against all antiquity, affects the large stride, and sublime gait, of the great heroes of old, with all the confidence of certain victory. What can be lost, he cries, when monarchs are the combatants? Noble as this man appears to the blindness of presumption, it must seem far otherwise to the spectators of the contest. How completely ridiculous is it for the dwarfs of modern times to ape the stalk of ancient giants: and many of those who would sustain no unequal and dishonourable contest

with Dares, Epeus, and Euryalus, would be justly exposed to contempt, should they presume to throw the gauntlet with Cadmus and Hercules, Eryx, and Entellus. But to drop the comparison: our opinion of Longinus is, that when he attempts to improve upon the ancients, he draws himself into a very unfavourable point of view, and sinks in the approbation of his readers. We must observe, too, that the commentary of this rhetorician cannot, with any propriety of language, be stiled a work of *criticism* in the same sense in which we apply that word to the writings of Aristotle, Horace, Dryden, Boileau, and Pope. It may be called a florid declamation on the beauties and faults of the ancients, abounding with all the pride of self-applauding panegyric, and the laboured vehemence of rhetorical indignation. These, we apprehend, are the faults of Longinus. His excellencies are many and great. He is adorned with extensive learning, and variety of knowledge. His genius is warm and vigorous, rich and lofty; and he sometimes attains the true sublime. The comparison of the declining faculties of Homer to the setting sun, is well imagined, and finely expressed, and that of the beautiful extravagancies of the *Odyssey* to the "dreams of Jove," is perhaps one of the most happy and grand conceptions of antiquity. In short, though we consider Longinus as a great man, yet we cannot esteem him as the prince and flower of critics; and we are unwilling to rank him with such illustrious names as Aristotle and Dionysius of Halicarnassus, or even with the learned and judicious critics who adorn the present age. Take his character in his own words, which he designed for the portrait of Timæus:

“Θαίερα δέ, ὡν εἰπομεν· (λεγω δὲ τὰ ψυχρὰ) πλήρης—ἀνὴρ γὰρ μὲν ἀλλὰ ἱκανὸς καὶ πρὸς λόγων ἐνίοτε μεγεθόν, καὶ ἀφορῶν, πολυίσωρ, ἐπινοήσιμος πλὴν ἀλλοθρίων μὲν ἐλεγκτικῶς ἀμαρτήματων, ἀνεπαίσθητος δὲ ἰδίων ὑπὸ δὲ ἐρώσει τὰ ξενάγνοσσις αἰεὶ κινεῖν πολλακίς ἐκπιπῶν εἰς τὸ παιδαριωδέστατον. Altero vero eorum, de quibus mentionem fecimus (dico autem frigido) plenus est—vir in aliis satis peritus virtutibus scribendi, & nonnunquam in sublimitate scriptorum, non sterilis, eruditus, sensibus abundans, sed maximus alienorum vitiorum insectator ad sua vero non attendens quique præ studio semper concipiendi novos & peregrinos sensus sæpe incidit in id quod maximæ puerile est.”

ART. XII. *A Philosophical Inquiry into the Cause of Animal Heat : With incidental Observations on several physiological and chemical Questions, connected with the Subject.* By P. D. Leslie, M. D. 8vo. 6s. Crowder, &c. London. Gordon, &c. Edinburgh. 1778.

SCARCELY any thing in the animal oeconomy has more excited the attention and inquiry of philosophers than the cause of vital heat ; and from the variety of opinions still prevailing concerning it, we may conclude that their researches on this head have not yet proved in general satisfactory. There can be no doubt, therefore, of the favourable reception of any new attempt to illustrate this subject, on principles deduced from that experimental mode of reasoning, which, to the credit of modern philosophy, is the only kind of investigation at present thought worthy of regard. Whatever be the degree of conviction produced by the inquiry before us, we do not in the least question that it will be universally allowed the merit of great ingenuity, and that many of the observations it contains will be thought no-less valuable than original.

The Author informs us in his Introduction, that the substance of this work was published in an inaugural thesis at Edinburgh in 1775 ; and that the persuasions of some ingenious physiologists have induced him to give it more at large, in its present form.

He begins with some general observations on animal heat ; and then proceeds to a particular account of the phenomena attending it. These he treats of in four sections : in the first of which he shews that *the latitude in the temperature of animals is considerable* ; in the second, that *the uniformity in the temperature of animals is remarkable* ; in the third, he considers *the connexion between the state of respiration, the colour of the blood, and the degree of heat in animals* ; and in the fourth, the *connexion between the state of circulation and the degree of heat in animals*.

The Author's third chapter presents us with *a view of the prevailing opinions on the cause of animal heat*. Most of these, he observes, may be referred to one or other of the three general causes of heat, mixture, fermentation, and mechanical means. The notion of an effervescence occasioned by *chemical mixture* producing heat in the animal body, which was that of Van Helmont, Sylvius, and others, is justly reckoned by our Author too chimerical to need much refutation. That *fermentation* is not the agent in this operation is proved, by remarking that the putrefactive fermentation (the only species which can with probability be supposed to take place in the body) has been found, by accurate experiments, to produce no heat at all ; as, indeed, is very apparent in a dead body, which continues cold, though running ever so fast into putridity. The *mechanical generation*
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of heat, by means of friction, which has with the greatest plausibility been insisted on by several modern physiologists, is shewn not to be applicable to the animal body, from the unaptness of its solids and fluids to produce such a degree of attrition as is found necessary in other cases to occasion heat. A short section is next bestowed on Dr. Cullen's solution of this question; if, indeed, that can be called a solution, which is only a reference to some occult principle of the animal œconomy, not analogous to any thing known. The vital principle, according to this celebrated Professor, may have such a peculiar power, that where it is different, different degrees of heat may be generated, though the velocity of the blood be the same. But, as Dr. Leslie remarks, to say that the principle of life can generate heat or cold, independent of chemical or mechanical means, is contrary to experience, and seems in itself absurd. The last theory examined by our Author is that of Dr. Black; who supposes, that animal heat is all generated in the lungs, by the action of the air on the principle of inflammability, and is thence diffused over the rest of the body by means of the circulation. Several arguments are adduced against the truth of this ingenious hypothesis, which is shewn to be repugnant to the known laws of the animal machine.

Dr. Leslie next proceeds to lay down his own idea on the subject. This is, 'that the subtle principle, by chemists termed *phlogiston*, which enters into the composition of natural bodies, is, in consequence of the action of the vascular system, gradually evolved throughout every part of the animal machine, and that, during this evolution, heat is generated.' This opinion, he says, was first explicitly delivered by Dr. Duncan of Edinburgh; but that somewhat very near it is to be found in Dr. Franklin's works, and in a paper of Dr. Mortimer's in the Philosophical Transactions. He endeavours to establish it by the following well-connected chain of argumentation. 1st, That the blood contains *phlogiston*: 2d, That the action of the blood-vessels evolves *phlogiston*: 3d, That the evolution of *phlogiston* is attended with heat: 4th, That the heat thus generated is sufficient to account for the heat of living animals: 5th, That the most striking phenomena of animal heat evince the truth of these propositions.

That the blood contains *phlogiston*, is readily proved by the consent of all modern chemists, who make this principle a component part of every animal matter; and particularly by a decisive experiment of Dr. Priestley's, who found that pieces of the crassamentum of sheep's blood, put into dephlogistated air, imparted so much *phlogiston* to it as to render it unfit for respiration.

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That the action of the blood-vessels evolves phlogiston, is a proposition scarcely capable of demonstration, and with respect to which, therefore, we must be contented with probable arguments drawn from concurring facts. Those which our Author principally dwells on are, 'That phlogiston is the chief ingredient in all alimentary substances; that a chemical analysis evinces its presence in the blood; that it is the principle of taste and colouring matter in the bile; that the chyle, after being for a short time subjected to the action of the vessels, becomes of a deep red colour; and that the halitus, which escapes from blood newly drawn, and the vapour flying off from every part of the body, consist chiefly of the principle of inflammability.'

In proceeding to shew that the evolution of phlogiston is attended with heat, the writer takes a very extensive view of his subject, discussing the mechanical and chemical doctrines of fire, and endeavouring to reconcile them with each other. He attempts to prove that phlogiston is the cause of concretion, and that in every process of resolution there is an escape of this principle. He treats on the identity of the phlogistic fluid and the electric, the matter of light, and the ether of Newton. He shews, that in the several ways of exciting heat, by ignition, fermentation, and chemical mixture, phlogiston is evolved, and its evolution is the probable cause of the heat. This is a long and curious chapter, and evinces an intimate acquaintance with some of the abstrusest parts of natural philosophy.

The chief argument adduced to evince that the heat generated by the evolution of phlogiston from the blood is the *sole* cause of animal heat, is derived from the simplicity observable in the laws of Nature, who is never found to employ more agents than are necessary to effect her purposes. That the agitation and compression the blood undergoes in the vessels would promote the development of its phlogiston, by causing an intestine motion in its constituent parts, is rendered probable by analogous facts. In this chapter the Author declares his belief, that phlogiston is the chief pabulum of animal life, and the grand principle of muscular motion, as well as the only source of vital heat.

In the concluding chapter it is attempted to be shewn, that the most striking phenomena of animal heat evince the truth of the theory proposed. Here, the Author first treats of the connexion of animal heat with the state of motion in the sanguiferous system; and obviates some objections to his doctrine which might arise from observing that quickness of pulse is not always attended with increase of heat. He then discusses that difficult subject, the stability of animal heat; and here, being obliged not to admit any power of creating cold resident in the

animal

animal machine, which some late philosophers have attempted to establish, he canvasses, at some length, the extraordinary experiments which have been published, relative to the power of supporting degrees of heat vastly superior to that of the human body. He points out, with the justest criticism (as we think), several fallacies in the deductions drawn from these celebrated experiments; which chiefly turn upon not having taken into consideration the different time required by different bodies to rise to their temperature, the different degrees of heat they are capable of imbibing, and the difference in bulk of the masses which were exposed to the same heat. His own solution of the stability of animal heat in various temperatures is, that in the hot, a balance is preserved by the cooling effects of evaporation; and in the cold, by the tonic and stimulant effects of cold air on the animal fibres. Lastly, he briefly explains on his principles the connection between the degree of animal heat, the state of respiration, and the colour of the blood.

Thus have we given a concise view of the general doctrine and method of proof in this very ingenious work; the great variety of matter in which, however, renders a complete analysis scarcely practicable within the bounds we prescribe to ourselves. This, beside, is the less necessary, as we imagine few of our philosophical readers will be satisfied without a perusal of the work itself. Whether or no such a perusal will produce a full conviction of the main doctrine attempted to be established in it, we cannot determine; but we will venture to pronounce, that it cannot fail of inspiring a very favourable idea of the scientific and literary abilities of the Writer.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

HOLLAND.

Aanmerkingen op de Tegenwoordige Toestand van Zaaken, &c.
i. e. *Observations on the present State of Affairs between England and Holland.* 1779. This pamphlet, anonymous both with respect to its Author and the place of publication, comes to us from the Hague, where, we are told, it was printed some weeks ago. It contains a judicious and candid state of the points, at present contested between England and Holland, and carries, in the elegant simplicity of its style and manner, evident marks of its coming from *no ordinary pen*. The Author sets the perfidious conduct of the French ministry, and the bold iniquity of their American connexions, in a palpable and striking light, but without either animosity or invective: he shews the Dutch how ungracious, unfriendly, and *unjust* it is to ad-
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here rigorously to the fourth article of the treaty of 1674 (without attending to subsequent and more essential engagements), and on the strength of it to furnish France with naval stores: and he demonstrates the prejudice, that must ensue from hence to their own essential interests in the issue of things. His language, here, is *that* of a real friend to two countries, whom religion, liberty, and national character ought to bind together in the most indissoluble union; whose independence can only be insured by that union, and whom nothing but the greatest imprudence can engage to prefer temporary and subaltern advantages to a connection that ascertains their most essential interests. A connoisseur in the Dutch language has assured our Editor, that this pamphlet has all the marks of a translation from an English original; adding, that it is supposed to have come from the pen of a public minister of distinguished merit at the Hague. A decent tone of dignity, that runs through the composition, renders this conjecture probable, and the concluding words of the pamphlet confirm it; they are as follows—or to the following purpose: “The treaties subsisting between Great Britain and Holland stand not in need of the intervention of France to explain them. Neither of the contracting parties have called in that power as a mediator; and until they do so, his *Most Christian* Majesty has no right to meddle in their affairs.—The King of Great Britain loves the republic; esteems its chief; wishes peace and prosperity to its subjects, and stability and independence to its present constitution: he has always been, and ever will be, ready to maintain that constitution to the utmost extent of his engagements, and he can do this with a power at least equal to theirs who endeavour to undermine it. This virtuous prince can never be suspected of any design to make an improper use of this power: he prefers the language of friendship to every other mode of persuasion; but, nevertheless, it is both the duty and interest of his allies to consider seriously the unhappy consequences that may follow from sacrificing ancient connections to a low and transitory interest, or to sudden movements of impatience and passion.—As an Englishman, a Hollander is dear to me, and I shall willingly listen to his just complaints; but if he adopts, in this time of war and contest, the tone, the interests, and the measures of France, then he cannot justly blame me, if I make no difference between him and my enemy.” *Ex ungue Leonem.*

MONTHLY CATALOGUE,

For M A Y, 1779.

NAVIGATION.

Art. 14. *The Practice of Navigation*, on a new Plan: by Means of a Quadrant of Difference of Latitude and Departure; and an easy and true Method of bringing Departure into Difference of Longitude; and, vice versa, without the Use of a Variety of nautical Tables, or any Knowledge in Trigonometry: The Whole calculated to instruct the most common Capacity in this useful Branch of Knowledge. By James Rymer, S. R. N. 4to. 5s. Evans. 1778.

THIS performance, with its title-page and preface, consists of 28 pages of letter-press, and a copper-plate, said to be invented by the Author, Mr. James Rymer. Inventions ought certainly to be paid for, and fair and candid reports ought to be made of them to the Public: but as we find ourselves rather at a loss *what* account to give of this new invention, and apprehending that the Author can have no objections to *his own*; the candid Reader is therefore desired to accept it, *verbatim*, as follows:

‘ If this little treatise has any merit, the world will soon discover it. If it has *none*, it might be uncharitable to treat it with contempt. I dedicate its utility to the young and ignorant; and solicit indulgence from men of science and genius. If I pretended to raise its value by depreciating books which contain systems of mathematical navigation, I should hold myself guilty of irreverence and disrespect to the memory of many great and worthy names.

‘ Indeed, I should do wrong to recommend, much more to extol it, any farther than it proved of utility to myself, when the *system* first occurred to me. At that time I had not the smallest systematical knowledge in navigation; and often wondered at my own ignorance, when I reflected on the length of time that I had been at sea. I had often heard them talk of difference of latitude and departure, allowance for lee-way, variation of the compass, heave of the sea, the action of tides and currents, without in the least comprehending what was meant. All of a sudden, one day, at sea, I was determined, by some means or other, to learn how to work a day’s work, and keep a reckoning. I got a Daily Assistant, a Mariner’s Compass, a Robertson’s Elements, &c. and applied myself diligently for about two hours—when my head began to ache, and my ideas became confused: I put away the books—yawned—scratched my temples—went to bed—raved—and, the present work is the result of the dreams of that night. Whoever doubts what I assert, does me an injury: but, as I allow of an universal toleration of belief and sentiment in all trivial matters, I can readily forgive him.’

This Author’s account of his work is not of the common cast; and our Readers will form what judgment they think proper of it. For our own parts, as we wish neither to have the extent of our faith called in question, nor to be laughed at for our credulity, we shall not say yea or nay to this solemn asseveration, but content ourselves

ourselves with observing, that if he had mentioned, amongst the books which *deranged* his ideas so dreadfully, *Traite complet de la Navigation, par Bouguer*, or a later edition of the same work, under the title *Nouveau Traits de Navigation, par Bouguer, abrégé par M. l'Abbé De la Caille*, there would not have been the least reason for any one to dispute either the existence, the regularity, or distinctness of his midnight visions. Every one is apt to dream, at night, of what he has seen or read the day before; and therefore, as the whole of what this publication contains, plate included, is contained in that work, and almost in the same order, such dreams might then have been naturally expected.

Some of our Readers may, perhaps, think it our indispensable duty to give an opinion of a work, especially where so much money is charged for so little matter: if so, we may observe, that it is possible that some may receive benefit from it. The means of perception, even of the same idea, are, in different persons, as various as their faces; and this scheme may strike some when all other modes of instruction have failed: but we must declare, for ourselves, that we think the *Traverse-table*, as it is usually called, solves every thing much more readily than can be done by the method here recommended; and, we apprehend, that the generality of persons will think, with more *perspicuity* also.

M E D I C A L.

Art. 15. *A Dissertation on the Teeth and Gums, and the several Disorders to which they are liable, &c. &c.* By W. Bennett, Surgeon. 12mo. 1s. Harrison, &c. 1779.

Every writer naturally sets out with attempting to impress his reader with an idea of the great importance of his particular subject; but few whom we have met with go beyond the Author before us in this respect, who affirms, "that one of the most material duties of a person, intended for an orator, is that of attending to his teeth." This is a matter that Cicero and Quintilian seem never to have thought of, and may serve as an additional proof of the superior accuracy of the moderns above the ancients in considering a scientific subject. It is not only by his pamphlet, but by a certain *Dentilave Tincture* and *Dentifrice* that Mr. Bennett proposes to assist his countrymen in this very essential point; the virtues of which we leave to be determined by those who think fit to give them a trial.

Art. 16. *The Institutions of Medicinal Pathology.* By H. D.

Gaubius, Professor of Chemistry in the University of Leyden.

Translated from the Latin by Charles Erskine, Surgeon. 8vo.

4s. sewed. Edinburgh printed; sold by Cadell, London, 1778.

We cannot but wish that it might occur to all who engage in the business of translation, that, humble and easy as their task is usually accounted, it requires a qualification which is not necessary in every species even of original composition; this is, the accurate knowledge of two languages. Obvious as this remark may appear, we are convinced, from disagreeable experience, that it is not impertinent now and then to remind authors of it. Were it sufficiently attended to, we certainly should not see translators blundering round about a meaning, in a style neither native nor foreign, and often giving neither the sense of their author, nor any other.

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We are concerned at being obliged to rank the present attempt among those unfortunate products of presumption and ignorance, which can reflect no reputation on its Author, nor afford instruction to the Reader. The following quotations, which we have made without selection, merely by opening the book at random, will fully justify our censure :

The learned Gaubius, treating on the *Nature of Disease*, begins (sect. 35) by defining what is understood by the *state of body*; which he makes to comprehend all the defects, excesses, and changes of those things in the body, and its parts, which are required for the due exercise of the functions. To this he adds, "*Nec facile quis impedimenta externa huc retulerit, nisi qui ludere in re seria velit.*" By *impedimenta externa*, he certainly means those external circumstances which may, for a time, prevent the exercise of the functions, but do not reside in the body; but our translator renders it, "nor can any one offer objections, unless, &c."

Sect. 36, the Author goes on to say, that medicine is concerned only in those disorders which arise from aberrations of the *body*; but which, he says, "*habent tamen, mutui nexus lege, primam sæpe originem in mente, hujusve operationes sua efficacia perturbant.*" The Translator says, "They may, however, on account of the mutual connection of the mind and body, have their origin in the former, and the operations of it may obstruct its own cure."

Sect. 37. The clause "*præcipua medici in opere versantis cura esse debet,*" is translated, "ought to be the principal care of the physician having a share in the work."

Sect. 38. The Author says, that since disease supposes a state of body deviating from a sound one, "*eo præsentè effectus, ex sanitate ut ex sua causa profuentes, id est actiones, quoque alienari necesse est.*" This is rendered, "when it is present, the effects of health arising from their own cause, i. e. the functions, must necessarily be estranged."

Sect. 40. The word *infusudo*, "disuse," is rendered by its opposite, *habito*.

In our short progress we had marked the subsequent sections 41, 43, 44, 45, as containing blunders equally destructive of the sense of the original; but we apprehend our Readers will not think it necessary for us to quote any farther. Nor shall we add to these proofs of the Translator's ignorance of Latin, the innumerable instances we could produce of his equal incapacity to write English. We have done enough to prevent the Public from being misled, and we wish to do no more.

Art. 17. *Formulae Medicamentorum Selectæ; or, Select Prescriptions of the most eminent Physicians, for various Diseases incident to the human Body.* By Edward Fox, Apothecary in Ordinary to her Royal Highness Princess Amelia. 8vo. 7s. bound. Cadell.

Here is a goodly volume manufactured in the easiest manner that can be conceived. The matter is all taken from an apothecary's file; and the arrangement cannot have cost the Compiler much trouble, since it is only an alphabetical list of intermixed names of diseases and classes of medicines, part Latin, part English. There are, doubtless, many elegant and efficacious *formulae* in the collection;

tion; and there are many more neither uncommon nor excellent. Our general opinion of collections of this kind is, that they cannot be used without a considerable degree of previous medical knowledge, and that to persons so qualified they are not at all necessary. Our present Compiler hopes they may at least be useful to those who live at a distance from the metropolis. The country practitioners are obliged to him for his intentions; but as they derive their principles from the same masters with their London brethren, we apprehend they will not expect much improvement from turning over a parcel of their prescriptions.

P O L I T I C A L.

Art. 18. *The Conduct of Admirals Hawke, Keppel, and Palliser compared.* 8vo. 1s. Bew. 1779.

A dispassionate remembrance against the behaviour of an Admiral reported to have refused his farther services to his country, unless he is gratified by removal of the first officer over the naval department: a conduct which the Writer deduces from party spirit; and considers as an unbecoming example, destructive to all the ties of political subordination.

Whenever a commander suffers private pique to take place of his obligations to his country, there is some consolation in knowing that men of military merit are always to be found, equally able and willing to undertake the duties of superior stations.

Art. 19. *Strictures on the Philadelphia Mischianza, or Triumph upon leaving America unconquered.* With Extracts, containing the principal Part of a Letter published in the "American Crisis." In order to shew how far the King's Enemies think his General deserving of public Honours. 8vo. 1s. Bew. 1779.

Another twelve-penny worth on the truly ridiculous military raree-shew in America! Verily, if all these pamphlets * have answered the Writer's purpose, he has made a pretty penny of his subject, and is in duty bound to shew his gratitude by trying one at least on the *other* side.

Art. 20. *Observations upon the Conduct of Sir W——m H——e, at the White Plains; as related in the Gazette of December 30th, 1776.* 8vo. 1s. Bew. 1779.

General Howe having invited a public inquiry into his conduct in America, I must make haste, quoth this ready Observer, and get the start of it. Accordingly taking the Gazette letter for his text, and as part of his pamphlet, which, by the bye, is making it answer a twofold purpose, and without waiting for any farther knowledge of circumstances to explain the brief relation of facts; out comes twelve-penny worth of fashionable abuse, for the good of our country.

All that perhaps ought to be said on a pending subject, will be to advise those who wish to form a mature judgment, to have a little patience, for the benefit of more ample and more authoritative information, than is to be expected from those who kindly undertake to guide our opinions without intitling themselves to our confidence.

* Review, March, p. 236, Art. 39.

Art. 21. *The R—l Register*. With Annotations by another Hand. Vols. II. and III. 12mo. 2s. 6d. each. Bew. 1779.

In our Journal for February, 1778, p. 154, we gave an account of the first volume of this pretended *Royal Register*, intimating the plan, and exhibiting a specimen of the execution. The work is much superior to the common catch-penny things. The Writer has acquired information; he possesses ability to make the most of it; and his remarks are enlivened by the number and variety of characters and anecdotes with which these little volumes abound. In brief, this *Register* may be considered as one of the more tolerable sort of *scandalous chronicles*; for strict justice is done to some worthy personages, whose portraits serve as striking contrasts, not *companions*, to some of the ill-favoured figures which are grouped in this motley exhibition.

Art. 22. *The Earl of Bristol's Speech*, taken exactly down, as spoken in the House of Lords, *Die Veneris*, 23^o Aprilis, 1779. 4to. 1s. Almon.

This celebrated Speech will, no doubt, be considered as a valuable state-tract, relative to the present condition of the British navy;—according to the view taken of it, by an anti-ministerial investigator. It is well known in what manner, and with what *eclat*, Lord Sandwich triumphed over this formidable attack upon his administration.

Art. 23. *La Cassette Verte de Monsieur de Sartine, &c.* The Green Box of M. de Sartine, found in the Dressing-room of Mad. du Thé. The Fifth Edition, revised and corrected according to the Editions of Leipzig and Amsterdam. Printed at the Hague for the *Widow Whiskerfeld*, in the *Platte Borse*, near the *Vrydagmarkt*. 8vo. 2s. Sold by Becket, &c.

It is not necessary to read so far in this truly humorous performance, as the plan of operations for the *ensuing* campaign, to perceive that it comes from the same pen which produced the pamphlet 'Anticipation,' of ludicrous memory. The present work has, if possible, still more of the *vis comica*; and Mr. T. if he has written the French, which we are led to believe from several errors in idiom, displays great versatility of genius, in describing foreign manners and characters, in a foreign language, with a degree of humour that unites the strength of Swift and the grace of Voltaire. In the domestic part of the work the Shelburn party are painted with a bold severity of ridicule, scarcely paralleled but in the "clouds of Aristophanes." The learned reader will draw a comparison between the edifying speculations of the Socratic school, and the physico-politico-theological reveries of his Lordship and his friends. It belongs to the Public to determine whether the satire against the English statesman be equally unjust with that against the Athenian sage. There is, doubtless, great originality in the execution of this performance; but the design and title of it have, probably, been borrowed from a lively effusion of French gaiety, intitled, "*Le Petit Poste devalisé* *."

* "The Penny Post robbed." The full import of *devalisé* cannot, we believe, be translated into English.

P O R T A L.

Art. 24. *An Elegy on the Death of the Rev. John Langborne, D. D.*
 Prebendary of Wells, and Rector of Blagdon in Somersetshire.
 4to. 1 s. Portal. 1779.

Productions of this kind being commonly dictated by personal friendship, ought, whatever be their merit, to be exempted from the severity of criticism. Where they are excellent, it is but justice to praise them; where they fall short of that character, humanity will interpose, were it only in tenderness to the subject and occasion. In general, the fairest part which a Journalist can act, in these cases, is to let the performance speak for itself, by a specimen indifferently extracted; we shall follow this rule, in regard to the present Article:

Yet, gentle Bard! if from that shining sphere,

Where, to high praise, thy sacred numbers flow;
 Thou can'st to friendship's sigh incline thine ear,
 And love the fond sincerity of woe,

Deem not disgraceful this heart-labour'd strain,

Though far beneath my lofty aim it rise;
 Than praises drawn from friendship's hallow'd pain,
 What purer incense can affect the skies?

But should each tongue, and ev'ry lyre be mute,

No grateful muse thy honour'd ashes mourn;

The Maids of Mem'ry would sustain thy lute
 Enwreath'd with flowers, and place it o'er thy urn;

Still on the banks of Eden's parent stream

The grateful Naiads shall thy * songs rehearse;

Still wave his willows o'er thy golden dream,

And elves bound lightly to thy magic verse.

This modest and honest Writer is well known in the Poet's walk, on account of his former publications, which have, in general, been favourably received. The pieces here alluded to are, *Olindo and Sophronia*, a Tragedy; *Innocence*, a poetical Essay; *War*, an Ode; and *Nuptial Elegies*.

Art. 25. *A Funeral Eulogium to the Memory of David Garrick, Esq;*
 a Poem. Dedicated to Richard Brinsley Sheridan, Esq; 4to. 1 s.
 Etherington.

A poor attempt to traduce the memory of Garrick.

Art. 26. *The Apotheosis of Punch*: A satirical Masque: With a
 Monody on the Death of the late Master Punch; as now perform-
 ing at the Patagonian Theatre, 8vo. 1 s. Wenman.

Alius & idem!

Art. 27. *Reflections on the Death of Miss Maribah Ray*; by a
 Gentleman who was accidentally present at the last Scene of her
 dreadful Murder. 4to. 6d. Harrison:

The mistress of Lord S—— is here lamented as a virtuous Cha-
 racter:

But why lament her fall? She fell to rise,

If Virtue still ascends its native skies.

Is a farther account, or a larger specimen necessary?

* Ode to River Eden.

D d 2

Art

Art. 28. *The Distracted Lover*; a Poem; supposed to have been addressed to an unfortunate Lady, a few Hours before her melancholy Death. 4to. 1 s. 6 d. W. Davis, &c.

— Mr. Hackman, before the fatal act for which he suffered, wrote ('tis said) many letters to Miss Ray, which she returned unopened, or answered in a manner unfavourable to his passion. The following epistle is supposed to have been the last addressed by him to that unfortunate lady, and represents the conflicting passions which agitated his mind previous to the melancholy deed. AUTHOR'S *Advertisement* prefixed. The Author of this *Epistle* makes the late unhappy Mr. H. say many very good things; and the poetry has uncommon merit. The poem is introduced by a preface, written in a sensible and moral strain; to which the noble and the opulent, the gay and the dissipated, would do well to pay some attention:—*if they can find time.*

Art. 29. *Reviewers Reviewed*; a familiar Epistle to those *Partial Sons of Momus*. 4to. 2 s. Bew. 1779.

Who are '*those partial sons of Momus*?' Oh! the "*Reviewers Reviewed*." Pshaw! that is not half so clever as the *copper plate* part of the title page: the owl, the purse, the devil, the spectacles, &c. &c. The owl is a very fine sagacious looking fellow, indeed; and when we are in want of a theological coadjutor, we will send for him.

This unreasonable satirist, who, in *The Watch*, an ode; in *Royal Perseverance*, a poem; in *The Genius of America to General Carlton*, a poem; in *Tyranny the worst Taxation*; in *Capt. Parolles at Minden*; in *An Epistle to Lord M——d*; and in *The Favourite*, a character, &c.) abuses King, Lords, and Commons, thinks it extraordinary that Reviewers should presume to censure him!—But he may have reason:

"Why baulk an Author's *appetite and sale*?"

We should be sorry to baulk the *appetite* of a brother scrib, by obstructing the sale of his works; and we are happy in the persuasion that, in fact, we have not rendered such disservice to the present Writer. Every body knows that scandal and scurrility are the most marketable of all literary commodities: and certain it is, that we have always given a faithful report of his merits, by letting the lovers of Billingsgate poetry know, that in this Gentleman's productions they would not fail to meet with plenty of the most delicious *morceaux*;—and this have we generously done, without charging the ungrateful grumbler a shilling for advertisements!—But some people are of such perverse dispositions, that they will not let you serve or oblige them with impunity:—like the galley-slaves who threw stones at Don Quixote, in return for his gallantry and benevolence in setting them at liberty.

Art. 30. *Momus; or, the Fall of Britain*: A Poem. 4to. 1 s. Cadell. 1779.

The infernal deities, a pack of malignant rascals as they are, meet in council, to plot the destruction of poor Old England. After some debate, it is at last settled, that this goodly event is to be accomplished by the united efforts of *Mammon* and *Momus*. The office of god Mammon will be readily supposed; that of his compeer is to

laugh religion and virtue out of doors, to make way for ruin and desolation to enter in.—The machinery of the piece is not ill imagined; but the poetry merits little praise.

Art. 31. *Mimosa; or, the Sensitive Plant*: A Poem. Dedicated to Mr. Banks, &c. 4to. 1s. 6d. Sandwich.

Ability prostituted to indecency.

Art. 32. *A Parody on the Carmen Seculare of Horace*, lately sung before the celebrated Dr. Samuel Johnson, and his attendant *Literati*, at Free Mason's Hall, in Great Queen Street. 4to. 1s. Bew. 1779.

Obstinate dulness and scurrility, unenlivened with the least tincture of pleasantry.

Art. 33. *Pieces selected from the Italian Poets*, by Agostino Isola, (Teacher of the Italian Language) and translated into English Verse by some Gentlemen of the University of Cambridge. 8vo. 4s. sewed. Robson, &c. 1778.

In this selection the Reader will meet with some beautiful passages of Petrarch, Tassoni, Ariosto, and Metastasio, translated into English verse. The original is printed in the opposite page, and may afford him an opportunity of examining the merit of the translation. We are afraid the English poetry will not gain by the comparison. The first piece which the Author has inserted in his selection is the description of Endymion sleeping, by Alexander Tassoni. It begins,

Dormiva Endimion tra l'erbe e i fiori,

Stanco dal faticar del lungo giorno.

"Endymion slept amidst herbs and flowers, wearied with the fatigues of the long day." The English translation has not attained this beautiful simplicity:

"Tir'd with long toil Endymion lay repos'd

Where herbs and flowers an odorous couch compos'd."

In the first sonnet of this collection, Petrarch, speaking of the eyes of Laura, says, with the inimitable sensibility of Sappho †,

Che mi cuoco 'l cor in ghiaccio e'n foco!

The translation is a weak paraphrase:

"Now chilled with hope forlorn, now burning with desire."

There are several of these translations, however, that are not devoid of spirit, and some degree of elegance. The slight of Erminia from Tasso, and some sonnets of Metastasio, are superior to the rest.

Art. 34. *Caledonia*; a Poem Small 4to. 2s. Cadell.

This well-meaning Writer laments the hardships and inconveniences to which the Highlanders are subjected by the law prohibiting their ancient dress. These, and some other grievances, make the subject of this patriotic attempt at blank verse.

Art. 35. *The Nativity of our Saviour*: A Prize Poem. By Samuel Hayes, M. A. late Fellow of Trinity College. Cambridge printed. 4to. 1s. Doddsley, &c. 1778.

We have been accused of criticising works we have never read. The Cambridge Reviewers, whose province it is to dispose of the

† There is the same thought in the beautiful ode of Sappho preserved in Longinus.

profits of the Kiflingsbury estate, in all probability will plead guilty to the same accusation. Upon no other supposition can it be admitted that such measured prose as this Christmas-day *Sermon* could possibly have been imposed upon them for a *Poem*.

NOVELS and MEMOIRS.

Art. 36. *Charles; or, the History of a young Baronet and a Lady of Quality.* 12mo. 2 Vols. 6s. bound. Bew. 1779.

This novel has such mediocrity of merit, that to discover and enumerate its faults or its excellencies, would be a task attended with equal difficulty. If it has any leading character, it is that of insipidity; a quality which the readers of modern novels are tolerably well accustomed to endure.

Art. 37. *Memoirs of the late Edw. W——ly M——tague, Esq;* with Remarks on the Manners and Customs of the Oriental World; collected and published from original posthumous Papers. 12mo. 2 Vols. 5s. sewed. Wallis. 1778.

A genuine account of this extraordinary person, and of his real adventures in the Eastern parts of the globe, would highly gratify the curiosity of the Public; but *this* appears to be a mere *novel*.

L A W.

Art. 38. *The Trial of Humphry Finnimore, Esq;* (reputed to be worth Forty Thousand Pounds) who was tried at the Quarter Sessions holden for the County of Surrey, in the Town-Hall, Southwark, on Thursday the 14th Day of Jan. 1779, and convicted of Felony in stealing five Turkeys, the Property of Thomas Humphries. 8vo. 1s. White. 1779.

It is matter of just regret when any instance occurs that may tend to lessen our veneration and attachment to the mode of trial by jury. We have before us a melancholy proof how wide of justice, of truth, and even of common humanity, the minds of men may be carried by local prejudices against an unpopular character. We forbear to give a particular account of this disgraceful business, only because we wish that all memory of it may die away as soon as possible.

D R A M A T I C.

Art. 39. *Who's the Dupe?* A Farce; as acted at the Theatre-Royal in Drury-Lane. By Mrs. Cowley, Author of the *Runaway*, a Comedy. 8vo. 1s. Doddsley, Becket, &c. 1779.

A very sprightly farce.

Art. 40. *The Cobbler of Castlebury*: A musical Entertainment. In Two Acts: As performed at the Theatre-Royal, Covent-Garden. 8vo. 1s. Kearsly. 1779.

The Author tells us, that 'the characters are all *low*, and whatever *humour* the piece is possessed of, likewise *low*.' The whole is indeed so *low*, that it seems impossible to get *down* to the *humour*.

Art. 41. *Illumination; or, the Glazier's Conspiracy.* A Prelude. As performed, with universal Applause, at the Theatre-Royal, Covent-Garden. By F. Pilon. 8vo. 1s. Kearsly.

A theatrical catchpenny, intended to increase the receipt of a benefit-night. There is, however, some little *fun* in the first interview between the Glazier and Tallow-chandler.

Art.

- Art. 42. *The Chelsea Pensioner*; a Comic Opera. In Two Acts. As performed at the Theatre-Royal, Covent-Garden. 8vo. 1 s. Kearsly.

This is very improperly filed a *comic opera*. It is a sentimental ballad farce!

M I S C E L L A N E O U S.

- Art. 43. *Political and Philosophical Speculations on the distinguishing Characteristics of the present Century*; and on the State of Legislation, Military Establishments, Finances, and Commerce, in Europe; with occasional Reflections on the probable Effects of American Independency. By Mr. Linguet, late of the Parliament of Paris. Small 8vo. 1 s. 6 d. Fielding and Co. 1778.

Extracted from the *Annales Politiques, Civiles et Littéraires du 18ième Siècle*, of which we have, in a late Review, given an account, with a specimen of the ingenious Abbé's present *Speculations*.

- Art. 44. *A Letter to my Lords the Bishops, on Occasion of the present Bill for the preventing of Adultery*. 8vo. 1 s. 6 d. Doddsley. 1779.

If this letter did not originate from the noble peer who moved that the offending parties should be compelled, instead of being prohibited, to marry, the Writer has at least adopted the same idea; and with great ability clearly shewn, that the remedy did not apply to the grievance. The House of Commons thought the same, and accordingly threw out the bill, after it came down from the Upper House.

The Writer takes occasion, from this attempt of the Bishop of Landaff, to check matrimonial infidelity, to shew the inefficacy of such partial endeavours to stop the general tide of immorality; and concludes with a home appeal to the professional characters and obligations of the heads and guardians of religion and morals.

- Art. 45. *The Tragedies of Æschylus* translated. By R. Potter. The Second Edition, corrected, with Notes. 2 Vols. 8vo. Cadell. 1779.

Of this translation, an account was given, from the first edition, in 4to, in our Review for October last, p. 286: for the notes, see Review for December, p. 466. These notes, which were first published separately (and given gratis to the purchasers of the 4to edition), are now inserted in their respective places, at the foot of the page.

- Art. 46. *A Chronological and Historical Epitome of the principal Events in English History*. Shewing what Year of each King's Reign corresponds with the Year of Christ, and the Number of Years since the Conquest; from Egbert to the Year 1779. Calculated for the Use of Historians, Lawyers, &c. To which are added, the Characters of all the Sovereigns from William the Conqueror. Small 12mo. 1 s. 6 d. Fielding and Walker.

What will become of Rapin and Hume, and Guthrie and Smollett, now the history of England is reduced to the size of a Primer! What will become of this history, if the next schemer should put it into a watch case! In this whimsical age, a history of England might

run through several editions, if neatly glazed in chronological buttons for a coat and waistcoat.

N B. Should any author, button-maker, or engraver, take the benefit of this hint, and compliment us with a sett, he is desired not to forget the suit.

Art. 47. *Thoughts on the present State of the Roman Catholics in England; and on the Expediency of indulging them with a farther Repeal of the Penal Statutes.* By a Protestant. 8vo. 6d. Payne.

A sensible advocate for the English Catholics; but when such apologists plead the good dispositions of their clients, which, at best, is but a *contingence*; it is only adopting the same mode of reasoning to plead the liberal disposition of the age, as unwilling to oppress the Catholics, as Catholics *may be* to disturb the government.

Art. 48. *The Case and Memoirs of the late Rev. Mr. James Hackman, and of his Acquaintance with the late Miss Maribea Reay, &c.* 8vo. 1s. Keasly.

This popular pamphlet begins with a short account of the life of Mr. Hackman, which, in all probability, may be genuine; but the greater part consists of a laboured extenuation of the crime for which he was executed, and a vain attempt to exalt to heroism the character and conduct of a man in whom an unprejudiced spectator could discover only those ungovernable passions, against which the criminal laws endeavour to guard the peace of society. The *seventh* edition of these Memoirs is now before us.

Art. 49. *An authentic Copy of the Trial of Sir Hugh Palliser, Vice-Admiral of the Blue; April 12, 1779, &c.* Taken in Short Hand by a Person who attended during the whole Trial. And published by Order of his * Friends. 8vo. 3s. sewed. Portsmouth printed, and sold by Wheildon, &c. London.

Several different copies of the proceedings of the court-martial on the trial of Admiral Palliser, having appeared, as taken down by different persons, we have resolved to insert their *titles* (for to *review* the volumes is impossible) in the successive order of their publication.—The above mentioned copy, printed by order of *his* (we know not *whose*) friends had, we believe, the start; and we have, accordingly, given it the precedence.

As much hath been said, and different accounts have been given of the precise terms in which the sentence pronounced on Sir Hugh was expressed, we shall transcribe them from each of these publications, that our Readers may judge of the difference, and of the confidence that we ought to place in the verbal exactness of short-hand writers.—The writer of the trial before us gives the sentence in the following words:—"The Court having inquired into the conduct of Sir Hugh Palliser, on the 27th and 28th days of July, heard evidence on the same, are of opinion that the behaviour of the Vice admiral of the Blue was, in many instances, on those days, highly meritorious and exemplary. But that he was blameable for not making the distressed situation of his ship known to the Admiral, either by the Fox, or other ways. Yet as he is censurable in no other part of his con-

* Whose friends?

duct,

duct, the Court are of opinion he ought, *notwithstanding that*, to be acquitted; and he is acquitted accordingly."

Not to dwell on the nonsense of the foregoing declaration, we shall only add, that the Author, or Editor, of this copy of the trial has subjoined the following piece of information, viz. "The President delivered to the Vice-admiral his sword, with this short address; Sir, I am directed by the Court to return you your sword."

Art. 50. *The Trial of Sir Hugh Palliser*, Vice-Admiral of the Blue Squadron, at a Court-martial, &c.—To which is prefixed a Glossary of the technical Terms and Sea-phrases used in the Course of the Trial. 8vo. 3s. 6d. Murray.

SENTENCE. "The Court having taken the evidence into consideration," †—"were of opinion, so far from the conduct of Sir Hugh Palliser—being reprehensible on the 27th and 28th of July, that in many parts thereof it appeared exemplary and highly meritorious; but it did appear to them that he should have taken some steps, either by the Fox frigate, or otherwise, to make the disabled state of his ship known to the Admiral. However, all circumstances being duly weighed, they acquit him of the charges adduced against him, and he is hereby acquitted accordingly."

Here the attentive reader will observe a considerable degree of variation from the words of the sentence as given in the Portsmouth Copy; but there is a still greater, a more glaring difference in the two accounts of the President's address to Sir Hugh, on delivering to him his sword: it stands here, as follows:

"Sir Hugh Palliser, I feel the highest satisfaction in being authorized by this Court to return your sword, which you have hitherto worn with so much professional reputation, and which, I trust, will soon be drawn again in the honourable defence of your country."

Now which of these two accounts ought we to believe? What say the Minutes printed by authority of the Admiralty? Here they are:

Art. 51. *Minutes of the Proceedings at a Court-Martial*, assembled for the Trial of Vice-admiral Sir Hugh Palliser, Bart. As taken by George Jackson, Esq; Judge Advocate of his Majesty's Fleet. Published by Order of the Lords Commissioners of the Admiralty. Folio. 4s. Cadell.

SENTENCE. "— the Court"—"are of opinion that his" [Sir H. P.'s] "conduct and behaviour on those days" [July 27 and 28] "were in many respects highly exemplary and meritorious: at the same time cannot help thinking it was incumbent on him to have made known to his Commander in Chief the disabled state of the *Formidable*, which he might have done by the Fox at the time she joined him, or by other means.—Notwithstanding his omission in that particular, the Court are of opinion he is not in any other respect chargeable with misconduct or misbehaviour on the days aforemen-

† The words omitted in our transcript, where the breaks occur, both in this and the following copy of the sentence, being merely *formal*, and no way affecting the matter either of censure or acquittal, are left out for the sake of brevity:

tioned ; and therefore they acquit him, and he is hereby acquitted accordingly."

Here we have something like sense and meaning ; but with respect to the President's complimentary address to Sir Hugh, on delivering him his sword (as it stands in the trial printed for Mr. Murray), the difference between that and the Portsmouth account cannot here be adjusted, for the Judge-Advocate has not said one word relative to that circumstance.—*Note*, there is a *fourth* copy of these proceedings, taken by Mr. Blandemor ; but this is not yet come to our hands.

Art. 52. *A Friendly Address to the Jews in general.* In a Series of Letters. 12mo. 1s. 6d. Brown. 1779.

These letters, we are given to understand, were written for the benefit of a Jewish family of the Author's acquaintance, who advised with him about religion. How far the friendly intention of the Writer was answered, is not said ; but as in one passage, he addresses his correspondent as almost persuaded to be a Christian, we may suppose he had the satisfaction of completing the work. These letters consist of plain exhortations ; but we cannot think they apply to or reach those objections that might be started by a sensible Jew not previously disposed to listen to Christian doctrines.

RELIGIOUS and CONTROVERSIAL.

Art. 53. *The Nature and Extent of Intellectual Liberty*, in a Letter to Sir George Saville, Bart. occasioned by an Error on a fundamental principle of Legislation, supported by his Credit and Eloquence in the Debate on the Dissenting Bill, March 17, 1779. By the Rev. David Williams. 8vo. 1s. Doddsley, &c.

As it is impossible, within our narrow limits, to do complete justice to the arguments used by the several late writers on the nice, difficult, and important subject of *Intellectual Liberty*, we shall only give the titles of the controversial tracts which have been occasioned by the *Dissenters Bill* just passed, together with a slight intimation of the leading principle of each author.

The first of these, in the order of publication, is the above-mentioned letter to Sir G. S. in which Mr. W. says many striking, and some extravagant things. He decides absolutely against the bill ; which he considers as injurious and dangerous to truth and liberty. This Gentleman carries the argument higher than any other advocate on the same side of the question ; for he contends for a full and free toleration of all opinions and doctrines. He says, 'I do not see why thieves should not be allowed to preach the principles of theft ; murderers of murder ; seducers of seduction ; adulterers of adultery ; and traitors of treason :' adding, 'If any man be so weak as to think, that advantages would arise to iniquity from it, he cannot be benefited by any reasoning which can be offered him.'

Mr. W. soars on long pinions indeed ;—and he seems to apprehend no danger of their being clipped,—notwithstanding his fears for the consequences of the present limited toleration.

The 'error on a fundamental principle' which procured Sir G. the honour of this epistle, was his admitting that "there were some
opinions

opinions and thoughts which could not be tolerated;" influencing "those of a right to murder or to plunder." What the spirited letter-writer says in opposition to Sir G.'s notion is curious at least, if not convincing.

Art. 54. *Considerations on the Dissenters' Bill*; or, the Propriety of Protestant dissenting Ministers acceding to a Declaration of their Belief in the Holy Scriptures, annexed to a Bill now depending in Parliament, for the farther Enlargement of religious Liberty. 8vo. 6d. Robson, &c. 1779.

This candid and judicious advocate for the bill, as it has passed, since the appearance of these *Considerations*, with the *Declaration* annexed, sets out with stating, in general terms, the dissenters' plea for the right of *private judgment*, and the free *exercise of his religion*; and then proceeds to enquire whether, on the different grounds of *conscience* and of *expedience*, a dissenting minister may accede to the proposed declaration? This question, in both respects, but especially in the latter, he determines in the affirmative; and every moderate reader, we apprehend, will approve his reasoning; which extends to every important point and argument involved in this great and comprehensive subject of investigation. With respect, however, to an *acknowledgment* of the magistrate's *right* to demand of any man a *declaration of his faith*, there are, among the dissenters, many rational and worthy ministers, who entertain sentiments different from those of our Author. Of this number, is the writer of the tract which is the subject of the following article.

Art. 55. *Free Thoughts on the Inconsistency of conforming to any religious Test, as a Condition of Toleration*, with the true Principle of Protestant Dissent. By John Palmer, Minister to a Society of Protestant Dissenters in New Broad-street. 8vo. 1s. Johnson.

These free thoughts seem to have been chiefly intended as an answer to the preceding *considerations*. The writer does not enter largely into the general question concerning the just limits of the civil power. The particular point to which his remarks chiefly bear reference, is the interference of the magistrate in requiring of protestant dissenting ministers, tutors, and schoolmasters, a declaration of faith in the scriptures, as the condition of their enjoying a legal toleration to exercise their respective functions: and his leading consideration is, 'whether such a requisition can be complied with, in consistence with the true principle of protestant dissent?' This is, indeed, the main object of the present debate; and our sensible Author, who appears to be a staunch *dissenter on principle*, decides totally against the bill:—so true is the remark of good Sir Roger De Coverly (which we may apply to almost every controversy), "that much may be said on both sides."

* * * There are some other publications on this interesting subject; but we must defer them to our next Month's Review.

Art. 56. *A seasonable Caution against the Abominations of the Church of Rome*. By C. De Coetlogon, M. A. 12mo. 6d. Keith. 1779.

Candor and moderation toward persons of every religious denomination, we must wish to be encouraged; but the history of the whole Christian world, so clearly proves the ill tendency of popish principles

principles and usurpations on the rights and consciences of men, that we cannot be too much guarded against them. This Author gives on the whole a proper view of his subject. He intends his book for the common people, believing 'that the youth of this nation, especially of the poorer sort, are in danger of being educated in the horrid principles of the church of Rome; thousands, he says, having been invited, and many received into Popish seminaries in several parts of Great Britain.' At the same time he admonishes his readers, that it is his design 'not to attack persons but things, to stigmatize that kind of error, which in its nature is fatal to the civil and religious liberties of Englishmen.' We do not intirely approve of one or two of his terms, such as *diabolical council*, *hypocritical zeal*, because there are no doubt sincere and worthy persons in this party of Christians, as well as in others. His account of articles of faith *necessary* to salvation discovers, perhaps, a mind much too narrow; and possibly, on enquiry, he may find it favours a little of that spirit of popery which inculcates *that out of their church there is no salvation*. We join, however, with him in his concluding paragraph: 'The state of the nation is alarming; the state of religion is much more so; therefore, as men, as citizens, as christians, BEWARE.'

Art. 57. *A Defence of the Clergy of the Church of Scotland*, who have appeared in Opposition to the Intention of an unlimited Repeal of the Penal Laws against Roman Catholics. By John McFarlan, D. D. one of the Ministers of Canongate. Edinburgh. 8d. Dickson, Edinburgh.

Whether Dr. McFarlan's apprehensions of the bad consequences to be dreaded from an unlimited repeal of the penal laws against papists are, or are not, well-grounded, we shall not take upon us to determine. We are bound in charity to believe, that the Doctor, and such of his brethren as agree with him upon this subject, are men of integrity, and act from principle. On this supposition, the *Defence* before us does them honour, both as Christians and as Protestants.

Art. 58. *Considerations on the Spirit of Popery*, and the intended Bill for the Relief of Papists in Scotland. By John Erskine, D. D. one of the Ministers of Edinburgh. 8vo. 6d. Printed at Edinburgh.

In regard to these *Considerations*, we can only repeat what we said in the preceding article, viz. that, whatever ground there may, or may not be, for apprehending danger from Roman Catholics, Dr. Erskine's zeal in a cause, wherein he thinks the lives, liberties, and religion of protestants are intimately concerned, merits commendation.

Art. 59. *Popery dissected*: or, a Speech against the Popish Toleration Bill: intended to have been delivered in the Pantheon [Edinburgh], Nov. 12, 1778. Now greatly enlarged. By W. Drysdale, Teacher of Languages, &c. Edinburgh. 8vo. 1s. Edinburgh. 1779. Sold by Fielding and Walker, London.

Full of zeal, and learning, and bad English. The last mentioned circumstance is rather unfortunate in a publication set forth by a teacher of languages. For this Mr. Drysdale may apologize, perhaps, as did the learned Mr. — of Newington, who advertised to cure

"defects

"defects in the organs of speech." When Dr. —, who *stammered* rather too much for a preacher, applied to the advertiser, he was greatly surprised to find the gentleman stammering worse than himself, and objected accordingly;—"Oh! S-i-i-r," said the quack, "my b-b-bu-lin-e-s is to cu-cu-re other pe-pe-ple, not myse-se-elf: for who will p-p-pay me for *th-th* at?"

Art. 60. *A Scripture Catechism, historical, doctrinal, and practical:* in which the Answers are expressed in the Words of the Bible only. With Prayers for Children, mostly in Scripture language. 12mo. 4d. Buckland. 1777.

We cannot easily say by what means this little performance has escaped an earlier notice. It appears to us to merit attention both from the nature of its design, and from its execution. We cannot give our Readers a better view of it than by reciting a passage or two from the preface. After having observed that adding to the number of catechisms already published may need an apology, it is said, 'The only apology which the Author has to offer is, that a catechism in *Scripture-words* seemed to him, on the whole, preferable to any other, particularly in the following views: It is calculated most easily and effectually to promote the knowledge of Scripture, as well as cherish in the minds of children a high veneration for it. It must, one would imagine, afford a greater satisfaction to instructors of youth, to have only the pure word of God to explain, than the words of fallible men, however excellent: And those points which have been long matter of warm debate in the Christian church cannot be so well expressed, or so safely taught, in the words *which man's wisdom teacheth*, as in *those which the Holy Ghost teacheth*. It is not pretended that divine truth cannot, or ought not to be expressed in human words, or that it may not be useful thus to express it first, and afterward prove it from Scripture. But to assert divine truth, in divine words, is both the safer and the easier method, as it carries its proof along with it. To teach children immediately from the Scriptures, is leading them to the fountain-head, where they will find the water pure.' In another part of the preface it is observed; 'It is not pretended that the design here pursued is *new*, or the execution of it intirely the Author's own. He thinks it a much better recommendation of it to say, that something of this kind has been attempted many years ago by persons of far superior judgment and note in the church. A Scripture catechism was published by Mr. *Henry Jasse*, and another by Mr. *Owen Stockton*, both of them ejected ministers of great eminence. Another was printed above fifty years ago, which has been commonly ascribed to Mr. *James Peirce*. It was from this last (though in some views exceptionable) that the first hint of the present work was taken; and it has since been improved by comparing it with a similar work published by Mr. *Benjamin Stinton* in the year 1719, as well as other collections of Scripture-texts. It was at first privately printed for the use of the Author's catechumens; but a few friends having had the sight of it, and recommended it to others, there has been a greater demand for it than could be conveniently answered in a private way. This determined him to publish it, after having made such alterations in it as were suggested by the remarks of some judicious friends.'

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We have only to add farther concerning this publication, 'that if any profit should arise from its sale, we are informed in a note, it will be applied solely to the use of the children for whom it was drawn up.'

Art. 61. *The Importance of Truth and the Danger of Moderation*, particularly with respect to the Doctrine of the Trinity: Investigated in three Conferences between an orthodox Christian and a moderate Man. Inscribed to the Rev. Sir Harry Trelawny, Bart. and occasioned by his late Sermon at the Exeter Assembly. 8vo. 1s. Exeter, printed. London, sold by Buckland, &c. 1779.

From the title of this work, which is we suppose intentionally ambiguous, the Reader may perhaps conclude that he is to find what is termed orthodoxy of sentiment warmly and highly exalted, while moderation is depressed and trampled under foot. But a perusal of the pamphlet will produce a conclusion intirely different. The work is liberal and candid, pleading for the rights of private judgment and the sole authority of Scripture in opposition to human explications and decisions. While it has this direction, it does not, as hath been too often the case, tend to destroy or weaken that piety which is the true source of other good dispositions, and of good conduct.

S E R M O N S.

I. *The Principles and Duty of Protestant Dissenters considered*—At the Ordination of the Rev. John Prior Estlin, at Lewin's Mead, Bristol, Aug. 5, 1778, by the Rev. William Enfield, LL. D. With an Address on the Design of Ordination, by the Rev. Thomas Wright; Mr. Estlin's Answers to the Questions proposed to him; and a Charge by the Rev. Nathaniel White. 8vo. 1s. 6d. Johnson.

Dr. Enfield shews that Protestant Dissenters have two grand objects of attention, viz. the support of the right of private judgment, and the advancement of moral and religious knowledge in the world. Amidst all the diversity of their opinions on subjects of speculation, these important objects, he says, ought to form an inseparable bond of union amongst them, and engage them to a zealous attention to their common interests, and a warm attachment to each other as brethren.—His sentiments on the subject are candid and judicious;—the Address, the Answers to the Questions, and the Charge, breathe a liberal and manly spirit.

II. *Unity and Charity recommended*—Before the Friendly Society at Cockermouth, Cumberland; at their Anniversary Meeting, Jan. 1, 1779. By Joseph Gilbank, junior, Minister of the Gospel at Cockermouth. 4to. 6d. Ware, &c. Whitehaven.

A plain, sensible discourse, from, "*We are members one of another.*" After shewing in what respects we are *members one of another*, and pointing out the duties which we owe to each other, as fellow-creatures and fellow-christians, the Preacher concludes with an address to the Society—a Society instituted for the express purposes of benevolence;—benevolence in one of its most necessary and useful branches; the relief of the honest and industrious artificer, when labouring under the double weight of poverty and sickness.

III. *The Doctrine of Toleration, applied to the present Times*—Preached in the Wynd Church of Glasgow, 10th Dec. 1778. Being a public Fast, appointed by the Provincial Synod of Glasgow and Ayr. By William Porteous, one of the Ministers of Glasgow. 8vo. Printed at Glasgow.

In this sermon, from Luke ix. 55, 56, Mr. Porteous inquires into *the extent of toleration, according to the religion of Jesus*, and observes, that every religion which now exists, from the rising to the setting sun, is tolerated by the Christian religion, provided it teaches no opinions which are destructive to the state, or dangerous to the particular members of it.—He proceeds to inquire, whether Popery ought to be tolerated in a Protestant state :—Popery, he says, may be considered in three views,—as a false religion—as a faction in the state—and as a system of immorality. He confines himself entirely to the third view of Popery, and endeavours to shew that, considered as a *system of immorality*, it ought not to be tolerated.

IV. *Popery a spiritual Tyranny*—Preached Nov. 5, 1712, by the late Rev. Mr. Matthew Henry. A new Edition. 12mo. 6 d. Buckland. 1779.

The editor of this sermon apprehends that there are Papists in this kingdom, who, ' sensible of the want of argument to support their system of civil and religious tyranny, would fain persuade us, that the principles of their religion are altered, and that the spirit of Popery, which heretofore made such dreadful havock, is now totally evaporated :—It is easy, says he, to see what has caused their *pretended* change of sentiments, namely, a *real* change of circumstances ; they have no power to propagate their religion in the manner their ancestors had ; they must therefore try other methods : but let us never forget that, "*Nature chained, is not Nature changed.*" The most refined sophistry in the world cannot persuade us, that the real principles of Popery are in the least altered.' On these and other considerations, this discourse, preached so many years ago, is republished. The name of its author, even at this distance of time, will recommend it to numbers. The sermon is well worthy of regard. It breathes that good spirit for which its author was eminent : and while it gives, in a small compass, a view of the errors of the church of Rome, the preacher, in a very sensible manner, urges it on Protestants to be constantly on their guard lest they indulge any thing of a bigotted, uncharitable disposition toward those who may differ from themselves in matters of faith and opinion.

V. *An old Disciple*—Occasioned by the Death of the late Mr. John Mudge ; who departed this Life, Jan. 6, 1779, in the 70th Year of his Age. By N. Hill. 8vo. 6 d. Buckland.

This is a plain, sensible exhortation to a pious life ; but the title does not express where this sermon was delivered, whether in England, Scotland, or Ireland ; nor does this publication either in the sermon or notes give us any personal account of the deceased party, who he was, or where he lived : we only learn that his name was John Mudge.—We were the rather led to remark these deficiencies, as we imagined that this *old Disciple* might have been brother to the ingenious Mr. Mudge the watchmaker, and a surgeon at Plymouth.

mouth. Possibly this may be a mistake; but it is usual, in a funeral sermon, to identify the party commemorated.

VI. Preached at St. George's, Bloomsbury, March 28, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by drowning. By Thomas Francklin, D. D. Chaplain to his Majesty, and Rector of Brasted, Kent. 4to. 1 s. Cadell, &c. 1779.

The benevolent and laudable endeavours of the Humane Society are here recommended to the public attention and assistance in an elegant, pathetic, and sensible discourse. The Preacher has been happy in the choice of his text, which is from 1 Sam. xx. 3. *There is but a step between me and death.* This sentiment, truly applicable to human life in general, is peculiarly so to our Author's immediate subject, which he prosecutes with a pious and charitable zeal that does honour to himself, while it demands the best attention of his Readers.

VII. At the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 14, 1778. By John Warren, D. D. Prebendary of Ely, and Chaplain in Ordinary to his Majesty. 4to. 1 s. Bathurst, &c.

To this sermon, as usual, are annexed, the lists of stewards for the feast of the sons of the clergy, and of the preachers; together with the annual sums collected since the institution of the charity in 1721.

VIII. At the Visitation held in the Cathedral Church of Lincoln, Aug. 24, 1778. By Roger Watkins, M. A. late Fellow of Balliol College, Oxon. 6d. Crowder, &c.

SERMONS preached on the late GENERAL FAST, Feb. 10, continued:
See our last Month's Review.

IX. Preached at Reading, Berks, by Edward Armstrong, M. A. 8vo. 6d. Buckland.

A rational and judicious exposition of the nature and obligations of a General national Fast; with a proper application, &c.

X. *A Sermon on the late Fast, Feb. 10, 1779. Wherein the National Calamities are manifested, and a Remedy prescribed.* 8vo. 6d. Exeter printed; sold by Dilly in London.

Our national calamities are here derived, as in other Fast Sermons, from our national sins; and the 'remedy prescribed' is the established remedy, as it stands in the Church Dispensatory, *repentance and amendment.*—Though this discourse is nothing out of the common road, in point of doctrine, the arguments are justly enforced, and the language is animated.—Neither the name of the preacher, nor of the place where the sermon was delivered, are mentioned.

* * A BRITON's Favour is received; and the hints so obligingly offered by the Writer will be duly attended to.



T H E

MONTHLY REVIEW,

For J U N E, 1779.



ART. I. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXVIII. For the Year 1778. Part 1. 4to. 10 s. 6 d. sewed. Davis. 1779.

PAPERS relating to AIR.

Article 13. *Experiments upon Air, and the Effects of different Kinds of Effluvia upon it; made at York.* By W. White, M. D. F. S. A.

THESE experiments, which contain several very remarkable particulars, highly interesting both to the philosopher and the physician, were undertaken with a view to ascertain how far the air which we breathe is affected, with respect to its salubrity, by the vapours or *effluvia* that arise from various substances to which it is exposed. In ascertaining the purity or salubrity of the different specimens of air which he examined, the Author appears to have depended solely on the indications furnished by nitrous air, or the quantity of *diminution* attending its admixture with the common air under examination.

The apparatus which he employed for this purpose consisted of a barometer tube, graduated by inches and decimals, and of such a bore that an ounce vial of the air intended to be examined being thrown up into it, through a small glass funnel (after it had been filled with water, and inverted into a vessel of the same fluid) occupied about 134 decimal parts of an inch, or $13\frac{1}{2}$ inches nearly. On adding half an ounce of nitrous air, the mixture is said, at first, to have generally occupied about 205 of the abovementioned decimal parts. At the end of half an hour, when the whole *diminution* may be supposed to have taken place, he notes the space, or the number of decimal parts, then occupied by the two airs; and, subtracting it from 205, considers the remainder as the number indicating the state of purity in the particular air that he has examined.

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Thus, for example, on mixing the air in his garden, with nitrous air, in the proportion above indicated; the space occupied by the mixture, at the end of half an hour, was found to be only 145, which being deducted from 205, gives 60, for the state of the common atmospherical air that day. On the other hand, had he, instead of the air in his garden, used the same quantity of *perfectly noxious* air, as there would have been no diminution, or, in other words, as the mixture would still have stood at 205, 0 would express the state or condition of that particular air. The extent of his scale is accordingly from 0, which indicates the most noxious or mortal air, up to 60° or 61° ; which was found to be the mean state of the atmosphere in upwards of 200 experiments: though he has, at two different times, found the latter to rise to 64° ; and, in three instances only, to 63 (in the Article, erroneously printed 68). In the worst state, he observed it as low as 58° .—An account of some of the Author's observations will probably be acceptable to our philosophical readers; to whose and the Author's consideration we shall submit a few reflections that have occurred to us on this subject.

Dr. White found a difference, that was perceptibly enough indicated by this apparatus, between the air in the *city* of York, and that of the *country*, at a small distance from the city walls. When the former was 59° , the latter was 62° .—The air too of his bed which, on entering it at night, was 62° , was, in numerous trials, found to be reduced the next morning to 58° ; though the bed-curtains were always open, except on one side, and the room large and airy. This experiment leads to another which exhibits a more considerable difference, proceeding from the same cause. He breathed the same air as long as he could without manifest inconvenience; and it was thereby reduced from 62° to 40° .—Further, the air contained in an 8 ounce vial, in which a small piece of fresh veal was included 48 hours, was reduced from 64° to 10° : and yet the flesh was not putrid, but only smelled somewhat faint and musty.

The results of the next set of experiments will appear very extraordinary. They were made on the *dead* flowers and leaves of vegetables, each put into common air contained in an 8 ounce vial, immediately after they had been gathered out of his garden. Considering 60° or 61° as indicating the state of the wholesome or respirable air originally contained in the vial; it was reduced to 9° , when some leaves of sage had remained in it 16 hours. In the vial in which flowers of *ulmaria* had been included, during the same time, it was diminished to 2° ; and in that containing some *ten-weeks* *stocks*, the diminution was only 1° .—In other words, the air was indicated to be almost perfectly noxious.

ious. These vegetables, nevertheless, remained, as to taste, equally sweet as when they were put into the vial.

We concur with the Author (of whose accuracy we entertain not the least doubt) in expressing our surprize at the results of these last trials. In some of the *small variations* above noticed, errors, perhaps equal to the differences observed, may have been produced by unknown or unheeded causes; such as, a variation in the quality or strength of the nitrous air, the temperature of the atmosphere, &c. but this observation cannot properly be applied to the facts in question. It is indeed ‘amazing,’ as the Author observes, ‘that vegetables, whilst fresh and free from the least degree of putrescency, should have such a noxious tendency as to spoil the air, and render it not only useless, but *fatal to animal life*, and that in so short a time.’—On this head, however, we shall propose a few observations.

When Dr. Priestley first discovered the use of nitrous air, as a test of the salubrity of common air, he may be thought to have made a full reparation for the lives of the many mice he had sacrificed in his previous trials.—“Every person of feeling,” he observes on his first notification of it, “will rejoice with me in the discovery of nitrous air—which supercedes many experiments with the respiration of animals; being a much more accurate test of the purity of air*.”—Before he had thus adopted it as a test, he had experienced its truth and accuracy in numerous instances; particularly in the cases of *fixed* and *inflammable* air, and of all those species of air that have been *diminished* by respiration or other processes, *which he had then examined*. He had then just reasons to infer, that “on *whatever* account air is unfit for respiration, this same test is equally applicable †.”

Though there has not hitherto appeared any reason to suspect the truth of the indications presented by this test, we cannot help wishing that, on this extraordinary occasion, the Author had corroborated its testimony by some collateral proofs. He does not even inform us whether a candle was instantly extinguished on being introduced into the air in which his flowers had been confined: though even that event would not have proved that the air was perfectly, or even to any great degree, noxious †. The application of nitrous air as a test of the salubrity of air is now become so very extensive, and the results

lead

* *Experiments and Observations on different Kinds of Air*, vol. i. pag. 73.

† *Ibid.* pag. 115.

† ‘Dr. Priestley, long ago, observed, that a candle would not burn in air, in which a fresh cabbage-leaf had remained one night. [*Observations*, &c. vol. i. pag. 51.] We have found that a candle

lead to such important conclusions, that it becomes necessary, especially in a new and singular case, to inquire whether there may not exist some particular exceptions to the general rule; or whether it may not be possible that air, saturated with the effluvia of certain bodies, may not thereby be rendered incapable of affecting, or being affected by, nitrous air, and yet may continue perfectly salubrious.

Though it may be true universally that, on the admixture of nitrous air with any kind of *mephitic* or perfectly noxious air, no diminution will be produced; it does not necessarily follow that the converse of this proposition must be likewise universally true; or that, in every case whatever, when no diminution is observed, the air exposed to the nitrous test must necessarily be mephitic or perfectly noxious. It was till lately universally believed that air, in which a candle would burn, was wholesome and fit for respiration. Dr. Priestley has however discovered one remarkable exception to this general and long established test of the purity of air. He has, by more than one process, reduced nitrous air into such a state as to personate common air, in this very quality, so that a candle would burn in it quite naturally; and yet he found that this air continued as highly noxious as ever. [See particularly his *Observations on Air*, vol. iii. pag. 132, &c.]

We shall only relate some of the results of another class of the Author's experiments, made with a view to ascertain the effects of the effluvia arising from moist and marshy soils upon air; and which are known to be the source of the most dangerous putrid diseases.

Two ounces of black mud, taken from a stinking morass at York, occasionally overflowed by a brook, being put into an 8 ounce vial of air, affected it so in 12 hours as to reduce it, according to the test of nitrous air, from about 60° or 62° to 34° or 36° . When this mud was made *perfectly dry*, so as to be reduced to a powder; it affected the air which was exposed to it so little, that the diminution, in several experiments, proceeded only from 62° to 60° .—But the *very same powder* being again reduced to the consistence of mud, by the addition of a little

was instantly extinguished on putting it into a quart of air in which various flowers and leaves of vegetables had remained 48 hours. This air was found to be perfectly noxious, according to the nitrous test.—The Reviewer of the present Article, not choosing to take such liberties with a mouse, as with his own proper person, inspired this air more than once, through a bent tube of a large bore; but was not sensible of any inconvenience, nor did he perceive any thing particular in it. No stress, however, can be laid upon this trial; as this air must have been greatly diluted by that contained in the *sauces* and *trachea* of the Experimenter.

water,

water; and inclosed in a similar vial of air, affected the latter so far as to reduce the diminution from 62° to 49° ; and on standing longer, the diminution was reduced from 62° to 29° . Again, when more water was added to this mud, so as to swim to a considerable height above the powder, after the latter had subsided, the air again tried by the test was in no instance found to produce a greater reduction of the diminution than from 62° to 56° .

The results of these and other experiments, which we omit, correspond with the observations of Sir John Pringle, and other practical medical writers; who have remarked that the diseases peculiar to low and marshy situations seldom begin to appear, till the water is so far evaporated, as to leave a black and slimy mud;—that these diseases cease when the bogs and marshy grounds have been drained, and are become perfectly dry;—and that, on the other hand, the danger arising from marshes and bogs, is, in a great measure, obviated, on their being laid wholly under water. In this last case, the Author observes that ‘the putrid fermentation is either prevented by too much moisture; or the effluvia are absorbed in passing through the superincumbent bed of water.’

Article 9. *Observations on the Population and Diseases of Chester, in the Year 1774.* By J. Haygarth, M. D.

This paper contains some judicious and useful observations, which are succeeded by several accurate tables of mortality, diseases, &c. The most striking of the Author’s remarks relates to the very uncommon healthiness of the city of Chester. In one of these tables, the Author has collected from different writers the proportionable number of inhabitants that die annually in various places; and, in the table that precedes it, has given the annual average, during ten years, of the deaths in the city of Chester. From the latter, we collect that only 1 in 58 dies annually in the six parishes within the walls, and, in the whole town collectively, 1 in 40: whereas from the other it appears that there die annually—at *Jamaica*, 1 white person in 5;—at *Vienna*, 1 in $19\frac{1}{2}$;—at *London*, 1 in $20\frac{1}{4}$;—at *Edinburgh*, 1 in $20\frac{1}{2}$, &c. We omit the ratio of deaths in other large towns, and proceed to *Manchester*, the last and healthiest set down in this table, where the proportion is 1 to 28. It appears, too, that the healthiness of the city of Chester, within the walls, exceeds even that of any of the country parishes set down in the abovementioned table; where we find that in the *Pais de Vaud*, and some country parishes in Brandenburg, there dies 1 in 45. The highest number here given is 1 in 54, opposite to *Stoke Damerel*, in Devonshire.

The causes of this singular degree of healthiness in Chester may, perhaps, be partly ascertained, by attending to some peculiarities

cularities in its situation and structure, which the Author accordingly describes; and from which it appears that it is probably exempted, in consequence of these circumstances, from two of the principal sources of diseases; stagnant moisture, and putrefaction. It is seated on a rising promontory, formed of a sandy, porous rock, through which water quickly filters. The streets likewise descend, in every direction, from the summit of this rock, with a gentle declivity, to the edge of it; whence there is every way a perpendicular fall of several yards.—The clearness of the air too appears to be extraordinary, from a register kept the last four years; during which interval, there were observed only 32 hazy, and 6 foggy, mornings.

PAPERS relating to ELECTRICITY.

Article 5. *A Cure of a Muscular Contraction by Electricity.* By Miles Partington, in a Letter to William Henly, F.R.S.

The subject of this extraordinary, and seemingly indisputable, cure, effected by electricity, was a Miss Lingfield, who, in consequence of a cold contracted above two years before, was seized with a violent pain in the back of her head, which terminated in an obstinate contraction of the muscles of her neck, by which it was drawn down over her right shoulder.—‘The back part of it was twisted so far round, that her face turned obliquely towards the opposite side, by which deformity she was disabled from seeing her feet, or the steps as she came down stairs.’—On the other side, she felt a continual and sometimes violent pain, occasioned by the extreme tension of the teguments, &c. on that side. She was subject to frequent febrile attacks; and was sometimes slightly paralytic. Notwithstanding all the endeavours of the faculty to procure her relief, the little alteration observable in her disorder was rather on the unfavourable side.

Mr. Partington first insulated and electrified her on the 18th of February; drawing strong sparks from the *Mastoides* muscle and the other parts affected, for about four minutes. The electrification was repeated on the 24th and 27th, and on March the 3d, 5th, 6th, 7th, and 9th. Some amendment was perceived after the first trial; and some advantage was evidently gained on each repetition. In consequence of particular circumstances, the process was afterwards continued by Mr. Henly; who daily repeated it (three evenings excepted) during the space of a fortnight; at the end of which time, the disorder appears to have been completely removed.

Mr. Henly drew strong sparks from the muscles on both sides of the neck, during ten minutes; and likewise generally added two shocks from a bottle containing 15 square inches of coated surface fully charged, through her neck and one of her arms, crossing the neck in different directions.

Article

Article 15. *Sundry Papers relative to an Accident from Lightning at Purfleet, May 15, 1777;—particularly new Experiments and Observations on the Nature and Use of Conductors.* By Benjamin Wilson, F. R. S. &c.

The accident which befel the house built for the occasional accommodation of the Board of Ordnance at Purfleet is, in general, well known to our philosophical Readers. This house was furnished with a *pointed* conductor; at the distance of 46 feet from the point of which, a corner of the building received some damage from a flash of lightning, which struck off a piece of stone, and one brick, and loosened a few other bricks; which it removed less than half an inch from their places. This damage, small as it is, hath rendered it problematical, with some, whether the conductor with which this house was furnished had executed any part of its office.

Mr. Wilson, who had originally opposed the erection of this and other pointed conductors at Purfleet, was led, on the present occasion, to make the experiments, the relation of which constitutes the principal part of this long Article. An immense conductor was fitted up, at the expence of the Board of Ordnance, and suspended in the *Pantheon*; consisting of a great number of drums covered with tinfoil, which formed a cylinder of above 155 feet in length, and above 16 inches in diameter. This, when properly charged, was intended to represent a thunder-cloud; and there were occasionally added to it 4800 yards of wire. A model of the Board-House at Purfleet was likewise constructed, to which was occasionally annexed a pointed, or a blunt, conductor, and which by means of weights, &c. was made to pass under the *artificial cloud*, with a determinate velocity, supposed to be equal to that with which thunder-clouds in general move.—In his estimation of this velocity, however, we must observe that the Author has attended only to the real, and has overlooked what we may call the *relative*, or *angular*, velocity.

It is impossible for us to give any satisfactory account of the various experiments made with this magnificent apparatus; or of the Author's conclusions from several of them. It may be sufficient to observe, that his inferences from them are drawn so as to strengthen his former opinion with respect to the danger of employing *elevated* conductors, armed with *pointed* wires; on a supposition that they invite the lightning. They will not however, we apprehend, appear so satisfactory to others as they appear to the Author.

The firing of gunpowder by this apparatus, by the electric *aura* or blast, without a spark, or the assistance of the *Leyden charge*, is perhaps one of the most notable effects produced by it.—Upon a staff of baked wood a stem of brass was fixed,

which terminated in an iron point at the top. This point was put into the end of a small tube of Indian paper, made somewhat in the form of a cartridge, about one inch, and a quarter long, and about two-tenths of an inch in diameter. When this cartridge was filled with common gunpowder (unbruised) the wire of communication with the well' (i. e. the earth) 'was then fastened to the bottom of the brass stem. Being so circumstanced, and whilst the charge in the great cylinder and wire was continually kept up by the motion of the wheel, the top of the cartridge was brought so near to the drums as frequently to touch the metal. In this situation, a small faint luminous stream was observed between the top of the cartridge and the metal drum.

' Sometimes this stream would set fire to the gunpowder at the instant of the application ; at others it would require half a minute or more before it took effect. But this difference in time might probably arise from some difference in the circumstances ; for any the least moisture in the silk lines, the powder, or in the paper itself, was unfavourable to the experiment.'

This new method of firing gunpowder, by a luminous stream ' of the matter of lightning, surely merits the most serious attention ; and more especially in those cases where pointed conductors are fixed to secure magazines of gunpowder from such accidents.'—Tinder was still more readily fired by the electric blast.

Instead of giving any opinion of our own on the Author's experiments, and deductions from them ; it will be more satisfactory to our Readers if we give that of the Committee appointed by the Royal Society, to consider of the most effectual method of securing the powder magazines at Purfleet against the effects of lightning, in compliance with the request of the Board of Ordnance.

The Committee, among other things, declare, that having attentively examined the experiments and observations of Mr. Wilson, and having maturely considered the subject at large, it is their opinion that it is very improbable that the powder magazines, guarded in the manner in which they are at present, that is, with *elevated pointed* conductors, should receive any damage from lightning. They even recommend to the Board of Ordnance the erection of *several additional rods*, as *acutely pointed* as possible, on the roofs and some other parts of each of the magazines ; and, for the sake of greater security, they propose that the intire roofs and the tops of the end walls should be covered with lead connected with the said rods. They propose these and other directions, under a persuasion ' that elevated rods are preferable to low conductors terminated in rounded ends, knobs, or balls of metal ;—and that ' the experiments and reasons, made

made and alleged to the contrary by Mr. Wilson, are inconclusive.—These opinions and directions have the respectable sanction of Sir John Pringle, Dr. Watson, the Hon. H. Cavendish, Mr. Henry, Dr. Horsley, Mr. Lane, Lord Mazon, Mr. Nairne, and Dr. Priestley.

Article 10. *An Account of some electrical Experiments.* By Mr. William Swift, in a Letter to John Glen King, D. D. F. R. S.

There may be much ingenuity and contrivance in the plan and conduct of these experiments; but they are related in so obscure a manner, that we can collect nothing more from the most diligent perusal of them, than that the contriver and relator of them is not a *Wilsonian*, or *Big-Indian*. Though we, too, are *Little-Indians*, we can draw no consequences from the dark account which the Author has given of his experiments.

MATHEMATICAL PAPERS.

Article 3. *The Force of fired Gunpowder, and the initial Velocities of Cannon-balls, determined by Experiments, &c.* By Mr. Charles Hutton, of the Military Academy at Woolwich.

This valuable paper contains an account of several sets of experiments made with a view to determine the actual velocities with which balls are impelled from given pieces of cannon, when fired with given charges of powder. The late ingenious Mr. Robins first discovered and practised the simple and excellent method, which was adopted by Mr. Hutton in this investigation, with material improvements. This method consists in reducing the immense velocity with which a ball issues from a cannon, to a smaller velocity produced by causing it to strike against a heavy body, such as a large block of wood, swinging in the manner of a pendulum. The ball being lodged in the block, the two bodies proceed together, after the shock, with a velocity which bears the same ratio to the original velocity of the ball alone, that the weight of the ball has to that of the ball and block united. This velocity, thus reduced from 1000 to perhaps 2 or 3 feet, is easily measured by observing the magnitude of the arch, or rather the chord of the arch, described by the pendulum; and this is ascertained by fixing a graduated tape or ribbon to the bottom of the pendulum; which, by the motion of the latter, is drawn through a little machine which gives it a moderate degree of friction.

Mr. Robins made his experiments with only musket balls of about an ounce weight, and an apparatus of a proportional size. The present were made with cannon balls, from one to near three pounds weight, and an appropriate apparatus. They appear to have been executed with great care and accuracy; and their results lead to conclusions of considerable importance, both to the theorist and the practical artillerist.

Article

Article 16. *On the Arithmetic of impossible Quantities.* By, the Rev. John Playfair, A. M.

In this paper the Author explains the grounds of those obscurities and paradoxes, from which *Geometry* is free, but which have been introduced into *Algebra*; particularly with respect to the doctrine of *negative quantities* and its consequences. He observes that, in geometry, every magnitude is represented by one of the *same kind*; lines are represented by a line, and angles by an angle: whereas, in algebra, every magnitude is denoted by an *artificial symbol*, to which it has no resemblance; and the magnitude itself is liable sometimes to be neglected, while the symbol becomes the sole object of attention, after the connection between them no longer exists. Accordingly, the conclusions of the analyst, which hold true only with respect to the symbols, being transferred to the quantities themselves, obscurity and paradox necessarily ensue. The Author exemplifies these observations by considering the nature of imaginary expressions, and the different uses to which they have been applied.

Article 17. *Reflections on the Communication of Motion by Impact and Gravity.* By the Rev. Isaac Milner. M. A. &c.

The Author of this paper endeavours to point out, and distinguish, what is *real* from what is *verbal*, in the long agitated question concerning the *vires vivæ*, or the forces of bodies in motion; from a serious persuasion that 'the laws by which motion is communicated are still very materially mistaken by sensible persons;'—and that 'the right understanding of these laws is of the last importance in practice:' as the good or bad success of some very expensive projects has depended upon it. His design in this paper is to discriminate between the real and the merely verbal part of this ancient controversy; and to point out to the controvertists the grounds of their mutual mistakes and misapprehensions; which he exemplifies in several instances.

Article 18. *Observations on the Limits of Algebraical Equations; and a general Demonstration of Des Cartes's Rule for finding their Number of Affirmative and Negative Roots.* By the same.

MISCELLANEOUS PAPERS.

Article 2. *Of the Heat, &c. of Animals and Vegetables.* By Mr. John Hunter, F. R. S.

We shall not, for many reasons, attempt to give any abstract of the numerous experiments related in this paper. They are indeed too complicated to admit of abridgment: and with respect to those relating to the Author's trials on living animals,—the unfortunate dormice, in particular, who were the subjects of his *calorific and frigorific tortures*,—we respect the sensibility of our Readers, and our own, too strongly, even to dwell a moment on the subject. We have repeatedly, and, we hope, not quite unavailingly,

unavailingly, born our testimony against the studied cruelties of physiologists; particularly in our 42d Vol. March 1770, page 197; our 51st Vol. September 1774, page 229; and our 55th Vol. August 1776, page 120; to which we refer our Readers, and particularly the Author. Such of his experiments as are not liable to this objection we recommend to the Reader's perusal; though we think great uncertainty must attend the thermometrical observations made on such large bodies as trees.

There is some *power*, or, we should rather perhaps say, some circumstances in the œconomy of *living* vegetables, by which their juices are so far protected from the action of very intense cold, as not to be frozen by it; though the same juices, when they are no longer contained in their proper canals, will be frozen in the temperature of 31 or 32 degrees. The juices of the spruce fir, juniper, &c. are not affected, in countries where the thermometer falls many degrees below 0; and where the feet and noses of the inhabitants are frequently frozen. When the tree however is killed, in consequence of an extraordinary increase of cold, its sap or juices freeze; and by their expansion, in the state of ice, split the tree, with a great noise, into a considerable number of pieces. The numerous experiments which the Author has made on this subject, and here relates, have not yet enabled him to solve this difficulty.

Article 8. *An improved Method of Tanning Leather.* By David Macbride, M. D.

The great advantages which the most useful and necessary arts may derive from the lights furnished by the experimental Philosopher, and particularly the Chemist, are well exemplified in the paper before us. Their progress would be still more rapid, did the philosopher possess the practical knowledge of the artist; or if the two characters were united in the same person:—a combination which seldom happens.

The Author was led to the discovery of this improved method of tanning leather, in consequence of the experiments which he formerly made on the dissolvent power of calcareous earths deprived of their *fixed air*, or *quicklime* (erroneously printed quicksilver at page 119 of this article), which were published in his *Experimental Essays*. One of the Author's principal improvements consists in using *lime water*, instead of plain common water, in which the bark is to be steeped, in the preparation of the ooze. This menstruum, he observes, so completely exhausts the bark, and makes it go so much farther than when plain water is used, that a pretty strong ooze may be prepared from the *tan*, or *spent bark*, which the tanners now consider as completely exhausted, merely by infusing it afresh in lime water.

Another

Another advantage is gained, in the Author's method, by the employing oil of vitriol largely diluted with water, instead of the souring, as it is called, which the Tanners have hitherto, with great trouble and uncertainty, procured from fermented rye or other grain; not knowing that a mere *acid* was all that was wanted in the process. This useful substitution has already been universally adopted by another class of artists, the bleachers of linen; who, however, were not without difficulty prevailed upon to quit their old *routine*, in preparing a *souring* likewise from rye or barley, or sour butter-milk; through an ill founded apprehension that the vitriolic acid would injure their cloth.

The improvements described in this paper are not founded solely on the conjectures of a speculative Chemist. After some trials made on small pieces of raw leather, the method was prosecuted in a large common tan-yard; and its efficacy has been fully proved by the experience of near ten years, during which time the Author thought proper to keep it secret. He here bestows his discovery on the public, in a paper of instructions drawn up in terms sufficiently clear, to enable any intelligent Tanner to avail himself of the improvements described in it.

Article 10. *An Account of the Island of Sumatra, &c.* By Mr. Charles Miller.

Among the particulars here related concerning this island, we meet with an account of the *Battas*, a people who live in the interior parts of it, called the *Cassia* country; and who differ from all the other inhabitants in language, manners, and customs. They eat the prisoners whom they take in war, and hang up their skulls as trophies in their houses. Man's flesh, we are told however, is eaten by them *in terrorem*, and not as their common food; though 'they prefer it to all others, and speak with peculiar raptures of the soles of the feet and palms of the hands. They expressed much surprise on being informed that white people did not kill, much less eat, their prisoners.'

From this country the greatest part of the *Cassia* that is sent to Europe is procured. The Author (son of the late Botanic Gardener) failed in his attempts to discover the cinnamon tree. The camphire trees abound in this country, and constitute the common timber in use. In these trees the camphire is found native, in a concrete form. It is remarkable that, in this state, it is sold to the Chinese, at the price of 250*l.* or 300*l.* per cwt. but these dexterous artists contrive to furnish us Europeans with it at about a quarter of that price.

Article 20. *An Essay on Pyrometry and Areometry, and on Physical Measures in general.* By John Andrew de Luc, F. R. S.

This long article contains many ingenious observations, principles, and facts, relative to the construction of various philo-

sophical

losophical instruments, adapted to measure either the relative or the real dilatation of bodies by heat, the specific gravities of liquors, &c. accompanied with a plate representing a *Pyrometer* and *Areometer* of the Author's contrivance.

The paper is translated from the French: the original text however is, very properly, subjoined at the bottom of each page. Even this last is not to be read hastily; but we are sorry to observe that the most unwearied attention, joined to an intimate knowledge of the subject, will scarce enable the mere English reader even to guess at the Author's meaning, in many parts of this servile and un-idiomatical translation. The translator religiously gives us word for word, and almost invariably follows the French construction. To the obscurities hence arising he adds others, by mistaking even the grammatical construction of that language.—To give only an instance:—‘*Les loix que suivent les differens effets,*’ he translates, ‘*the laws that follow different effects:*’ whereas, in the original, the different effects are said to follow the laws.—A similar passage is translated in the very same manner.—In short, M. de Luc's translator seems to be a cousin-german to Rousseau's in the following Article.

The remaining articles, on which we shall not particularly dwell, are, Art. 1. in which Sir William Hamilton gives an Account of certain Traces of Volcano's on the Banks of the Rhine.—Art. 4. A new and singular Case in Squinting, well described by Erasmus Darwin, M. D. F. R. S.—Art. 6. An Account of a large Stone near Cape-Town, by Mr. Anderson.—Art. 7. On Mr. Debraw's Improvements in the Culture of Bees, by Nath. Polhill, Esq.—Art. 14. An Account of the Earthquake at Manchester, September 14, 1777, by Mr. Thomas Henry, F. R. S.—Art. 19. A Journal of a Voyage to the East Indies, in the Year 1775, by Alexander Dalrymple, Esq. F. R. S.—and Art. 12. 21, 22, 23, 24, and 25. Containing Meteorological Journals of the Weather, kept at *Fort St. George* in the East Indies, by Mr. Wm. Roxburgh; at *Lyndon*, by Thomas Barker, Esq.; at *Montreal*, by Mr. Barr; at *Hawkhill* near Edinburgh, by John M'Gouan; at *Bristol*, by Samuel Farr, M. D.; and at the House of the Royal Society.—From the last we learn that the variation of the needle, in July 1777, taken from a mean of several observations, was 22°. 12'.

ART. II. *A Complete Dictionary of Music, consisting of a copious Explanation of all Words necessary to a true Knowledge and Understanding of Music.* Translated from the original French of J. J. Rousseau. By William Waring. Second Edition*. 8vo. 3s. bound Murray. 1779.

OF all the translations that have disgraced the English press, this is the most abominable specimen that we recollect ever to have fallen under our notice. It is a production, indeed, of so extraordinary a kind, that we find it difficult to form any hypothesis to account for its having made its way to, or through, any press. Though the name prefixed to it may seem to be that of a *man*, the version has all the appearance of having been the task of a child learning French, and set to translate out of that language by the help of a Boyer's Dictionary. Be the translator however man, woman, or child, it is evident at least, that he or she is totally ignorant of music, and of the terms that relate to it both in French and English, as well as of the idioms of the two languages.

With respect to a performance thus executed, it might be thought sufficient to comprize our sentence of unreserved condemnation, within the compass of a few lines in our *Catalogue*. But the work of Rousseau, here so shamefully defaced, is of such extraordinary merit; and a translation of it, or, in short, a good dictionary of music, is so great a *desideratum* in English literature; that we think it incumbent upon us more particularly to stigmatize this disgraceful version of it, by placing it in the more conspicuous division of our Journal, and exhibiting it in the most elevated and distinguished part of our *critical pillory*.

To begin with matters in which science and technical terms are not concerned, and indeed with almost the very first article;—How would the feeling Rousseau—‘*tremblingly alive all o'er*’—were he yet alive, revolt at the praises which this pervertor of his meaning makes him bestow on the French *Royal Academy of Music*, or the Opera at Paris; when he represents him as saying, that ‘among all the academies of that kingdom, or of the world in general, *that may, assuredly, lay the greatest claim to fame!*’—On the contrary, Rousseau, who abominated the French music, sarcastically says of this academy, that of all the academies in the world it is that in which they make the *greatest noise*.—‘*C'est assurément celle qui fait le plus de bruit.*’

The literal, and generally erroneous, version of his Author almost word for word, without any regard either to idiom or sense, cannot be better exemplified than by giving a paragraph

* The first edition was published in numbers, and was not mentioned in our Review.

or two of the original, with the translation placed immediately under it. We shall honestly take these passages at random, or as they occur on opening the book.

Under the Article, *Harmony*, where he is treating of the *harmonic sounds*, as they are called, which accompany the fundamental, thus says our Author, and thus, after him, his Translator; who sticks as close to him as a leech, but without extracting any of his good juices;—in short, ignorant of his meaning, and accordingly mistaking it almost in every line.

Chaque touche d'un orgue, dans le plein-jeu, donne un accord
Every touch of an organ in full play gives a perfect concord

parfait tierce majeure, qu'on ne distingue pas du son fondamental,
major third, which is not distinguished from the fundamental
a moins qu'on ne soit d'une attention extrême; & qu'on ne tire
sound, unless we pay an extreme attention, and draw the tones
successivement les jeux: mais ces sons harmoniques ne se confondent
successively: but these harmonic sounds are not confounded
avec le principal, qu'à la faveur du grand bruit, & d'un ar-
with the principal, but by favour of a loud harmony, and an ar-
rangement de registres, par lequel les tuyaux qui font resonner le son
rangement of registers, by which the pipes which make the
fondamental, couvrent de leur force ceux qui donnent les
fundamental sound resound, cover with their force those which
harmoniques.

Or, on n'observe point, & l'on ne sauroit
give their harmonies. Moreover, we do not observe, neither
observer cette proportion continuelle dans un concert; puisqu' at-
can we, that continual proportion in a concert; since in
tendu le renversement de l'harmonie, il faudroit que cette plus
conjunction with the change of the harmony, this greatest
grande force passât à chaque instant d'une partie à une autre;
force must instantly pass from one part to another;
ce qui n'est pas praticable, & défigureroit toute la melodie.
which is not practicable, and would entirely disfigure the melody.

Opening the book again we meet with the following pleasant passages, under the Article *Accompanying*. In the whole compass of translation we cannot conceive any thing more curious. To heighten its relish, we shall here too prefix the original; and likewise that the Reader may not be at a loss to discover on what subjects our ingenious Translator is discoursing.

Dans un air lent & doux, quand on n'a qu' une voix foible,

In a slow and sweet air, when there is but a weak voice,
ou un seul instrument à accompagner, on retranche des sons,
or a single instrument for the accompaniment, we cut off the sounds,

*on arpege doucement, on prend le petit clavier.—*Quand on
we *slacken slowly, we touch the small key.*———When we

frappé les même touches, pour prolonger le son, dans une note longue,
strike the same strings, to prolong the sound, in a long note,

ou une tenue, que ce soit plutôt au commencement de la mesure,
or in a session, let it be rather at the beginning of the measure,

ou du tems fort, que dans un autre moment : on ne doit rebatte
or the strong time, than at another moment : we ought not to re-

qu'en marquant bien la mesure.

Dans
beat the stroke till we have well examined the measure. In

le recitatif Italien, quelque durée que puisse avoir une note de
the Italian recitative, how long a duration soever a note of the

basse, il ne faut jamais la frapper qu'une fois & fortement avec
bass may contain, we should never strike it but once, and that

tout son accord :

on restrappe seulement l'accord quand
forcibly with its whole accord : we restrike the accord only when

il change sur la même note : mais quand un accompagnement
it changes on the same note : but when an accompaniment

de violons regne sur le recitatif, alors il faut soutenir la basse, &
of violins is attendant on the recitative, then we should sustain

en arpéger l'accord.

the bass, and slacken its accord.

* *Quand on accompagne de la musique vocale, on doit, par l'accom-*

When we accompany vocal music, we ought, by the accom-

pagnement, soutenir la voix, la guider, lui donner le ton à toutes
paniment, to sustain the voice, to guide it, give it its tone in all

les rentrées, & l'y remettre quand elle détonne.

its takings in, and correct it whenever it is out of tune.

L'accompagnateur—est chargé spécialement d'empêcher que la voix
The accompanist—is especially charged to be careful that the

ne s'égare.

voice lose not itself in an error.

One would almost doubt whether our musical Translator ever saw a fiddle ; or, at least, whether he knows that it has a neck, and a finger-board. Under the Article, *Doigter*, where M. Rousseau treats of *fingering*, he says—‘ *Sur les instrumens à manche, tels que le violon & le violoncelle, la plus grande règle de doigter consiste dans les diverses positions de la main gauche sur le manche.*’ Our Interpreter says—‘ On instruments for the breast, such as the violin and violoncello, the principal rule of fingering consists in the different positions of the left hand on the *stave*.’

sleeve.—At the end of the same paragraph M. Rousseau, speaking of a performer well acquainted with the *finger-board*, says, 'qu'il possède bien son manche'—or he is master of the *finger-board*.—'He is expert in the *sleeve*,' says our Translator. That *manche* does actually signify the *sleeve* of a gown or a coat, our Translator may safely aver, on the authority of Boyer: but what peculiar train of ideas he had in his head, when he talks of the *sleeve* of a fiddle, and of the instruments of the *breast*, is best known to himself.

The French have a musical language, or a set of musical terms, almost peculiar to themselves; at least very different from those used in the English tongue. Every one of these our Translator either employs as it stands in the original; or translates literally, and often erroneously. Instead of the letters, G, A, B, C, &c. to signify the notes of the octave, he invariably uses the terms, *Sol, La, Si, Ut*, &c. Thus again, he is continually puzzling the English reader with such terms as the *Tonic*, the *Sensible Note*, the *Dominant*, the *Subdominant*, &c. instead of the *Key Note*, the *Seventh*, the *Fifth*, &c.

To a *shake* he every where gives the appellation of a *cadence*—a term unfortunately appropriated, in our musical language, to convey a very different signification: and that other musical grace, which we call a *beat*, he calls a *beating*; and most richly deserves one for his ignorance of a term known to every blind fiddler at a country fair.—Instead of the terms, *sharp* and *flat*, he constantly uses those of *Diefis*, and *B flat*; [a translation of *Bemol*] and what he should call a *Natural*, prefixed to any note whatever, he calls *B. sharp* [in French, *Bequarré*]. Thus, for instance, F sharp, and E flat are metamorphosed by our musical Expounder into *Fa diefis*, and *Mi B flat*; and G natural is transformed into *Sol B sharp*. The confusion arising from this strange gibberish, introduced into an English work, may easily be conceived.

The general turn of our Translator's phraseology may be collected from the following phrases, which occur within the compass of a very few lines at p. 249:—'I cannot be prevented to remind my readers.'—'The simplicity of the *connections* [*Athglisce*, ratio's or proportions]—'The connection of a modified fifth pleases the ear.'—'The method of establishing and treating a mode.'—'Herein lies their consistent rules.'—'To modulate well in a same tone, we must first go through all its sounds with a fine music,' &c.

The time and room we have bestowed on this miserable production will not, we hope, be thrown away. We have, of late, treated with too much lenity, more than one execrable version of works of science; and to check, as far as is in our power, the progress of this evil, as well as to do justice to the

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F f

memory

memory of Rousseau, we have thus hung up in chains this Defacer of his writings, *in terrorem*; to serve as a warning to all future unqualified translators, and a caution to booksellers:—hereby likewise consigning his sheets to the oven of the pastry-cook,

“ from whose bourn
“ No traveller returns.”

It is not the smallest inconvenience resulting from such publications as the present, that they tend to prevent those who are qualified for the task from enriching our language with translations of works of merit.

ART. III. *Music made easy to every Capacity, in a Series of Dialogues; being practical Lessons for the Harpsichord, laid down in a new Method, so as to render that Instrument so little difficult, that any Person, with common Application, may play well; become a thorough Proficient in the Principles of Harmony; and will compose Music, if they have a Genius for it, in less than a Twelvemonth. Written in French by M. Bemetzrieder, Music Master to the Queen of France, and published by the celebrated M. Diderot. The Whole translated by Giffard Bernard, M. A. Perused and approved by Dr. Boyce and Dr. Howard. 4to. 3s. 6d. Ayre, &c. 1778.*

THE Public are here presented with the translation of another musical work of very great merit. Though music is one of the most pleasing of all the arts, it perhaps exceeds all the others in the revolting dryness of its precepts. In the present performance, however, these are delivered, or rather insinuated, in the most alluring form; that of a dialogue, as pleasing as it is instructive.

Though the enormities of the preceding Article have, perhaps, rendered us less irritable or nice, on the score of idiom and diction, than we should otherwise have been; they have not made us so callous, or even diminished our sensibility so far, as to make us overlook the too frequent gallicisms, vulgarisms, and other defects of the present translation. These, too, are the less excusable, on account of the excellence of the original work, even considered merely as a literary composition. For though it is strictly a didactic treatise, the precepts contained in it are delivered in such an easy, graceful, and animated manner, that we have a right to expect something more than mere fidelity, with respect to rules and examples, in the translation of it. In a work of this character it was reasonable to hope that our Translator would have attempted to transfuse into his copy a little of the *phlogiston* of the original.

The original work, which was published at Paris a few years ago, under the title of *Leçons de Clavecin*, &c. consists of several dialogues, of which four only are here translated.

Notwithstanding

Notwithstanding the *quackish* title which Mr. Bernard has chosen to prefix to his translation; he formally disavows, in an advertisement, all empirical pretensions. Had not the Translator, however, leaned a little towards quackery, he would neither have given such a title-page to the work, nor would there have been any necessity, or even occasion, for this exculpatory-advertisement. He seems to have formed the empirical part of his title-page on a declaration made in the preface to the work, by the celebrated M. Diderot; who there affirms that M. Bemetzrieder 'put *his daughter* above all difficulties at the harpsichord in an interval of seven or eight months;' and that the lessons he gave her are here printed almost word for word, as he gave them.' He adds, that 'the pieces printed under her name at the beginning of the thirteenth dialogue, whether good or bad, are of her composition, treble, bass, and cyphers:' and he proceeds to say, that every person possessed of this work 'may be assured to go farther, if application and genius be not wanting.'—Making all proper allowances for the proficiency of *the daughter of a Diderot*, and this *certificate* of a grateful father, we still must object to Mr. Bernard's too ostentatious title-page.

Notwithstanding these remarks, the work itself—we mean the original—is deemed, by good judges, to be one of the best that has been written on the subject, and the best adapted to teach accompaniment and modulation, and to impart a knowledge of composition—though possibly not 'within less than a twelvemonth,' except indeed to Apollo's particular favourites. Its merit is really such, that we wish it had obtained the good fortune to meet with a congenial translator:—but, alas! they who are best qualified for the task, are generally *above* it!

ART. IV. *The Light of Nature pursued.* By Edward Search, Esq; [i. e. Mr. Tucker] concluded. See Review for February.

MR. Tucker more immediately introduces his explanation of the Christian system, with some observations on the distinction between things above reason and things contrary to reason; and on the credibility of miracles. His remarks on both these subjects are, in general, pertinent and judicious. On the latter he professes to have taken some things from hints suggested by Dr. Adams, in his Essay on Miracles.

It is worthy of notice, that here, and in other parts of his work, he expressly and repeatedly disclaims all concern with the external evidences of Christianity, and all inquiry whether the doctrines he undertakes to explain be in reality Christian doctrines. It is sufficient for him that Christianity is the religion

of the country, and that the doctrines he illustrates are part of the established system. Now it must be acknowledged, that every author has a right to determine for himself whether he will take any particular subject into consideration; but we believe that Mr. Tucker's readers will, in general, be of opinion, with us, that it would have been worthy of a philosopher and a *Spartan*, and agreeable to the plan and design of his work, to have inquired whether the religious system which he professed to explain had a just claim to that high original and authority to which it pretends, and also whether the doctrines upon which he endeavoured to put a rational construction were in reality part of that system. If the Christian system be a mere human invention and institution, the authority of the name of Jesus, which in a chapter entitled, *Christian Scheme*, he represents as a capital and distinguishing advantage of Christianity, no longer exists. And if the doctrines usually taught and established among us be not Christian doctrines, they lose all their importance and obligation: for, according to our Author's own reasoning on the subject, though they may be credible in themselves, that is, not repugnant to reason, yet they are not to be received and depended upon as true, without some farther positive proof; which proof must be, that they are part of the Christian system, and that the Christian system is a divine revelation and institution. Mr. Tucker himself allows, that to imagine the Christian religion to have been introduced 'by the natural operation of a chain of second causes, is incompatible with the whole tenor and spirit of the sacred writings; for they refer every where to an Almighty Power interposing miraculously to rescue mankind from evil, and conduct them to happiness. This renders the external evidence a matter of prime consideration; for no internal evidence can prove a miraculous interposition. The reasonableness and excellency of a doctrine may prove the wisdom and sagacity of the person who delivered it, and the circumstances of his life and death may convince us of his integrity and benevolence; but neither the one nor the other of these will prove that his knowledge was supernaturally communicated, or that he acted under an immediate divine influence and authority. Upon the whole, we cannot but suspect that our Author had some private reasons for his conduct which he did not think proper to disclose. After reading both his present and his former publication, and laying together the hints which he has thrown out in different parts of his work on this subject, we are inclined to think that he was not himself satisfied as to the truth and validity of the external evidences of Christianity, or as to the strength and sufficiency of any of the arguments which are brought to prove a supernatural divine interposition upon any occasion whatever; and therefore was disposed

posed to look upon the introduction of the Christian religion, as an event, highly providential indeed, in the same sense in which any other event intimately connected with the more important interests of mankind, may be so termed, but taking place in the ordinary course of things; or, as he expresses it, 'by the natural operation of a chain of second causes,' however inconsistent such an opinion might be with the language and spirit of the writings in which it is contained. In a chapter entitled, *Divine Oeconomy*, he has endeavoured to account for the origin and progress of religion in the world, including the Christian, without having recourse to any supernatural interposition. And he always represents the philosopher and rationalist as of opinion that a provision of causes was made by the supreme and universal Governor, in his original plan, for all events whatever, the small and the great, the most trifling and the most momentous; and in particular that the moral world is 'administered by a long complicated tissue of second causes reaching from the first establishment of nature.'

Mr. Tucker gives us an explanation of some of the principal doctrines, or as, he affects to call them, mysteries of Christianity, in three chapters entitled, *Grace—Trinity—Redemption*. And if in this part of his work he had confined himself to the investigation and illustration of the true scripture-doctrine respecting the subjects he has taken into consideration, he would have deserved the thanks of every rational Christian. But unhappily he has confounded the doctrines of Christianity with those of the Church of England, and seems to have thought it of as much importance to put a rational construction upon the language of the Thirty nine Articles as upon that of the New Testament, merely because they happened to be the established religion of the country in which he lived. The same principle led the Pagan philosophers, especially after the introduction of the Christian religion, to allegorise the ancient mythology, and would have led Mr. Tucker, in other circumstances, to have put a rational construction upon the religion of Persia or of Siam, the doctrine of transubstantiation, the incarnations of the God Vishnou, or any other established absurdities. In effect, he avows the principle and its consequences, when he alleges and recommends the example of the philosophers, particularly Pythagoras and Socrates, who never openly opposed or ridiculed 'established doctrines or forms of worship, but strove to turn them to profitable uses;—and endeavoured by mythology to allegorise the Gods into the powers of nature, affections of the mind and moral virtues;—and when he says expressly on this subject, 'What could have been done with the Pagan theology, or the Mahometan Koran? we must have worked hard with the transmuting process, and allegorised them into a doctrine never

thought of by the compilers : whereas, now we need only clear away the perversities and mystic obscurities that have overgrown in length of time, and develope the genuine sense intended to be conveyed on the delivery, to produce a regular consistent system, agreeable to nature and reason.' We are intirely of opinion with Mr. Tucker, in the latter part of this paragraph, that nothing more is necessary to shew the reasonableness and excellency of the Christian religion, than to clear it from the perverse and mystical tenets by which it has been obscured and debased ; but cannot help suspecting, that if he had written in Turkey he would have paid the same compliment to the Mohammedan system, and in China to that of Confucius. With respect to the example of the ancient philosophers, we shall only observe, in addition to what we have elsewhere remarked on the subject, that Christ and his apostles, the primitive Christians, and the first reformers, pursued a different line of conduct ; and, consequently, their success in enlightening and reforming mankind, in introducing and spreading the true knowledge of God, and just notions of religion and morality, was beyond comparison greater than that of all the sages of antiquity.

As to Mr. Tucker's explanation of the three doctrines before-mentioned, we believe it to be such as no unprejudiced mind can think reconcilable to the articles and liturgy of the Church of England : we are certain that it has never been held forth, even by the most latitudinarian expositors, as the doctrine which they were designed to express and establish. Grace, considered as an effect, is an aptitude of mind for the business of religion, whether it be the discernment of religious truths, a lively sense of the perfections and providence of God, or the performance of our duty. There is nothing in experience or human reason to distinguish this from that clearness of understanding and vigour of spirit which fit us for any common business, profession, science, or enterprize, which are ' never now ascribed to divine interposition, but deemed to proceed from the present state of the brain, condition of the bodily humours—or other natural causes. Nevertheless, the greater importance of religious inspiration, justifies us in ascribing it, though *remotely*, through a long chain of second causes, to the act and purpose of God as a providential event.'—And ' our Church instructs us to ascribe it to his interposing among second causes, or, in other words, to the operation of the spirit of God, yet without idea of an immediate operation at the time of feeling' the effect of the interposition. This is the substance of what Mr. Tucker has advanced upon the doctrine of grace. The remainder, which is indeed the greater part of the chapter, is employed in guarding the reader against the delusive notion of perceiving the influence or immediate operation of the Holy Ghost, and pointing

pointing out the mischievous consequences of such a fond conceit.

For the doctrine of the Trinity, Mr. Tucker wisely refers us, not to the scriptures, but to the creeds appointed to be read in our churches. According to his explanation, the Trinity is God acting in three characters. But lest we should be thought to have misrepresented his sense, we will give it at length, in his own words :

Divines, says he, tell us ‘ that God created the matter, and gave the form of this visible nature we behold : thus much we knew before. But they tell us likewise, that he has interposed many times since by miracles, prophecies, and revelations, that he united himself to one particular man, so as to become the same person with him from his birth, that he frequently co-operates with our endeavours to discover truths, and perform good works we could not have done without such aid, that these operations were performed by three persons in one God, not jointly, but each having a distinct share of them : the union with manhood, and all done in virtue of that union, was the work of the Son ; the assistance afforded occasionally to men in general was the province of the Holy Spirit, and all the rest of the Father.

‘ By these distinct manners of operation God appears to act in three characters, easily separable from one another in our conception, but joining mutually in advancement of the general design, and executing the principal strokes in the plan of providence respecting the moral world. The Father acted in the character of King or Governor, controuling the courses of nature and actions of second causes by immediate exertions of his power, and by his signs and wonders prepared the minds of men for reception of the benefits imparted from the other two. The Son acted in the character of a co-agent or partner, not controuling the mental or bodily powers of Jesus, but adding a force and vigour which could not have been furnished by natural causes ; supplied what had been left deficient in the plan of providence, and rendered mankind capable of reaping advantage from the effusions of the Holy Spirit. This last acts in the character of a friend and monitor, not working with the power and majesty of a monarch, nor dwelling, inseparably, with the mind of man, but imperceptibly throwing in assistance from time to time, as wanted, and thereby filling up the last lines in the divine plan.’

In a subsequent paragraph Mr. Tucker, having observed that no two substances, how closely soever placed, or in what manner soever joined, can become one, and therefore that to say that God and man united made one person, in the modern philosophical sense of the word, is as flat a contradiction as that

number two is number one, proceeds to illustrate the hypostatic union, by considering the manner in which our soul and body are one, viz. 'not by conversion of spirit into body, but by taking body into a participation of functions with spirit: not by confusion of substance, but by unity of person.'

'Let us now,' says he, 'apply this to the hypostatic union, wherein though we must understand personality in another sense, as importing character instead of numerical identity, yet the manner of union will remain the same: for the character of moral wisdom, innocence, and force to resist all pain, terror, and other temptations, belonged solely to the Deity; no human soul could act up to it; until the manhood being taken into God, that is, God being pleased perpetually to supply what was wanting in human nature, Jesus was united to the Son, which together became one Christ; whose whole conduct was of a piece throughout, running in one constant tenour and character, and his actions were those of the united agency. For all the acts of Jesus were acts of the Son, and the Son performed nothing but by the instrumentality of Jesus: as the spirit of a man performs nothing but by the instrumentality of his bodily powers.'

The design and effect of this union between God and man were, according to Mr. Tucker, the redemption of mankind. Upon this subject he has advanced some new and very singular ideas. The trial to which Adam was put in the garden, was an assay made upon him, in order to manifest what human nature is, 'and proved a condemnation of the whole race, by shewing that a man placed in the most favourable situation of circumstances possible, would yet be overcome by the first temptation assailing him. Thus we bring into the world with us an original sin, by which I do not understand an actual guilt, but a certain propensity to contract it upon occasion offered: and so are born children of perdition, not as involved in it already, but because fallen into a road that will lead inevitably thereinto.'

The redemption of mankind is their deliverance from this state of moral imbecillity and frailty, and is effected by the perfect example of moral rectitude amidst the most trying circumstances, which Jesus, by virtue of his union with the Deity, was enabled to exhibit. 'The office performed by God in his second *persona* or character of the Son, was to invigorate the human soul of Jesus, that his understanding might never be overpowered by appetite, or passion, or any impulse of imagination whatever, but constantly have the determination of his will in every single instance; being supplied perpetually by the Divine Agency with what was wanting to the natural strength of man.'—And the manner in which 'the sufferings of the Re-

deemer operated to our benefit—I apprehend to have been, not by taking off any service we were destined to perform for the universe, for this would be sacrificing the general interest to the advantage of a few; nor by working a change in the constitution of human nature, for this would look like something of a charm and magic; nor yet by turning the purposes of God from resentment into mercy, for this would be to represent him liable to passion and mutability: but by setting an example which might lead us into the method of performing the hardest of our services with the same tranquillity and satisfaction of mind that he did.—The imitation then of our grand Exemplar is the one thing needful for our deliverance, which must be worked out by stamping upon our minds that character of moral wisdom which secured him continually against the approach of evil and misery: and until we can compass that, our redemption remains incomplete.

‘From hence we may see the imputation of righteousness, the mediation and intercession for sinners still continuing such, are only figurative expressions, to denote that we derive our righteousness from Christ, and are enabled by the medium of his example and aids, to fulfil the laws of nature, which were impracticable to us before.’

The influence and effect of the example of Christ, that is, the redemption of mankind, according to our Author, probably took place in part among the inhabitants of the vehicular regions, during the time that our Lord was in Hades; is gradually taking place in this world among his disciples; and will be completed in the future state, with respect to all men, without exception.

This is the scheme of redemption which Mr. Tucker has given as the genuine sense of scripture, and doctrine of the Church. We believe that few of his readers will think it to be either the one, or the other. From the whole of what he has advanced on the three subjects, it appears to have been his opinion, that the only way to reconcile the Articles of the Church of England to common-sense and reason, was to explain away their meaning, or to put an unnatural and arbitrary construction upon them; and that the literal sense of the Articles, and the sentiments which the compilers intended to convey and establish, are the sentiments of the vulgar, the language of the nursery, &c. The philosopher, the rationalist, strikes out a scheme, according to his views of Nature and Providence, and then takes it for granted that this is the scheme, which the established religion of his country, whatever it be, virtually includes and authenticates. To whom can such representations and reasonings with respect to the established system of this country be acceptable or useful? They who fondly receive

receive and zealously maintain the natural and obvious meaning of the Thirty-nine Articles will reject them with abhorrence. The rational Dissenter will be of opinion, that those unscriptural terms and phrases, under which such tenets have been conveyed, as have obscured and debased the Christian religion, ought to be exploded along with the tenets themselves. The only persons to whom we can suppose them to be agreeable, are those among the established clergy, who have too much good sense to believe the Articles in their literal and obvious meaning, and too little virtuous resolution to give up the emoluments annexed to conformity.

Mr. Tucker next proceeds to consider 'the theological virtues,—*Faith—Hope—and Charity*: upon each of which his acquaintance with human nature, and just and liberal views of the connexion of interests throughout the universe, enable him to advance many judicious and striking reflections, while his attachment to other parts of his system, and the warmth of his imagination, lead him to advance some things which are not so well grounded, and which discover a lively fancy, rather than a solid judgment. He rightly observes that Faith, considered as a virtue, or principle of right action, is not a mere assent of the mind to some proposition, but 'an habitual uninterrupted persuasion of truths that have been manifested such to our understanding.—For when an important article is become a judgment of the mind, appearing there as a self-evident truth, rising spontaneously with a strong unreserved assent, without waiting for reflection to evince it; then and not till then it will operate as a practical principle of action, and have its weight in determining our minutest motions; but nothing that is not practical can be useful or a virtue, nor placed to the credit side of our account.' But we think that he misrepresents the nature of the *argumentum ad hominem*, and carries it to a pernicious extreme, when he says, 'Schoolmen allow, and divines sometimes employ what they call arguments to the man, when they use such as they think will weigh with the hearer, although having no credit with themselves; but then the conclusion they would prove to him thereby, ought to be a real truth in their own judgment, or they act dishonestly. In like manner, if you will bring a man into a persuasion you judge in your own mind to be just and beneficial to him, you may lawfully put in use other persuasions leading thereinto which you do not hold yourself, provided you cannot effect your honest purpose upon him by rational conviction: for in this case the end sanctifies the means.'

What unlimited scope would this principle give to dissimulation! To point out to persons the consequences of their own views of things, and to urge them to act agreeably to them, is
one

one thing: to give them reason to think that we have the same views when we have not, is widely different. The one is consistent with sincerity and benevolence: the other is a mischievous and criminal dissimulation; it has a tendency to beget an indifference to truth in ourselves, and to destroy the foundation of that confidence in each other which is the cement and grace of society. For some other reprehensible principles, and many judicious observations on this subject, and on that of Hope, we must refer our Readers to the work itself.

Charity he justly considers as equivalent to universal benevolence, 'extending in wish and disposition, like the bounty of heaven, to all created beings, without respect of persons, but confined in its exercises by the scantiness of our powers to the degrees of neighbourhood wherein they respectively are situated.' But we think that he injures and degrades this noble disposition, when he represents it as founded in self-interest. In our opinion, the social and benevolent affections are equally a part of the human constitution with the selfish. In wishing well and doing good to others, we do indeed follow and gratify a natural inclination, but without any regard to the advantage that may result to us from our desire or endeavour to communicate pleasure, or to increase the quantity of happiness in the world. The connexion of interests throughout the universe, or 'that there is one general fund of bounty and happiness, wherein we all are partners,'—and that by adding to the common stock we increase our own share in it, are considerations which may strengthen and enlarge the principle of benevolence in some philosophic minds, but cannot be supposed to have any influence in disposing and exciting the bulk of mankind to amiable and generous actions. Indeed it is a question whether Mr. Tucker could have found six persons among all his acquaintance, who entertained the same or similar ideas of this matter with himself. In the course of the chapter he has advanced several peculiar notions on this subject, taken from the hypothesis of the mundane soul, and from his mistaken opinions respecting the consequences of the Divine equity, which we noticed in our review of the former parts of the work*.

The fifth volume closes with a supplemental chapter entitled, *Our Neighbour*, containing remarks on the parable of the good Samaritan, and on 'the unjust cavil that has been raised against the gospel—because it has omitted to give any precepts upon Friendship.'

The first chapter of the sixth volume is that to which we before referred †, entitled, *Divine Oeconomy*, in which our Author

* See Review, vol. xlii. p. 11.

† See p. 429.
endeavours

endeavours to account for the origin and progress of religion in the world, including the Patriarchal, Jewish, and Christian, without having recourse to any divine or supernatural interposition. As far as this account respects the earlier ages, and is unconnected with the sacred history, it must, from the nature of the subject, and the want of information, be very uncertain, and will be thought more or less plausible, according to the reader's prior views of the matter. And with respect to the Old and New Testament, it appears to us that miracles and prophecies are so interwoven with the history as to render all attempts to separate them preposterous and vain. The latter part of the chapter contains a number of observations on the joint influence of reason, philosophy, and religion, in enlightening and improving the human mind, the effect which the example of one or a few righteous persons may have in reforming mankind, and raising human nature to its full perfection, according to the doctrine advanced in the chapter on Redemption, and the analogy which may be traced between the progress of the human species towards perfection, and that of single persons, through the stages of infancy and youth, to complete manhood.

The next chapter, entitled, *Imitation of God*, contains some additional remarks on the admission of evil into the system of nature; tending to prove that this will not justify us in doing evil that good may come.

To this succeeds a long chapter, entitled, *Christian Scheme*, which is little more than a repetition of what is contained in the three chapters, entitled, *Grace*, *Trinity*, and *Redemption*. Indeed the repetitions in different parts of the present publication are numerous, and often needless. We cannot but think that if the Author had lived, he would have greatly abridged it. In our opinion, the whole of what is useful and valuable in it, even on his own plan, might have been comprised in half the present compass.

The remaining chapters of the sixth volume are entitled, *Divine Services*,—*Sacraments*,—*Discipline*,—*Articles*. Divine Services are justly considered as deriving their value and obligation from the influence they have upon the human mind, in fixing good impressions, nourishing in us an habitual trust and dependance upon the Almighty, and strengthening all our virtuous affections and resolutions. The chapter on Discipline is chiefly taken up in a very lax interpretation of the call which the candidate for holy orders must profess to have before he can obtain ordination, as intending nothing more than a persuasion, after due deliberation, that the Christian ministry is the station or employment in which 'he is likely to serve God and mankind to best purpose. Of Mr. Tucker's manner of interpreting the

the Articles we gave an instance in a former Review *, and shall refer our Readers to the remarks which we there offered upon what he has advanced in favour of Articles and Establishments in general.

The subjects treated in the seventh and last volume are of a practical nature. The titles of the chapters are, *Doing all for the Glory of God,—Doing as we would be done by—Indolence—Pondnss for Pleasures—Self-denial—Habits—Credulity and Incredulity—Employment of Time—Content—Rule, Custom, and Fashion—Education—Death.* ‘ From the topics of philosophy and religion,’ says Mr. Tucker, in his summary of the whole work, ‘ I have descended to some practical subjects applicable to the conduct of life, which having been treated of more amply by many able hands, I could not expect to add any thing material to what has been done by them, but was willing to show that my speculations may be turned to common use, by deducing from, or regulating by them such rules and observations as may prove of general service: subjoining thereto a few thoughts relative to education, and such methods for curing the fear of death, as in the pursuit of them may prove profitable to us while living, and yield us a benefit for ages after.’

Such is the modest account which he gives of this part of his performance; an account far beneath its real merit. Though the subjects have been frequently discussed, the Reader will meet with many uncommon thoughts, judicious reflections, and salutary maxims and cautions, which will amply reward his attention. We could have wished to have made some extracts from those chapters in particular which treat upon *doing all for the Glory of God*, and on *Education*. But the limits we have prescribed to ourselves will not permit.

Mr. Tucker has made an apology in the last chapter, entitled, *Conclusion*, for any impropriety of diction, or want of harmony and elegance of composition, that may be observed throughout the work. We give him full credit for the sincerity and benevolence of his intentions, and cannot sufficiently extol the great liberality of sentiment which he every where discovers. At the same time we think that he has disgraced his judgment, and in some measure defeated the usefulness of his work, by his mistaken regard, we are tempted to say, affected deference to public authority in matters of religion, which has led him to attempt to reconcile contradictions, and to introduce such a licentious interpretation of words and phrases, as, if generally admitted, would render the most solemn professions and engagements uncertain and deceitful, and destroy all confidence between man and man.

* See Review for February, p. 85.

ART. V. *Three Dissertations on the Inspiration of the Holy Scriptures.*
By John Kiddell of Tiverton, Devon. 8vo. 2s. Dilly. 1779.

DR. Priestley, and some other Socinian writers, have considered the general notion of inspiration as an incumbrance on the evidence of Christianity. Carried to the extreme to which it hath been, by some men, of more zeal than discretion, it is certainly liable to very great objections. Infidel writers have taken an advantage of such exaggerated accounts; and Lord Shaftesbury particularly hath fixed on them, in one of those merry and *good-humoured* moments, when, as he informs us, he always found himself in the best disposition to speculate on religion. Mr. Kiddell hath wisely taken the middle path between such writers as Dr. Owen, who will not give up one jot or tittle of the Masoretical reading of the Old Testament, and Dr. Priestley, who thinks himself authorized to make so free with the New as to dispute the reasoning of St. Paul. It is not our business to decide on the comparative danger of those two extremes; but we cannot avoid observing, that by giving so little to the authority of scripture, even in matters that may be deemed of a speculative kind, we take off a great deal from its general credit in matters of greater consequence: we make it a law and no law: we make it the sport of caprice: a shifting and unsteady object: in fine, a mock-terror that owes all its influence to the imagination of individuals.

Our pious and sensible Author 'attempts to give a plain and rational solution of the following inquiries, viz. 1. What *scriptures* are divinely inspired? 2. In what *sense* the holy scriptures are so? and 3. What *proofs* have we of it? These inquiries are of the last importance to the cause of religion; and our Author hath acquitted himself in the solution of them with great credit as a Christian and a Divine. The curious speculatist, indeed, will find but little in these discourses to gratify his taste for novelty. The Author indulges himself in no fanciful hypotheses; nor is he, on the other hand, the dupe of any established system. He considers the scriptures of the Old and New Testament, as containing such a revelation of the being and attributes of God; of our duty to him and one another; and of our expectations of his present and future favour, as is sufficient to direct and support us in every scene of this probationary state. 'By inspiration is plainly meant, in general, (says Mr. Kiddell) that the sacred writers all wrote under the direction and influence of the Spirit of God. The only end and intention of God's thus influencing and instructing those sacred writers, in the composition of their writings, was, that what was written by them, might be kept free from all error and falsehood; contain nothing but pure and unadulterated truth; and

and be received and believed as of infallible certainty: sealed and attested by the authority of God himself. Now, then, whatever influence and assistance from the spirit of God is sufficient to answer *this* end, is sufficient to answer *all* the purposes of a divine inspiration. And therefore each of those sacred writers is *truly*, and to all important purposes, *divinely* inspired, if, by the influence and assistance of the Spirit of God, his writings are preserved free from all mixture of error and falsehood. But to answer this great end of divine inspiration, the same *degrees* of influence and assistance are not necessary and expedient for all the sacred writers alike: and therefore when applied to different writers, divine inspiration must admit of different senses and limitations.*—This idea of inspiration our Author applies to the *historical*, the *moral* or *devotional*, and the *prophetical* parts of scripture. He is supported in his *qualified* notion of this delicate subject by some venerable authorities of the Christian Church. The very orthodox Pictet of Geneva, who sat in the chair of his uncle Turretine, freely acknowledges, that the inspiration of the scriptures is not to be applied to every fact related in them, or to the peculiar mode in which the different authors of the sacred books expressed their sentiments. In many cases inspiration—*plenary, immediate* inspiration would have been superfluous: and therefore out of respect to the majesty of it, it ought to be limited to those subjects which absolutely required it*. This idea of inspiration is also contended for by the very learned Bp. Warburton; and so far as it respected the *language* of the New Testament, it was vindicated by Dr. Hurd from the exceptions taken at it by Dr. Thomas Leland of Trinity College, Dublin.

In the narration of historical facts, that fell within the observation of the historian, nothing but fidelity was requisite. In relating them on the testimony of others, inspiration might be necessary to guard the relation from error and mistake. In the delineation of moral or religious duties the Writer might be left, in all common cases, to the obvious dictates of his own understanding and conscience; and the superintendence of Divine inspiration might also, in such instances, be more properly regarded in the light of a security than a direct impulse. But the prophetical parts of scripture have a claim to a higher degree of inspiration—even to that which is communicated to the mind by the immediate influence of the Spirit of God. Now there cannot be a stronger proof of this higher kind of inspi-

* Non necesse est supponere spiritum sanctum semper dictasse prophetis & apostolis singula verba quibus usi sunt.—Quadam scripsere quæ non opus erat ut spiritus sanctus suggereret, ut ea quæ ipsi jam viderant, &c. Picteti Theol. Christi. lib. i. c. 7.

ration than the foretelling future events with a precision answerable to the facts and the circumstances that attend them—especially when those circumstances are not of a *common* and *equivocal* nature, but marked with some striking and singular characteristics, which are vulgarly supposed to owe their existence to those innumerable combinations of chance and accident which cannot be reduced to any regular system, and are beyond the limits of general speculation :—we say, *general* speculation, which proceeds on the plain ground of observation and experience, and from what *hath been*, may guess, with tolerable certainty, what *will be* : so that in common life, and in all affairs which are conducted by established laws, it may with great propriety be said, that “ he is the best prophet who conjectures well.”

But scripture prophecy hath objects in view which infinitely transcend the reach of human sagacity. It draws the veil from, and traces the rise and progress of, events which are folded up in the darkest coverts of futurity ; and of which there were no appearances that could lead to certain conclusions relating to any particular facts, that fall within the sphere of what is called chance and accident. Much less could human sagacity, however brightened and improved by observation, foresee the exact *season* when those apparently fortuitous and adventitious events would take place, or determine any nice and critical circumstances that should concur to produce, or be united or blended with them. These objects come only within the compass of omniscience ; and wherever a knowledge of future events is communicated to mankind, it must be for the wisest purposes ; and the agreement of prophecy with facts (as in the cases of the destruction of Babylon and Tyre—the coming of the Messiah—the desolation of Jerusalem and its Temple—the dispersion of the Jews—the usurpation and tyranny of an Antichristian power, &c. &c.) is a demonstration of Divine truth ; and is the testimonial of heaven itself to the mission of the prophet.

Mr. Kiddell makes very pertinent and sensible remarks on that species of inspiration which, if it did not absolutely dictate the moral and devotional parts of scripture, yet secured all the important purposes of truth and virtue ; by overruling the sacred penmen in such a manner as to prevent the intrusion of all human prejudices from which the best and wisest of mankind are not at all times guarded ; and with which the finest maxims of moral philosophy are too frequently blended. Mr. Kiddell very justly considers natural religion as the foundation of revealed. It is undoubtedly the ultimate criterion by which its precepts are to be tried. But the question is, “ How far *natural* religion extends, and where is its *authority* lodged ?” Our Author perhaps expresses himself in too unlimited a style when he says that,

that, "to acquaint ourselves with the moral duties and virtues of life, we have *nothing more* to do than to look into our own hearts, and diligently examine the feelings and sentiments of our own minds." Now we apprehend that the express and positive declarations of the will of God, in matters of moral as well as religious practice, were given in aid of human ignorance, and purposely with a view to prevent our recurrence to apologies sanctified with the names of Nature and Reason, in order to justify our neglect of duty, or excuse our commission of sin. For if the feelings of every man's mind were to be the standard of obligation, what duty that crosses their inclinations will men perform, or what vice that flatters them will they forego, for the sake of what *others* call Reason, and in deference to an equivocal authority arising from what philosophy itself, which hath talked most loudly about this authority, hath not agreed to give any name or definition to? For every man's own feelings, i. e. his *inclination*, will be his standard of duty, without a settled law to which to appeal, a fixed and decisive criterion of good and evil, in spite of all the fine things that have been said on the beauty of Virtue—Fitness and Unfitness—the moral Sense—and all

—"which Theocles in raptur'd vision saw."

To close this Article, we recommend the perusal of these plain and rational Discourses to our Readers; and particularly to ministers, to whom there is given a lesson of most excellent advice on the duty of studying the Scriptures with diligence, and explaining them with integrity.

ART. VI. *Experiments and Observations relating to various Branches of Natural Philosophy; with a Continuation of the Observations on Air.* By Joseph Priestley, LL.D. F.R.S. 8vo. 6s. Boards. Johnson. 1779.

NOTWITHSTANDING the very short interval that has passed since we reviewed the Author's third volume of *Observations*; and his intimation, which we then quoted with regret, of a design to direct his attention to 'speculations of a very different nature'—and which, it is well known, he has pretty largely pursued:—we now have, nevertheless, the pleasure of again attending this active and successful investigator, in his philosophical capacity, by announcing to the world a large collection of new and singular experimental observations, made by him on a variety of subjects. Of the value and importance of these observations we cannot exhibit a juster idea, than by representing them as in every respect worthy to follow those with which he has already so greatly enriched the science of philosophical chemistry.

In the present performance the Author has taken a wider range than in his former philosophical publications, and has, accordingly, given it a more comprehensive title. The work is divided into forty sections, the mere titles, or *contents*, of which would alone nearly occupy the space that we can conveniently allot to an Article. Amidst such a multiplicity of matter, it will be most proper to confine ourselves to some particular subjects, and those, too, such as may be most conveniently detached from the rest.

The first curious observation in this volume, that we shall notice, relates to the *dephlegmating* the vitriolic acid, and the reducing it to a crystalline state; or the converting common oil of vitriol into what we apprehend to be the *glacial* oil of vitriol; by a very singular process. This was effected by impregnating strong vitriolic acid with what the Author has called *Nitrous Acid Vapour*; or that peculiar vapour of the *nitrous* acid, which is produced in consequence of a rapid solution of bismuth in spirit of nitre. The first observation leading to this subject is to be found in the third volume of the Author's *Observations on Air*, pag. 217.

In one of the processes here described, the vitriolic acid had shot into the most regular and beautiful crystals resembling a feather; the fibres of which on each side made an angle with each other (as happens in the ice of water) of about 160 degrees. These were surrounded and covered with a liquor, which, being heated, afforded a large quantity of the purest nitrous air. In short, it appears from this process, that, notwithstanding the peculiar avidity with which the vitriolic acid attracts water, the *dry* nitrous acid vapour had a still superior attraction for that principle; and had accordingly robbed the vitriolic acid of its phlegm, so as to reduce it to an icy or crystalline state.

It appears afterwards, from the Author's very judicious mode of analysing this curious produce, that the liquor in which these crystals are contained is pure nitrous acid, without any admixture of the vitriolic. For, on putting iron to some of this liquor previously diluted with water, nitrous air *only* was produced: whereas had any of the vitriolic acid still remained in this liquor, some inflammable air would have succeeded the nitrous air; as happens when these two acids are mixed together, and employed in the solution of iron. The crystals of vitriolic acid are therefore, in this process, precipitated by the nitrous acid vapour, from the water in which they are dissolved; in the same manner as various salts are precipitated from their aqueous solvents, on the affusion of spirit of wine, which exerts a superior attraction towards the water.

In

In the course of these experiments, the Author was led to the discovery of an easy method of preparing a *reservoir* of this pure nitrous acid vapour, by previously impregnating red lead with it; which is thereby converted into a white substance, from which it may afterwards be expelled by heat, whenever it is wanted; free from any admixture with nitrous air, which usually comes over with it, when it is first procured in the process with the nitrous acid and bismuth.

Passing over several interesting observations relating to the nitrous and marine acids, we shall next take notice of another curious product, the result of the Author's unusual mode of experimenting. He exposed many liquid substances, and *aeriform* fluids, included in glass tubes hermetically sealed, to a long continued heat, in a small furnace; and, among the rest, about an ounce measure of distilled water strongly impregnated with *vitriolic acid air*, which had been procured from *copper*.—'This,' says the Author, was on the 9th of September 1777, but the result was much more curious than I could possibly have imagined *a priori*.—On the 30th of the same month this impregnated water, which continued transparent to the end of the process, had deposited a small quantity of black powder; and also a bit of matter exactly like *sulphur*, about one-eighth of an inch in diameter, lay among it. Small pieces of the same matter floated on the surface of the liquor, and streaks of the same coated part of the inside of the tube an inch above the liquor. From the top of the tube,' (which was about two feet and an half long) 'to within about eight inches above the liquor, were beautiful white crystallizations, like *spiculae*, disposed irregularly, but generally in the form of stars, the glass being perfectly transparent between them'—These crystallizations continually increased to the 20th of January following, when an end was put to the process; at which time the upper half of the tube was pretty thickly and equally covered with these crystals.

The experiment was repeated with tubes of different lengths and sizes, with the same general event; though attended with some variation in the circumstances. The Author kept these tubes a year; in the course of which he shewed them to several of his chemical friends, who expressed much surprise at the sight of them. At length he opened the tube that contained the greatest quantity of these crystals, having previously applied the flame of a candle with a blow pipe to it; when he found that the glass, softened by the heat, was pressed violently inwards: so that it was evident that there was a decrease of elastic matter within the tube, which therefore had probably entered into the crystals. Accordingly on taking off half of the tube, and opening it under water, it was half filled with water, and the air remaining in it was found to be completely phlogisticated.

On examining the crystals, the Author found that they were not dissolved in spirit of salt; and when they had been washed and dried, they had the colour and smell of *sulphur*; and, being laid on a hot iron, burned with a blue flame, so as to leave no doubt of the identity of the substances. To form this sulphur, he conjectures that the phlogiston, which had rendered the acid volatile, in this expanded and confined state, 'had been compelled to form that very different and peculiar union requisite to make sulphur.'

White crystals were likewise formed in various other tubes, which were exposed to the same heat, and in which vitriolic acid air, or the elastic vapour only of the volatile vitriolic acid, was confined. The coating was here, of course, very slight, on account of the small quantity of matter contained in the tube. The Author imagined that it was not sulphur, because spirit of salt *seemed* to dissolve the whole of it: at least, on washing the tube with that spirit, he could not perceive any substance floating in it. He suspects however, very properly in our opinion, that this circumstance may be owing to the very small quantity of the crystalline substance, and the extreme minuteness of its particles. In fact, we can perceive no reason why the products of these two processes should vary, except with respect to quantity; unless the water in the first of them should produce a difference, which is not very probable; as its presence there seems more likely to prevent than to accelerate the formation of that *dry concrete*, sulphur.

These experiments, which exhibit the production of a real sulphur, from water containing a combination of vitriolic acid with the inflammable principle in a metal, furnish us with an additional and striking proof of the identity of that principle in metals, with that which resides (though blended with various other principles) in oils, coals, and other inflammable substances. They shew that *that very principle* which metals lose when they are calcined, and which their *calces* regain by separating and attracting it from charcoal, when they are reduced, is the very same with that which is one of the two constituent principles of sulphur. In short, they confirm the beautiful doctrine of *Stahl*, which has been lately contraverted, on account of some experiments in which certain metallic *calces*, or what appear to be such, are revived without addition:—a fact which, however difficult it might be to account for it, ought not to weigh against the numerous observations on which that luminous theory is established.

The Author observes, at the end of this work, that these experiments 'may perhaps help to explain the relation that sulphur bears to water, and decide the disputes about the presence of sulphur in some mineral waters.'—They certainly point out

one of the ways by which the sulphur may be produced that is said to be found in the vaults of the covered sources, and aqueducts, that convey certain mineral waters—that at *Aix la Chapelle* in particular.—[See on this head our account of Dr. Williams's Treatise on the Medicinal Virtues of these Waters, in our 47th volume, December 1772, pag. 465.] On the perusal of that Article, if we are not mistaken, the Reader will be struck on seeing nature there described, working in her great subterraneous laboratory, nearly in the very same way, and producing the same effects, but on a larger scale, that Dr. Priestley has produced in his artificial sand baths, and glass tubes. Dr. Williams, however, has in that Article only proposed that, as an hypothesis, which Dr. Priestley has here proved by these decisive experiments.

The accounts of these processes are succeeded by some observations on the phosphoric acid; which we shall pass over, in order that we may have more room to relate some of the Author's very curious experiments made on mercury; the knowledge of which we wish to extend, not only on account of their singularity, but of their simplicity likewise, and the facility with which they may be repeated and diversified by those who are not possessed of a regular chemical apparatus.

Of all the numerous subjects of chemistry, no one perhaps has been more thoroughly investigated, by chemists and alchemists, than this metallic substance, or has been presented under a greater variety of forms or combinations. Boerhaave's repeated distillations of this fluid, and agitation of it in a bottle fixed to a windmill, are well known: but a slight hint, furnished by accident, and pursued with that ardour and intelligence which so greatly distinguish the present Experimentalist, excited in him the idea of subjecting this semi-metal to the action of air and water, by agitating it together with these, and afterwards other, fluids.

Having at one time observed a larger quantity than usual of a black powder lying on the surface of some mercury, that had been carried from London into the country; the Author first examined it, by putting a part of it into a glass vessel fitted with a ground stopper and tube, and then exposing it to the heat of a candle. By this means he expelled air from it, part of which was fixed air, and the *residuum* worse than common air. He inferred from hence that this powder had no affinity to the *mercurius calcinatus*, which yields only the purest dephlogisticated air. In short, he found that by heat a part of it was reducible to running mercury; while a yellow powder remained, which he afterwards found to be the calx of lead, or some other metal, with which the mercury had been impregnated. After-

wards dissolving a small quantity of lead in some pure mercury, and slightly agitating the fluid in a vial, a black powder resembling the former was immediately produced.

On procuring this black powder, by agitating this amalgam, as we shall call it, in a vial, one-fourth part of which was filled with it, and which he inverted in a basin of quicksilver, he found that, in ten minutes, the air included in the vial was diminished one-fifth. It extinguished a candle, and was found to be completely phlogisticated, or, at least, was not at all affected by nitrous air.

Any further agitation of the amalgam in this same air produced no effect whatever: but if this air was expelled, and fresh air introduced, by means of a pair of bellows or otherwise, the process went on again, and more of this black powder was produced; and at the same time the air which had been admitted into the vial was phlogisticated, in proportion as the black powder was formed, and till the process was at its *maximum*, or at a stand. When fixed air, nitrous, inflammable, or, in short, any kind of phlogisticated air, was introduced, no change was effected: but with dephlogisticated air the process went on very rapidly.

It now occurred to the Author that the whole of any quantity of lead, or other metal, with which mercury is occasionally impregnated, might be separated from it by these means; and he accordingly found this to be an easy method, and as effectual as distillation, of purifying mercury impregnated with certain metals. He added known quantities of lead and tin to mercury, and, by agitating the mixture, separated them from it in this form. The process is to be repeated till the operator finds that no more black matter can be separated from the mixture.

It is not a little remarkable, says the Author, that the operator will be at no loss to know when the process is completed. 'For the same quantity of lead seems to come out of it in equal times of agitation, and, consequently, the whole becomes pure at once. Also, whereas, when the lead was in the mercury, it felt, as I may say, like soft clay; the moment the lead is separated from it, it begins to rattle as it is shaken, so that any person in the room may perceive when it has been agitated enough.'

In these as well as in some of the Author's former experiments, on a different subject, it is very remarkable that water does not prevent, or sensibly impede, the transmission of the inflammable principle to the air contained in the vial. If water be added to the impure mercury, the separation of the metal from the quicksilver is made as effectually as in air alone: provided that there be a sufficient quantity of air left in the vial.

This

This last process furnishes an easy test by which a person may at once discover whether quicksilver be pure or not: for if it be impure, the water becomes opaque almost immediately after the agitation commences; which is by no means the case when pure quicksilver is employed.

The *rationale* of these processes, at least with respect to the principal circumstances attending them, is pretty evident. They shew in a clear and singular manner the great power of the air in reducing certain metals into the state of a *calx*, even in the common temperature of the atmosphere. By their previous dissolution in the mercury, they are in fact brought into a *fluid* state, or, as it were, into a state of fusion; and by the agitation they are broke into extremely small globules: so that a large quantity of surface, which is every instant changing, is successively exposed to the action of the air included in the vial with them. Under these circumstances they readily part with their *phlogiston* to the air, and receive from it, in return, that portion of fixed air, or other principles, to which they, in part, owe their *calciiform* state; and they accordingly acquire, just as happens in calcinations by fire, a weight greater than that of the metal originally employed; as the Author found, on weighing the *imperfect* calces (for they are far from being pure) produced in this mode of experimenting.

It is much more difficult to give a satisfactory explanation of the effects related in the succeeding set of experiments, made with *pure* mercury. On its being agitated in pure water, without access of air, in a vial, one-fourth of which was occupied by the quicksilver, and the remaining space filled up with water; the water becomes opaque, by means of innumerable particles of a black matter suspended in it. Suffering this matter to subside, and pouring off the clear water, the same phenomena occur, on agitating the mercury with fresh water. If the water that had been poured off is again used with the same mercury, the black powder is produced much more readily, or in greater quantity, than when it was employed the first time, or than when pure water is used.

The most singular circumstance relating to the black powder, into which mercury is thus converted, by agitating it with water, without the presence of air, is, that on the total evaporation of the water, the powder is, in an instant, converted into running mercury. The turbid water likewise is rendered transparent, on heating it: nor can this powder be produced, if *hot* water is employed in the experiment.

This black mercurial powder differs, with respect to its state or constitution, in a very essential circumstance, from that above mentioned, obtained in the agitation of impure mercury. This last required air, and a repeated renovation of air, for its production,

duction, and for the reducing it to the state of a *calx*: whereas the former is not only produced without the intervention of air, but on being immediately, or directly, exposed to it, on its being freed from *moisture*, it instantly assumes its former metallic state. On viewing a little of the moist powder with a microscope, the change is almost instantaneous, when it becomes dry. In this small quantity, the particles of the black powder are instantly converted into white and polished *globules*.

Further, in the former process, the lead appears evidently to have *lost* a great part of its phlogiston. On the contrary, in the black meteorial powder, the quicksilver seems to have assumed that form, in consequence of its having *acquired* phlogiston; and that, too, in a greater proportion than is necessary to its metallic state: though it is certainly difficult to determine whence it has acquired it.—That it has, however, got an overcharge of that principle, seems to be fully ascertained by the following experiment:

‘I took,’ says the Author, ‘a glass tube, about 18 inches long, and half an inch wide, and pouring into it a quantity of the water and black powder of mercury, turned it every way till it had got a black coating in all places. I then inverted it, and placed it in a cup of water near the fire; but not so near as to convert the water within the tube into steam, and thereby expel too much of the air. In this situation I perceived, after some time, that the quicksilver was revived; all the tube to which the heat had reached having now got a white coating, and having the appearance of a looking-glass. I then examined the air in the inside of the tube, and found it to be very sufficiently phlogisticated. For one measure of it, and one of nitrous air, occupied the space of 1.66 measures, notwithstanding a considerable part of the tube had not been so much heated as to have had all the mercury on it revived.’—We should observe that it appears, from a preceding experiment, that similar proportions of common and nitrous air occupied the space only of 1.27 measures; so that the air in the tube must have been considerably phlogisticated, on the black powder’s returning to a metallic state. The Author accordingly is led to consider this powder as *mercury super-phlogisticated*, or which has acquired more phlogiston than is necessary to its state of *white running mercury*.

It is difficult to conceive whence the mercury can have acquired this phlogiston, from mere agitation in the purest water. This difficulty is so great, that, had not the Author shown that the air was phlogisticated, on the reduction of this powder into mercury, we should have supposed either that a part of the quicksilver had acquired this blackness merely by the extreme subdivision of some of its particles; or that the powder was a new

new and singular combination of mercury and *water*, effected by bringing the extremely comminuted particles into which each of them is divided by the agitation, within the sphere of each other's attraction; so as to cause both of them to lose their character or form of a *fluid*, and to constitute, by their combination, a *solid* and powdery substance. It might be further alleged, that this union is destroyed by the evaporation of the water, in consequence of its superior affinity to air, or by the operation of heat; and that when the watery particles thus quit the mercury, the particles of the latter naturally and instantly unite together, and reassume their metallic state.—But the experiment above recited will not countenance these speculations. The water, too, is said to acquire a peculiar smell and taste, not easy to be described; and to leave, on evaporation, a particular kind of matter.

One of the Author's conjectures on this subject is, that the mercury acquires this phlogiston from the water. He does not dissemble, however, the great strength of an objection to this hypothesis, furnished by an observation which we have already recited;—that a portion of water is so far from having its power exhausted, or even diminished, on having been repeatedly employed in this process; that, on the contrary, when it has been previously used in the experiment, it has a much quicker and greater effect, than when it was employed for the first time. The Author accordingly proposes other conjectures, on which, however, we cannot with propriety dwell; unless we had room to recite his many other curious experiments on this subject: as they contain circumstances, the knowledge of which is absolutely necessary to enable the Reader to form a judgment concerning it.

We shall take an early opportunity of extracting some further interesting particulars from this work.

ART. VII. *The Injured Islanders; or, the Influence of Art upon the Happiness of Nature.* 4to. 2s. Murray. 1779.

THE *heroic Epistle* is supposed to have been invented by Ovid. It is singular that a species of composition, so beautiful, and, at the same time, so capable of variety, should have been so little cultivated by succeeding writers. Of all his contemporaries (Sabinus excepted, whose works, unfortunately, are lost) Propertius is the only one, whom we know of, that hath followed his example. His *Epistle from Arcturusa to Lycotas* abounds with many exquisite strokes of passion and tenderness. It is to be lamented that this is the only poem of the kind that he has left us. Among our own countrymen his imitators have been few; and of those few Mr. Pope is the only one who has
hitherto

hitherto been *eminently* successful. It must be confessed, indeed, that Drayton, who first revived this species of poetry among us, has left some pieces, that, considering the times in which he wrote, have considerable merit. Drayton was a man of genius, and by no means deficient in judgment; but failing in those powers which the dramatic nature of his subject demanded from him, his *England's heroical Epistles* want that warmth of colouring so essential to a true representation of the characters he assumes.

In modern times this mode of writing has been adopted, and in some instances not unsuccessfully, as the vehicle of satire and wit, for which, indeed, it seems not ill adapted. In the present instance, however, it is employed according to the original purpose intended by its inventor. The poem before us is supposed to be written by Queen Oberea to Capt. Wallis. It is founded, as the Author informs us in his preface, on the remembrance of their mutual affection—a sense of her subsequent misfortunes—and a patriotic feeling for the fate of her country. The just and liberal sentiments with which this performance abounds, do great honour to the Author's feelings as a man; and they are expressed in language that will not injure his reputation as a poet.

The subject opens with the following lines :

Remov'd from power, from all its pomp retir'd,
And far from thee whom most my soul admir'd,
No more I shine to emulate the day
Robed in the lustre of imperial sway;
No suppliant crowds attend my sov'reign will
Anxious to hear, and ardent to fulfil;
No flatter'ing scenes my festive hours prolong
Where mirth convivial cheers the circling throng;
Each splendid round of high-born state resign'd,
I try the humbler comforts of the mind;
The task unpractis'd growing cares control,
And fond remembrance ravages my soul;
In vain I seek the solace of the shade,
Where the green turtle flutters through the glade;
Or up the steep with straining steps I roam,
Where the pure stream precipitates in foam,
Where dew-dropp'd shrubs breathe fragrance as I stray;
That lures the breeze which steals their sweets away:
There as I sit above the level plain,
Sooth'd by responsive murmurs from the main,
And round expatiate o'er each vary'd hue
Of once lov'd landscapes op'ning to my view,
Still from each sense their transient beauties fly,
Or feebly strike, and in a moment die;
Still in my breast I miss my wonted ease,
Nor Time restores it; nor can Pleasure please.

After

After explaining whence this indifference to external objects arises, she proceeds,

To thee alone, on Fancy's rapid wing,
My soul, my sense, my wasted wishes spring ;
In ev'ry change my restless passions find,
Thy hailling image follows close behind,
Presents each art, attendant in thy train,
To scatter commerce o'er the boundless main,
Rude Nature rescue from its rough disguise,
And grant each good that social manners prize :—
Thy partial favour to this isle profess'd—
Thy grateful presents to the heart address'd—
Thy fervent vows in Friendship's guise array'd,
While more than Friendship ev'ry vow convey'd—
These all recurring, constant as the day,
Reign in my breast resistless in their sway,
Usurp the scenes my free-born pleasures knew,
Nor leave a wish unleagu'd with love and you.

Late, as along the verdure-vested lawn
My morning steps approach'd the blushing dawn,
Far from the beach, and pendent from the sky,
A distant vessel caught my longing eye ;
The purple streamers, wave by wave, appear,
And love still whispers, lo ! thy WALLIS near ;
Oh joyful Hope !—to greet thee I prepare,
And bind the TOMOW round my fragrant hair,
With grateful gifts of vegetable store
I haste impatient to the crowded shore :
In vain I haste,—no WALLIS meets me there,
No friend, no fondness to reward my care.

The above lines are natural, and adapted to her supposed situation. Nor is her character ill supported in the following passages :

Canst thou forget ? can Memory e'er betray
The last sad hour I urged your longer stay ?
The masts were rear'd with arms extended wide
To scourge the storm, and awe th' insurgent tide,
While, fondly flutt'ring to the favourite gale,
Rose the fair bosom of the swelling sail ;
Back to the beach, desponding still, and slow,
I vainly turn'd to shun the coming woe,
No shark-tooth' punctures pour'd a sanguine stream,
But heart-sprung sorrows flooded all my frame,
Till my faint soul in silent anguish fell,
Rose but in sighs, and feebly breath'd—farewell !
Touch'd with my grief, and friendly to my fears,
Midst the broad deck you mark'd the circling years,
On sacred plumes this solemn vow express'd,
To Heav'n and me alternately address'd,
That ere the splendid Ruler of the day
Could close the circuit of his annual way,

A quick

A quick return, if life indulg'd deſire,
 Should prove the witneſs of your faithful fire—
 Give willing WALLIS to his OBREA's arms,
 For OBREA then had empire, and had charms!—
 Poor at her feet—fond tribute of his heart!
 The richeſt products diſtant realms impart—
 Whate'er for uſe or ornament deſign'd,
 What decks the perſon or delights the mind,
 Should here tranſplanted own his ſoft'ring hand,
 Bloom all around, and bleſs the lovely land.—

Caſt thou forget, how cheerful, how content
 TARSITER's ſons their days of pleaſure ſpent!
 With riſing morn they fought the healthful ſtreach,
 And walk'd, or work'd till ſultry noon-tide came,
 Then ſocial join'd, from vain diſtinctions free,
 In mirth convivial round the ſpreading tree,
 While tuneful flutes, and warbling wood-notes near,
 In rival ſtrains ſtill charm'd the liſt'ning ear:
 At grateful eve they mix'd the artleſs tale,
 The jeſt, the dance, the vegetable meal;
 Paid the laſt viſit at ſome fountain's head,
 To cleanſe, and cool them for the peaceful bed;
 Deem'd the bright ſun declin'd for them alone,
 Theſe iſles the world, and all the world their own.

The incidents, though not peculiarly ſtriking, are in general well imagined; nor is the verſification, except where a *provincial* rhyme accidentally obtrudes itſelf, deficient in harmony.

If there be any thing to which we can object in the conduct of this poem, it is, that Oberea *sometimes* forgets that ſhe is an *O'tabeiteean*. Her ſentiments and ideas are frequently more *European* than is altogether conſiſtent with her character and ſituation: and yet, though we have thought it neceſſary to ſtart this objection, we muſt, at the ſame time, ingenuouſly confeſs that we do not ſee how it could eaſily have been avoided.

ART. VIII. *The Speeches of Iſeus in Cauſes concerning the Law of Succeſſion to Property at Athens, with a prefatory Diſcourſe, Notes critical and hiſtorical, and a Commentary.* By William Jones, Eſq; Barrifter at Law, Fellow of Univerſity College, Oxford. 4to. 10s. 6d. ſewed. Dilly. 1779.

THESE Speeches make their appearance in an Engliſh dreſs with every advantage of which they are ſuſceptible. Iſeus was a lawyer, and he has here found a lawyer for his commentator: Iſeus was an orator, and he is fortunate in having a critic of conſiderable reputation and talents for his tranſlator. In the proſecution of his undertaking Mr. Jones ſhews himſelf perfectly well qualified for this double office. To have reſcued from the perplexity and ignorance of grammarians the

works

works of an author whom the difficulty of his forensic terms has well nigh banished from the schools, implies no small praise. But this is only the secondary aim of the present work : whatever may be thought of the general utility of philological researches, Mr. Jones wishes to shew that ancient literature may be applied to many valuable purposes beyond those intended at the school or the college.

‘ There is no branch of learning’ (he observes in his prefatory discourse) ‘ from which a student of the law may receive a more rational pleasure, or which seems more likely to prevent his being disgusted with the dry elements of a very complicated science, than the history of the rules and ordinances by which nations, eminent for wisdom and illustrious in arts, have regulated their civil polity : nor is this the only fruit that he may expect to reap from a general knowledge of foreign laws both ancient and modern ; for, whilst he indulges the liberal curiosity of a scholar in examining the customs and institutions of men, whose works have yielded him the highest delight, and whose actions have raised his admiration, he will feel the satisfaction of a patriot in observing the preference due in most instances to the laws of his own country above those of all other states ; or, if his just prospects in life give him hopes of becoming a legislator, he may collect many useful hints, for the improvement even of that fabric which his ancestors have erected with infinite exertions of virtue and genius, but which, like all human systems, will ever advance nearer to perfection and ever fall short of it. In the course of his enquiries he will constantly observe a striking uniformity among all nations, whatever seas or mountains may separate them, or how many ages soever may have elapsed between the periods of their existence, in those great and fundamental principles, which, being clearly deduced from natural reason, are equally diffused over all mankind, and are not subject to alteration by any change of place or time ; nor will he fail to remark as striking a diversity in those laws, which, proceeding merely from positive institution, are consequently as various as the wills and fancies of those who enact them : such, among a thousand, are the rules by which the possessions of a person deceased, whether solid and permanent, or incorporeal and fluctuating, are transmitted to his heirs, or successors, and which could never have been so capriciously diversified, if they had been founded on pure reason, instead of being left to the discretion of every society, for whose convenience they are calculated.’

The foregoing reflections are ingenious and solid ; and the discrimination between jurisprudence as a science and as an assemblage of local and merely positive regulations, is accurate. But we find little occasion to renew our acquaintance with this distinction in perusing the speeches of Iſeas ; for they turn wholly on matters *positivi juris*, which shed no light on the great and fundamental principles above alluded to. The laws of succession to property are, in every country, the most complicated branch of its laws, and the least capable of being transferred, by analogical reasoning, to those of any other. The

causes from which they take their original cast, and peculiar bent, as well as the progressive variations they undergo, lie generally involved with a multitude of fortuitous circumstances which escape the notice and mention of history. But though the duty of a commentator necessarily ties up Mr. Jones to the discussion of many minute questions of Athenian antiquities, he sometimes makes an excursion from his author into a more enlarged field, and discovers a mind enriched with various knowledge, and capable of applying it with skill. The narrow and injurious policy of the Athenian law, with respect to the rights and property of women, calls from him the following reflections:

* Nothing can be conceived more cruel than the state of vassalage in which women were kept by the polished Athenians, who might have boasted of their tutelar goddess Minerva, but had certainly no pretensions on any account to the patronage of Venus. All unnecessary restraints upon love, which contributes so largely to relieve the anxieties of a laborious life, and upon marriage, which conduces so eminently to the peace and good order of society, are odious in the highest degree; yet at Athens, whence arts, laws, humanity, learning, and religion are said to have sprung, a girl could not be legally united with the object of her affection, except by the consent of her *xenos* or controller, who was either her father or her grandfere, her brother or her guardian: their domination over her was transferred to the husband, by whom she was usually confined to the minute details of domestic economy, and from whom she might in some instances be torn, for the sake of her fortune, by a second cousin, whom probably she detested; nor was her dependence likely to cease; for we may collect from the speech on the estate of Philoctemon, that even a widow was at the disposal of her nearest kinsman, either to be married by him, or to be given in marriage, according to his inclination or caprice. Yet more; a husband might bequeath his wife, like part of his estate, to any man whom he chose for his successor; and the mother of Demosthenes was actually left by will to Aphobus, with a portion of eighty minas: the form of such a bequest is preserved in the first speech against Stephanus, and runs thus:—"This is the last will of Pasio the Acharnean. "I give my wife Archippe to Phormio, with a fortune of one talent "in Peparrhethus, one talent in Attica, a house worth a hundred "minas, together with the female slaves, the ornaments of gold, "and whatever else may be in it." For all these hardships, which the Athenian women endured, a very poor compensation was made by the law of Solon, which ordered their husbands to sleep with them three times a month.

* Whether the fairer, but weaker, part of our species should, in well-ordered states, succeed to an entire inheritance, and dispose of it as their passion or fancy prompts them, may admit of some doubt; and we find on this point a remarkable diversity in the laws of different nations, and of the same nation in different ages; on which subject Perizonius has written a learned dissertation. The most ancient suit, perhaps, of which any account remains, was that instituted

tuted by the five daughters of Zelophehad, who died without sons, for a possession among the brethren of their father: they gained their cause; and it was thenceforth a rule among the Jews, that "if a man died, having no son, his inheritance should go to his daughter;" but when it was remonstrated, that, if Mahla, Noa, Hagla, Milca, and Tirza, were to marry the sons of other tribes, their inheritance would be taken from the tribe of their father, the divine legislator answered, *Let the daughters of Zelophehad marry whom they think best; only in the family of their father's tribe let them marry;* and if Solon had made no other restriction, his ordinance would have been more conformable to nature and reason; but the narrow policy of keeping an estate confined in a single family can be justified by no good principle whatever.

The Pagan Arabs, although divided into tribes, had no such restraints upon their natural inclinations; for there is not a more common topic in their ancient elegiac poems than the separation of two lovers by the removal of the tents belonging to their respective tribes, which were not connected, like those of the Hebrews and Greeks, by any regular bond of union, but seem to have been distinct and independent communities: as their institutions, indeed, were perfectly military, they excluded women, who were unable to serve in their wars, from all right of succession to property; but *Mabomed*, like another Justinian, abolished this law of his countrymen, and ordained expressly, *that females should have a determinate part of what their parents and kinsmen left, whether it were little or whether it were much*, allowing a double portion to the males, on account, says he, of the advantages which God has given them over the other sex.

Among the early inhabitants of Rome, both males and females were permitted to inherit the possessions of their ancestors; and this appears to have been the law of the twelve tables, which were derived in part from the institutions of Solon; but the middle jurisprudence, departing from the old simplicity so favourable to legislation, admitted sisters only to a fraternal inheritance, and rejected all other female relations from the agnatic succession, as if they had been perfect strangers, till the Prætorian equity mitigated this rigour by degrees; and Justinian, whose benevolence in this respect has been highly commended, restored the Decemviral law, with some additional directions of his own. The feudal law, like that of the old Arabians, and from the same principle of military policy, generally excluded daughters, unless there had been a special investiture of their father in favour of them; and it is almost superfluous to mention the strictness of the *Salic* feudists, who preferred one sex to the total exclusion of the other: our own laws observe a medium between their severity and the latitude of the imperial constitution.

We hasten to consider Mr. Jones in the capacity of a critic.

Isæus was the master of Demosthenes, and may be justly styled the true fountain of that eloquence which afterwards flowed with so impetuous a stream. His strong and nervous diction peculiarly fitted him to excel in that mode of speaking which is called by some of the ancient critics *popular*, and which alone seems to be calculated for real struggles in active life. Mr.

Jones is unwilling that he should be represented as the imitator of Lyſias, whose compositions were too soft and delicate for the harshness of forensic combats. 'Iſæus, says he, took nature alone for his guide, and discovered and pursued a new species of eloquence, which Demosthenes carried to such perfection that no mortal will ever surpass, nor perhaps equal him, until the same habits of industry, and solidity of judgment, shall be found united in one person, with the same fire of imagination and energy of language.' He proceeds to draw the following masterly comparison between his Author and Lyſias.

'The true comparison between Lyſias and Iſæus appears to be this: purity, accuracy, propriety, conciseness, perspicuity (in the perfect mixture or rather union of which Hermogenes makes the popular style consist), were common to both of them in an equal degree, and both possessed that roundness of expression, to which nothing could be added, and from which nothing could be removed without destroying its justness and symmetry; but the orations of Lyſias had all that sweet simplicity, that exquisite grace, that clearness, and, as it were, transparency, which characterized the genuine Attic diction, and which may be more easily conceived than defined, admired than imitated; for it is analogous to gracefulness in motion, to melody in a series of sounds, and to beauty in the most beautiful of all visible objects, the human form: the lineaments of Iſæus were more dignified and manly, and his graces rather those of Mars than of Adonis; for Dionysius observes, that his figures were stronger and more various, his composition more forcible and impetuous, and that he surpassed Lyſias in ardour and vehemence, as much as Lyſias excelled him in simple and natural charms. In respect to the form and order of their speeches, there appears to have been infinite art in both those orators; but the critic represents the art of Lyſias as more subtle and recondite, that of Iſæus as more easily discoverable: according to him, there was hardly a speech of my author, which had not the appearance of being premeditated and moulded into a fashion the best adapted to the purpose of winning the minds of the jurymen, and of seducing their reason, if he could not convince it; but this also we must take in great measure upon trust, for scarce any traces of this open and apparent art, with which both Iſæus and his pupil were reproached, are visible to us in their compositions, which breathe the spirit of truth and justice, and seem to have been dictated by nothing more than a natural animation. We may argue, however, as long as we please: it is certain, that both Iſæus and Demosthenes had the reputation of being extremely subtle advocates, a reputation by no means favourable at the bar, as it always diminishes and frequently destroys the confidence of the jury, who, through a fear of being deluded, are apt to suspect a snare in every argument of such a speaker: it is no less certain, that, in this respect, the ancients allowed the superiority of Lyſias over all pleaders of causes who ever existed; for no artful arrangement appeared in his speeches, no formal divisions, no technical mode of reasoning; but he opened his case with a plainness that captivated his audience,

whilst

whilst it enlightened them; so that, if Truth herself had assumed a human voice and form, she could have used no other language. Demosthenes and *Isæus*, without having any thing forced or unnatural in their productions, took more pains than *Lyfias* in preparing the minds of the judges; in relating the facts which gave birth to the litigation; in dividing the parts of their address to the court; in marshalling their evidence; in disposing and enforcing their observations; in digressing without deviation; in returning to the subject without abruptness; in amplifying; in aggravating; in extenuating; and, as *Dionysius* says particularly of *Isæus*, in attacking their adversaries, laying close siege to the understandings, and storming the passions, of the jury; not omitting any thing that might tend to secure the fruit of all forensic labours, a verdict or judgment for their clients: for this purpose, if the cause was weak, no insinuation, no address, no contrivance, was neglected by *Isæus* in order to support it; but, when he happened to have justice on his side, his method seems to have been admirable. His manner of opening was various, according to the great variety of causes in which he was employed; sometimes he told his story in a natural order, with conciseness and simplicity, without preparation, without ornament, without any mixture of argumentation; sometimes he divided a long narration into several heads, proving each of them, as he went along; a method, of which he seems to have been fond, and which could not but conduce to the perspicuity of his speeches: in all cases he made frequent use of that oratorical syllogism, which logicians call *epichirema*, where the premises are respectively proved by argument or evidence before the speaker draws his conclusion; while the *enthymema*, in which one proposition is suppressed, appears to have been more agreeable to the manner of *Lyfias*; and *Dionysius*, indeed, mentions this as a strong mark of discrimination between the two advocates. His other modes of arguing, his anticipations, recapitulations, digressions, inversions, variations, transitions, were all happily and seasonably applied in conformity to the disposition of his judges, and the nature of each particular case.

We cannot take leave of the present work without laying before our Readers Mr. Jones's examination of an opinion advanced by *Cicero*, which he combats with great spirit and ingenuity. It will probably be thought not less interesting for being interspersed with some strictures on the nature and kinds of modern oratory. This opinion of *Cicero* is intimated in all his rhetorical pieces, and expressed very fully in that little fragment which seems to have been part of a preface to his translation of *Demosthenes* and *Æschines* for and against *Ctesipho*, but the authenticity of which is doubted by *Manutius*. It begins with an assertion, 'that there are no distinct species of oratory as there are of poetry; that although a tragic, an epic, and a lyric poet may be all equally perfect in their several ways, yet that no man can justly be called a speaker unless he unite in the highest degree the powers of instructing, delighting, and moving every audience on every subject.' Mr. Jones observes,

REV. June, 1779.

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‘ that a character so various, and a genius so comprehensive, must necessarily be the object, if ever it should exist, of general admiration; but why it is not sufficient to call such a man the greatest, without insisting that he is the only, orator, or why an advocate, who never applied his talents to the senatorial species of eloquence, may not attain perfection in the forensic, and so conversely, I am at a loss to comprehend. *Menander*, you say, *would not have desired to be like Homer*; certainly not in his comedies; but every speaker wishes to resemble *Demosthenes*; as certainly not, when he is addressing the jury on the obstruction of ancient lights or the diversion of a water-course. The kinds of speaking are different; and, though one of them be more exalted than another, yet orators, as well as poets, may in those different kinds severally reach the summit; and this analogy may be extended to all the fine arts: *Myro* was not a less perfect sculptor in marble, because he was unable probably to finish gems with the delicacy of *Trypho*; nor, to speak of modern artists, will *Rafaele* ever be degraded from his high rank among painters, because he might not have been able to draw *Cupids* and *Nymphs* with the minute elegance of *Albani*; in the same manner as *Demosthenes* will always be allowed to have hurled the thunder of Grecian eloquence, although he could not perhaps (whatever *Tully* may suggest to the contrary) have spoken with the simple graces of *Lyfias*. Philosophers may refine, and logicians may distinguish, as learnedly and subtly as they please; it will, after all, be true, that the eloquence of a senator is of a species wholly different from the eloquence of an advocate; that the two kinds ought never to be confounded; and that a complete speaker before a jury or a single judge may strain his throat without effect in a popular assembly. If *Cicero*, indeed, meant no more than that the title of orator should be given only to one, who, like himself, excels all men in every way, the argument is reduced to a mere dispute about words, which every writer may apply as he thinks proper, provided he apprize his reader of the new sense in which he means to use them; but, surely, he might have asserted, with equal propriety, that he alone, who surpasses the rest of mankind in every sort of poetry, deserves the appellation of a poet; for nothing can be more exact than the analogy between the two arts, and their near alliance is often acknowledged by the great man himself, with whose opinions I am taking so much liberty: had he said that by the word *orator* he meant a speaker, who had cultivated every branch of his art, the Romans might have thought this an innovation in their language, but they would, perhaps, have adopted the definition on his authority. We are not however contending about the proper application of terms, or the abstract idea of universal genius: the single question is, Whether there are not distinct species of oratory as there are of poetry, and whether a man may not be perfect in any one or more of them, without having directed his talents to the cultivation of the rest; for the decision of which point, I appeal to such of my readers as have heard ten speeches at our English bar, and as many in either house of parliament. They will forgive me for having applied, and for still applying, the word *orator* to *ISÆUS*, although his eloquence was wholly forensic; and I confer this title on him with more confidence, because there

there is reason to believe, that he sometimes delivered his own speeches, without confining himself entirely to the difficult, but less noble, task of composing for others; for I must confess, that I can form no idea of an orator without elocution and action, nor can the praise of eloquence be justly, or even without a solecism, bestowed on mere invention and composition, which constitute indeed the body of oratory, but speech and gesture alone can give it a soul. Whether the remaining works of my author will justify the criticism of Dionysius and Hermogenes, or whether my interpretation of them may not have weakened their original force, must be left to the impartial judgment of the reader; but this advantage will naturally result from my present publication: if the following speeches should be thought manly, nervous, acute, pertinent, and better in most respects than the generality of addresses to an English jury on similar subjects, we shall have a kind of model, by which the student may form himself, allowing for the difference of Athenian laws and manners; and, if they should appear inferior in all those qualities to the speeches usually delivered by our leading advocates, we shall have reason to congratulate our age and country, and to triumph in the superiority of our talents; for our leaders often make the ablest and most spirited replies without a possibility of premeditation; and wonderful, indeed, must be the parts and eloquence of those, whose unprepared effusions equal or surpass the studied compositions of the ancient orators.

ART. IX. *Poetical Trifles.* By ————. Small 8vo.
1s. 6d. Bath printed; sold by Dodsley, &c. in London. 1778.

TO trifle agreeably is not so easy as may commonly be imagined. It requires a degree of parts and accomplishments that falls not to the share of every one. The vivacity and elegance which are displayed in the little volume before us, prove its Author to have an indisputable claim to both. In the ease and pleasantry of his versification he bears no small resemblance to Prior, whom, in more instances than one, he seems to have taken for his model, and it is but justice to say, they are such as would no way disgrace that exquisite original. Among other sprightly sallies of his Muse, take the following ballad:

————— R A C E S.

O George, I've been, I'll tell you where,
But first prepare yourself for raptures;
To paint this charming, heavenly fair,
And paint her well, would ask whole chapters.

Fine creatures I've view'd many a one,
With lovely shapes, and angel faces,
But I have seen them all out-done
By this sweet Maid, at ——— Races.

Lords, Commoners, alike she rules,
Takes all who view her by surprise,
Makes e'en the wisest look like fools,
Nay more, makes fox-hunters look wise.

H h z

Her

Her shape—'tis elegance and ease,
 Unspoil'd by art, or modern dress,
 But gently tapering by degrees,
 And finely, "beautifully less."
 Her foot—it was so wonderful small,
 So thin, so round, so slim, so neat,
 The buckle fairly hid it all,
 And seem'd to sink it with the weight.
 And just above the spangled shoe,
 Where many an eye did often glance,
 Sweetly retiring from the view,
 And seen by stealth, and seen by chance;
 Two slender ankles peeping out,
 Stood like Love's heralds, to declare
 That all within the petticoat
 Was firm, and full, "and round, and fair."
 And then the dances—better far
 Than heart can think, or tongue can tell,
 Not Heinel, Banti, or Guimar,
 E'er mov'd so graceful *, and so well.
 So easy glide her beauteous limbs,
 True as the echo to the sound,
 She seems, as through the dance she skims,
 To tread on air, and scorn the ground.
 And there is lightning in her eye,
 One glance alone might well inspire
 The clay-cold breast of Apathy,
 Or bid the frozen heart catch fire:
 And Zephyr on her lovely lips
 Has spread his choicest, sweetest roses,
 And there his heavenly nectar sips,
 And there in breathing sweets reposes.
 And there's such music when she speaks,
 You may believe me, when I tell ye,
 I'd rather hear her, than the squeaks
 Or far-fam'd squalls of Gabrielli.
 And sparkling wit, and steady sense,
 In that fair form with beauty vie,
 But ting'd with virgin diffidence,
 And the soft blush of modesty.
 Had I the treasures of the world,
 All the sun views, or the seas borrow,
 (Else may I to the devil be hurl'd)
 I'd lay them at her feet to-morrow.
 But as we Bards reap only Bays,
 Nor much of that, though nought grows on it,
 I'll beat my brains to sound her praise,
 And hammer them into a Sonnet.

* Grammaticè gracefully.

And if the deign one charming smile,
The blest reward of all my labours,
I'll never grudge my pains, or toil,
But pity the dull 'Squires, my neighbours.

This piece is followed by one of inferior merit. Gray's celebrated Elegy has given birth to more parodies than perhaps any other poem in the English language. Of these, the Elegy written in a College Library, which makes a part of the present collection, is not the most happy. The following little piece of eight lines is worth the whole of it :

L' A M O U R T I M I D E.

To ———.

If in that breast, so good, so pure,
Compassion ever lov'd to dwell,
Pity the sorrows I endure,
The cause—I must not—dare not tell.

The grief that on my quiet preys—
That rends my heart—that checks my tongue—
I fear will last me all my days,
But feel it will not last me long.

All the pieces of this collection are not of the same cast with those already taken notice of : there are others in various styles, and of different merit. The sober elegiac Muse has been cultivated, and not unsuccessfully, particularly in

T H E D E B T O R.

Children of affluence, hear a poor man's pray'r!
O haste, and free me from this dungeon's gloom ;
Let not the hand of comfortless despair
Sink my grey hairs with sorrow to the tomb !

Unus'd compassion's tribute to demand,
With clamorous din wake Charity's dull ear,
Wring the slow aid from Pity's loitering hand,
Weave the feign'd tale, or drop the ready tear.

Far different thoughts employ'd my early hours,
To views of bliss, to scenes of affluence born ;
The hand of pleasure strewed my path with flow'rs,
And every blessing hail'd my youthful morn.

But ah, how quick the change ! the morning gleam,
That cheer'd my fancy with her magic ray,
Fled like the gairish pageant of a dream,
And sorrow clos'd the evening of my day.

Such is the lot of human bliss below ;
Fond hope a-while the trembling flow'ret rears ;
Till unforeseen descends the blight of woe,
And withers in an hour the pride of years.

In evil hour, to specious wiles a prey,
I trusted :—(who from faults is always free ?)
And the short progress of one fatal day
Was all the space 'twixt wealth and poverty.

H h 3

Where

Where could I seek for comfort, or for aid ?
 To whom the ruins of my state commend ?
 Left to myself, abandon'd, and betray'd,
 Too late I found the wretched have no friend !
 E'en he amid the rest, the favour'd youth,
 Whose vows had met the tenderest warm return,
 Forgot his oaths of constancy and truth,
 And left my child in solitude to mourn.
 Pity in vain stretch'd forth her feeble hand
 To guard the sacred wreaths by Hymen wove ;
 While pale-eyed avarice, from his sordid stand,
 Scowled o'er the ruins of neglected love.
 Though deeply hurt, yet swayed by decent pride,
 She hush'd her sorrows with becoming art,
 And faintly strove, with sickly smiles, to hide
 The canker worm that prey'd upon her heart.
 Nor blam'd his cruelty—nor wish'd to hate
 Whom once she lov'd—but pitied, and forgave :
 Then unrepining yielded to her fate,
 And sunk in silent anguish to the grave.
 Children of affluence, hear a poor man's prayer,
 O haste, and free me from this dungeon's gloom !
 Let not the hand of comfortless despair
 Sink my grey hairs with sorrow to the tomb !

The whole is closed with an humorous *Palinode to the Reviewers*. We must ingenuously confess, to make use of Mr. Gray's expression, speaking of some odes in which he and his friend Mr. Mason had been burlesqued, he makes *very good fun of us*. He begins,

I who of late, in many a slanderous ditty,
 Burlesqued your prose, and parodied your verses,
 With tears and trembling supplicate your pity ;
 Accept my penitence, forgive my curses.
 Good, piteous Gentlemen, repress your rigour,
 Untwist your bowels of commiseration,
 Think on my tender years, and till I'm bigger,
 Suspend the terrors of your dire damnation.
 Long time with harmless Elegy content,
 Pleas'd in that pretty path, I rac'd no further *,
 Happy to catch some straggling sentiment,
 And sing in simple stile of love, and murder.
 Till lur'd by wicked wits, indeed 'tis truth,
 In luckless hour lifted beneath their banners,
 To satire's thorny ways they led my youth,—
 Evil communication spoils good manners.

* Doricé for farther.

Dear

Dear Doctor Langhorne, you were ever good,
Mild as young Nithisdale, or Lady Ellen †,
Can you excuse my frantic, furious mood,
'Gainst wisdom, and your sage decrees rebelling!

O soften then your angry colleagues' fury ‡,
My works, I fear, will quickly fall before 'em,
Alas! they'll hang me without judge or jury,
Or tomahawk, and scalp me in terrorem!

We apprehend the Gentleman, whom he mentions in the last stanza but one that we have quoted, died since this poem was printed, as we think too well of the generosity of our entertaining Bard to suppose he would attack where there was no power to retaliate.

† Vide Owen of Carron, a poem by the Doctor.

‡ Mr. Griffiths, &c. &c. &c.

ART. X *A View of Society and Manners in France, Switzerland, and Germany: With Anecdotes relating to some eminent Characters. By a Gentleman who resided several Years in these Countries.* 8vo. 2 Vols. 10s. Boards. Cadell. 1779.

MANY valuable and uncommon qualities are requisite to form the character of an accomplished traveller: a comprehensive knowledge of men and manners, an accurate discrimination of characters, a total exemption from prejudices, the curiosity of youth directed by the experience of age, and the rare talent of patient observation, combined with a happy pliancy of temper, that can adapt itself to all the various forms of polished life. The present work is distinguished and adorned by several of these qualities, in a very eminent degree; and we will venture to pronounce, that the more accurate information any man has attained concerning the continent of Europe, and the more he has seen and examined the state of society and manners in France, Switzerland, and Germany, the more sincerely and warmly will he approve the industry, candour, discernment, and ability of this ingenious Author. His observations are chiefly confined to the subjects announced in the title: but the Reader will be agreeably entertained and instructed by many interesting details concerning the arts, commerce, government, revenue, military strength, &c. of the countries here described. These objects are closely connected with each other, as well as with the general manners of society; and it is no small merit in the present performance, that the Author has successfully distinguished, and analysed, the various causes and circumstances which conspire to form the durable impressions of national character.

In delineating this character, he enters into no abstract disquisitions concerning the different systems of policy; he describes not with prolix exaggeration the capricious singularities of a few individuals; but he paints mankind in groupes, as they appear in camps and courts, assemblies and theatres, and by presenting a continual scene of action to the eye, enables the mind of his reader to anticipate his just and natural, though by no means obvious reflections. A work, executed according to this judicious plan, is well adapted to convey a general, and, as far as it extends, a correct knowledge of the manners of foreign countries; and, by presenting a faithful and exact historical picture, it helps to destroy the effect of those wretched *caricatures* which amuse the giddy and malicious, by flattering the illiberal prejudices of national vanity. Few writers, indeed, will be found more untainted by prejudices of any kind than this agreeable Traveller; and, on this account, his testimony is the more valuable in favour of the customs and institutions of his native country. We shall select a passage on this subject, as a specimen of the natural unaffected elegance with which these letters are written.

‘ I feel as much indignation as you possibly can, against those who endeavour to hurt the peace of families by malignant publications, and I enter fully into Lord ——’s on so unmerited an attack. Yet I should be heartily sorry to see these evils remedied by any restriction on the freedom of the press; because I am every day more and more convinced that its unrestrained productions, the licentious news-papers themselves not excepted, have conveyed to every corner of Great Britain, along with much impertinence and scurrility, such a regard for the constitution, such a sense of the rights of the subject, and such a degree of general knowledge, as never were so universally diffused over any other nation. Such a law as your friend proposes might, no doubt, protect individuals from unjust attacks in print: but it would at the same time remove one great means of clearing their innocence, and making known their wrongs, when injured in a more essential manner. It would limit the right which every Briton has of publicly addressing his countrymen, when he finds himself injured or oppressed by the perversion of law, or the insolence of office.

‘ Examples might be given of men of great integrity being attacked in the most cruel and ungenerous manner by people high in office and guarded by power. Such men had no other means of redress than that of appealing to the candour and good sense of the Public, which they used with success. Every man’s observation may suggest to him many kinds of injustice and oppression which the rich, the insidious, or the powerful, can commit

commit in spite of law, or perhaps by the aid of law, against the poor, the unsuspecting, and the friendless.—Many, who can silence conscience and evade law, tremble at the thoughts of their injustice being published; and nothing is, nothing can be, a greater check to the wantonness of power, than the privilege of unfolding private grievances at the bar of the Public. For thus the cause of individuals is made a public concern, and the general indignation which their wrongs excite, forms at once one of the severest punishments which can be inflicted on the oppressor, and one of the strongest bulwarks that can be raised in defence of the unprotected.

‘ By this means also the most speedy and effectual alarm is given over all the nation when any great public misconduct happens, or upon any appearance of a design against the constitution; and many evils are detected and prevented, which otherwise might have been unobserved, till they had become too strong for remedy. And though this liberty produces much silly advice, and malignant censors without number, it likewise opens the door to some of a different character, who give useful hints to ministers, which would have been lost without the freedom of anonymous publication.

‘ The temporary and partial disorders, which are the consequences of public freedom, have been greatly exaggerated by some people, and represented as more than equivalent to all the advantages resulting from a free government. But if such persons had opportunities of observing the nature of those evils which spring up in absolute governments, they would soon be convinced of their error.

‘ The greatest evil that can arise from the licentiousness which accompanies civil liberty is, that people may rashly take a dislike to liberty herself, from the teasing impertinence and absurdity of some of her real or affected well-wishers;—as a man might become less fond of the company of his best friend, if he found him always attended by a snappish cur, which without provocation was always growling and barking.

‘ But to prove the weakness of such conduct, we have only to call to mind that the stream of licentiousness perhaps never rose higher than it did some years since in England.—And what were the mighty evils that followed?—Many respectable characters were grossly misrepresented in printed publications.—Certain daring scribblers evaded the punishment they deserved:—Many windows were broken, and the chariots of a few members of parliament were bespattered with dirt by the mob.—What are these frivolous disorders when compared to the gloomy regularity produced by despotism? in which men are obliged to the most painful circumspection in all their actions; are afraid

to speak their sentiments on the most common occurrences; suspicious of cherishing government spies in their household servants; distrustful of their own relations and most intimate companions, and at all times exposed to the oppression of men in power, and to the insolence of their favourites?—No confusion, in my mind, can be more terrible than the stern disciplined regularity and vaunted police of arbitrary governments, where every heart is depressed by fear, where mankind dare not assume their natural characters, where the free spirit must crouch to the slave in office, where genius must repress her effusions, or, like the Egyptian worshippers, offer them in sacrifice to the calves of power; and where the human mind, always in shackles, shrinks from every generous effort.'

We hear that these letters are the production of Dr. Moore, a medical gentleman who accompanied the Duke of Hamilton on his travels. If the Doctor understands the sick part of mankind, as well as those in health, he is, doubtless, a very valuable member of the faculty.

ART. XI. *A Restitution of the Geometrical Treatise of Apollonius Pergæus on Inclinations.* Also the Theory of Gunnery; or, the Doctrine of Projectiles in a non-resisting Medium. By Reuben Burrow. 4to. 2s. Nourse. 1779.

THE celebrated problem of Apollonius *to apply a RIGHT line, of a given length, between two lines, given in position, so that when produced out it may pass through a given point*, has employed the thoughts of several able geometers, some of whom have given us the solution of one case, some that of another; but none, that we know of, have published any attempts towards a general restitution of the problem before our Author, except Alexander Anderson, Ghetaldus, and the Rev. Dr. Horsley.

It was never, so far as we know, esteemed difficult to give a solution, of some kind or other, to this problem: the great point was, to discover the original one, given by Apollonius himself, to distinguish the several problems and cases into which he divided it, to exhibit them in the same order; and, above all, to derive the determinations by means of those lemmata given us by Pappus for that purpose, of which, doubtless, Apollonius made use. In every one of those circumstances Anderson appears to have been very defective. The principle on which Ghetaldus founded his method of solution does not seem to be very materially different from that which Apollonius must have made use of, if we may judge from the account which Pappus has given concerning it; but his subdivision of the problem

blem is confused, and his determinations are tedious, unartificial, and, without doubt, very different from those which were given by the original author. Of Dr. Horsley's an opinion has already been given in our Review for January 1771. He has, perhaps, come nearest to Apollonius in the general division of the problem; but yet we apprehend the Doctor must agree with us, that his analysis of the problem is essentially different from that given by Apollonius; neither are we clear that his method of deriving the limitations is genuine.

Mr. Burrow, we conceive, has come nearer to the Apollonian method of solution than any who preceded him, as will be evident to every one that takes the trouble of comparing his solution with the lemmas which Pappus has left us for the analysis of the problem. He has also shewn great address in his determinations, which are elegant and concise; perhaps not inferior to those which were given by Apollonius himself; but that they are not the same, will be evident from the first-mentioned lemmas. On the whole, we are confident this little tract will be read with pleasure by every one who has a true taste for pure geometry; and we cannot help congratulating the Author of it on his attainment to a better taste in these matters: for he has here given, not only the analytical, but also the synthetical effects of each problem, notwithstanding we recollect to have seen him formerly maintaining, "That to give a demonstration in form, after a clear analytical investigation, would be most *ridiculous pedantry*;" the contrary of which, we make no doubt, he is now thoroughly convinced of. And, although there are some little defects and blemishes in the present performance, which a longer and more attentive perusal of the best writers on geometry will teach him to avoid in future; yet it exhibits such marks of real genius as are not often to be met with in young geometricians.

Sincerely could we have wished to congratulate him also on his attainment to a better temper and disposition of mind; but we are sorry to observe that no evidence of this appears in his preface. The violence of his temper seems, indeed, to have hurried him into inconsistencies which he could not otherwise have fallen into, as the following extract will sufficiently testify:

'The Author having since [completing his work] had a sight of Pappus's Collections, finds reason to conjecture that he has come nearer to the spirit of the great original than the production of the reverend Compiler.' What reverend Compiler? No compiler, reverend, or otherwise, is mentioned by Mr. B. before; but we apprehend Dr. Horsley is to be understood, and then the obvious meaning of the sentence will be, that his per-

formance comes nearer to the spirit of the great original than it does to Dr. Horsley's compilation, as he is pleased to term it. He adds, 'For as to the work of Dr. Horsley, it is split into such an infinity of different cases, frittered into so many divisions and subdivisions, and treated besides in a manner so closely bordering upon algebra, that it does not appear to have the least similarity to any of the genuine productions of Apollonius; and what is still more defective, he has not only left his constructions undemonstrated, but has entirely omitted those very material propositions which make the third and fourth of the following book; not to mention the inelegance of his method, his virulent remarks, and his arrogant and contemptuous expressions against former writers. The Author therefore hopes, that if the following should meet with the approbation of mathematicians, any apology for treating the same subject after the Doctor will be entirely needless.'

Now, to pass over the injustice of blaming a man for not doing what he never intended, or perhaps thought of (for it may easily be shewn that Mr. B.'s third and fourth problems made no part of the work of Apollonius, which Dr. Horsley alone attended to), it is very extraordinary in Mr. B. at least, to censure the Doctor for avoiding a conduct which he himself has declared to be *most ridiculous pedantry*: and it is yet more so to assert, that distinguishing the several cases of the problem has rendered the Doctor's work totally unlike that of Apollonius, when it is well known to every person, intimately acquainted with the method of the ancient geometricians, that it was on this particular specification of the cases that they much valued themselves; and when there yet remain the lemmas which Apollonius made use of to facilitate the analysis of the several particular cases of this very problem. Moreover, if the Doctor's expressions, which Mr. Burrows says are virulent, arrogant, and contemptuous, with respect to former writers, have rendered him unworthy of attention, a similar conduct must render Mr. B. so likewise.

The tract on Gunnery contains demonstrations of the principal propositions in the doctrine of projectiles, considered as being made in a non-resisting medium. They are elegant, and purely geometrical; and Mr. Burrow has extended them to some points, more general than those which had been treated on by former writers. But it is, like the former tract, preceded by a very ill-natured preface, in which the Author has descended to downright ribaldry.

ART. XII. *A Paraphrase or Poetical Exposition of the Thirteenth Chapter of the First Book of St. Paul's Epistles to the Corinthians.*
By Christopher Anstey, Esq. Folio. 1 s. Doddsley.

OF paraphrases in any form, or for any purpose, we acknowledge ourselves no great admirers. When they are made use of as comments on an author, they perhaps as frequently obscure or pervert, as elucidate his meaning. When they are employed to unfold the beauties of sentiment or language, they often deviate from the true character, and lose the distinguishing excellencies of the original. The compound produced by the ill-bestowed labours of the paraphrast, is, like wine diluted with water, vapid and tasteless.

We find ourselves under the necessity of considering the verses before us, though the work of an able master, as a confirmation of the truth of these remarks. The beautiful simplicity and strength of the original appears to us almost entirely lost in the imitation. Had the poem been less diffuse, it would probably have been a less imperfect copy. This may be in part inferred from comparing the two following imitations of the same passage, the first from our Author, the second from Prior :

'Tis thine the raging passions to controul,
To calm, to strengthen, and confirm the soul;
Teach slighted worth with patience to sustain
The powerful man's neglect, the fool's disdain,
The ungrateful friend's revolt; or keener pang
(Keen as the bearded steel, or serpent's fang)
That waits too oft, alas! the perjur'd vow,
And lost affection's cold and scornful brow:

The silent eloquence of kindness meek
Beams from thine eyes, and mantles in thy cheek;
From Envy free, and Pride's o'erbearing sway,
Thou tak'st thy mild and inoffensive way:

Grace in thy gestures and thy looks is seen,
Gentle thy words, and courteous is thy mien;
Thou scorn'st to cast the proud indignant frown
On other's merits, or to boast thine own,
O'er anger, hatred, or revenge to brood,
Resord the evil, and forget the good:

Or aught that can thy neighbour's peace destroy
Make the base subject of thy barbarous joy;
If just the censure that affects his fame,
'Tis thine to pity, not increase his shame;
If false the charge, thy soul can know no rest,
Till Truth appear, and heal his wounded breast.
Forbearing all, and trusting still to find
Some virtues 'mid the failings of mankind,
Thou o'er their faults canst draw the friendly veil,
The better part believe, the worse conceal,

Still

Still hope that time their frailties may remove,
And wait the hour with patience and with love. ANSTY.

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins and gentle hand to guide,
Betwixt vile shame, and arbitrary pride.
Not soon provok'd, she easily forgives,
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives;
She builds our quiet as she forms our lives;
Lays the rough paths of peevish nature ev'n,
And opens in each heart a little heav'n. PRIOR.

Notwithstanding the respective merits of these passages, uncorrupted taste will, we doubt not, pronounce sentence in favour of the following artless, yet touching, language of the Apostle—"Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things."

To these general observations we must subjoin a particular remark or two on the execution of the poem. And first, the Author does not appear to us to have clearly ascertained, or at least expressed, his idea of his subject. As if Charity and Love were distinct things, and not different words to express that benevolent principle which the Apostle calls *αγάπη*, addressing "sweet Charity," he says,

If thy sweet virtues from my soul depart,
Thy *Christian Love* be foreign from my heart.

There appears, moreover, a great inequality in the execution of this piece: sometimes the poet rises into the *obscure* of sublimity, and sometimes creeps in humble prose. The following lines on the state of knowledge in the life to come are of the former kind:

His vain attainments shall like shades depart,
And *vision infinite* of truths divine,
That far beyond his weak conception shine
Down the faint glimmerings of his mental rays
In one all-powerful and immortal blaze.

Of the latter sort are these lines:

Where in th' Almighty's presence we shall shine,
See, and adore his attributes divine,
His power, his wisdom, and his mercy own,
And Him shall know, as we ourselves are known.

On the whole, we cannot think that Mr. Ansty would have lost any share of poetical reputation, if he had confined himself to his native walk of satirical humour, which he has so frequently trodden with success.

MONTHLY CATALOGUE,

For JUNE, 1779.

PHILOSOPHICAL.

Art. 13. *Terra*: A Philosophical Discourse of Earth. Relating to the Culture and Improvement of it for Vegetation, and the Propagation of Plants, as it was presented to the Royal Society. By J. Evelyn, Esq; F. R. S. A New Edition. With Notes by A. Hunter, M. D. F. R. S. 8vo. Boards 3s. York printed. London, sold by Doddsley, &c. 1778.

THE Editor's motives and intension in republishing this very valuable work, will best appear from his own Preface. 'The *Terra* was written by Mr. Evelyn, at the request of the Royal Society, about twelve years after the publication of the *Silva*: And as every thing that came from his pen received distinguished marks of public approbation, he had the satisfaction to see it undergo several impressions during his life-time, to each of which he added something. From the extreme veneration that I entertain for the memory of so worthy and good a citizen, I have here attempted a republication of that much-celebrated work; and I would fain flatter myself that it will be found free from the inaccuracies with which the other Editions abound. The occasional Notes are introduced with a design to give the Reader a more extensive view of the subject, which has received much improvement since the days of our excellent Author. It was once my intention to have added this Discourse to my late Edition of the *Silva*; but, when that was ready for the press, I had made but little progress in the examination of this; and indeed it was then uncertain whether I should ever complete it, as such works are with me an amusement and not a study.'

The notes with which Dr. Hunter has enriched his edition, though not very numerous, are judicious and select. Of these we shall present our Readers with one on the use of an excellent manure, not generally known.

'Bones should by no means be calcined, as their virtue will be dissipated by the fire, and nothing but a *caput mortuum* left behind. My worthy friend, A. St. Leger, Esq; has favoured me with the following account of bones used as manure. The subject is curious as well as important:

"Eight years ago I laid down to grass a large piece of very indifferent lime-stone land with a crop of corn; and, in order that the grass seeds might have a strong vegetation, I took care to see it well dressed. From this piece I selected three roods of equal quality with the rest, and dressed them with bones broken very small, at the rate of sixty bushels *per* acre. Upon the lands thus managed, the crop of corn was infinitely superior to the rest. The next year the grass was also superior, and has continued to preserve the same superiority ever since, inasmuch that in spring it is green three weeks before the rest of the field.

"This year, I propose to plow up the field, as the *Festuca Sylvatica* (*Prye Grass*) has overpowered the grass-seeds originally sown. And here it will be proper to remark that, notwithstanding this species
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of grass is the natural produce of the soil, the three roods on which the bones were laid have hardly any of it, but on the contrary have all along produced the finest grasses.

"Last year, I dressed two acres with bones in two different fields prepared for turnips, sixty bushels to the acre, and had the pleasure to find the turnips greatly superior to the others managed in the common way. I have no doubt but these two acres will preserve their superiority for many years to come, if I may be allowed to prognosticate from former experiments most attentively conducted.

"I also dressed an acre of grass ground with bones in October (1774) and rolled them in. The succeeding crop of hay was an exceeding good one. However, I have found from repeated experience that, upon grass ground, this kind of manure exerts itself more powerfully the second year than the first.

"It must be obvious to every person, that the bones should be well broken before they can be equally spread upon the land. No pieces should exceed the size of marbles. To perform this necessary operation, I would recommend the bones to be sufficiently bruised by putting them under a circular stone, which being moved round upon its edge by means of a horse, in the manner that tanners grind their bark, will very expeditiously effect the purpose. At Sheffield it is now become a trade to grind bones for the use of the farmer. Some people break them small with hammers upon a piece of iron; but that method is inferior to grinding. To ascertain the comparative merit of ground and unground bones, I last year dressed two acres of turnips with large bones, in the same field where the ground ones were used; the result of this experiment was, that the unground materials did not perform the least service; while those parts of the field on which the ground bones were laid were greatly benefited.

"I find that bones of all kinds will answer the purposes of a rich dressing, but those of fat cattle, I apprehend, are the best. The London bones, as I am informed, undergo the action of boiling water, for which reason they must be much inferior to such as retain their oily parts; and this is another of the many proofs given in these essays that oil is the *food* of plants. The farmers in this neighbourhood are become so fond of this kind of manure, that the price is now advanced to one shilling and fourpence *per* bushel, and even at that price they send sixteen miles for it.

"I have found it a judicious practice to mix ashes with the bones; and this winter I have six acres of meadow land dressed with that compost. A cart load of ashes may be put to thirty or forty bushels of bones, and when they have heated for twenty-four hours (which may be known by the smoaking of the heap), let the whole be turned. After laying ten days longer, this most excellent dressing will be fit for use."

"My very excellent friend, Edward M. Mundy, Esq; of Shipley, in the county of Derby, this moment informs me, that a gentleman in the neighbourhood of Matlock has lately erected a mill for grinding bones, which he profitably applies both to pasture and arable lands."

The only thing we shall remark is, that Mr. St. Leger's method of breaking the bones by means of a *circular stone drawn by a horse*, is not
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the most common, and, we believe, not the most approved method. The operation is usually performed with a hammer, worked in the same manner as the hammer of a forge. But a still better method is to grind the bones between two cast-metal cylinders. Mills are very rarely erected purposely for this business, as, at a very trifling expence, the apparatus may be added to any common water-mill.

P O L I T I C A L.

Art. 14. *Opposition Mornings*: With Betty's Remarks. 8vo. 1s. 6d. Wilkie. 1779.

Fun for the Majority, at the expence of the Minority. It is written in somewhat of Mr. Tickell's manner of party-ridicule; nor is it unworthy of that Gentleman's pen:—his pinchbeck, steel pen, we mean; which having been touched by the political magnet, always veers toward the *North*.

Art. 15. *The Green Box of Monsieur De Sartine*, found at Made-moiselle *Du Tbe's* Lodgings. From the French of the Hague Edition; revised and corrected by those of Leipzig and Amsterdam. 8vo. 1s. 6d. Becket, &c. 1779.

It now appears that this pretended English translation is the *original work*, as it came from the ludicrous pen of Mr. Tickell, author of *ANTICIPATION*; and that the French edition, from which we extracted the character of this Performance, as given in our last Month's Review, was only a *circumstance* in the *joke*:—but this ingenious party politician, and wag, should have taken care not to *spoil his joke* by the faults of a French version, which only served to *let the cat out of the bag*.

Art. 16. *Examination of Lieutenant General the Earl of Cornwallis*, before the Committee of the House of Commons, upon Sir William Howe's Papers. 8vo. 1s. Robson. 1779.

From the extreme reserve and caution of this noble examinant, and his inflexible resolution to speak to no question that involved any *matter of opinion*, the Committee could extract but little information from his Lordship's evidence. General Gray was more open, and hath, accordingly, been applauded as more manly. If the knowledge of his opinion concerning the conduct and circumstances of the American war could be of any service to his country, he thought the House had a right to it, and he frankly, it is said, added they were welcome to the fruits of his experience and observation. This, say the Patriots, certainly spoke an independence of mind which did him honour.—Sorry are we to add, that his opinion and experience were by no means favorable to the ministerial idea of coercive measures for the reduction of revolted America*.—Both his Lordship's evidence, however, and that of the General, were greatly in favour of the conduct of Lord Howe, and his brother Sir William, the Commanders in Chief; who appear to have accomplished all that, in their situation, *could have been accomplished*, for the good of the service in which they were engaged.

* We derive some consolation, however, from the different opinion of General Robertson. According to that Gentleman's evidence, the British interest in North-America is not altogether in so hopeless a way as it seemed to be, on General Gray's examination.

Art. 17. *Historical Anecdotes*, civil and military : In a Series of Letters, written from America, in the Years 1777 and 1778, to different Persons in England ; containing Observations on the general Management of the War, and on the Conduct of our principal Commanders, in the revolted Colonies. 8vo. 1s. 6d. Bew.

We suspect that these Letters, whether genuine or not (we rather suppose that they *are* genuine), have been made public chiefly with design to arraign the conduct of Lord and General Howe ; but chiefly that of the latter. The Letters seem to have been all written by a zealous North-British * Loyalist ; who chuses to demonstrate his aversion to the *Rebels* and their cause, by bestowing, most liberally, on both, the choicest flowers of scurrility.—He thinks, or professes to think, that if our commanders had done their duty, an end would, long since, have been put to American resistance ; but, for our consolation, he expresses the warmest hopes, and highest expectations, from the superior ability, and more vigorous exertions, of Sir Henry Clinton.—This seems to be all *party-work*. The best commentary on these Letters will be found in Almon's *Register* † of what lately passed in the House of Commons, relative to the conduct of the American war.

Art. 18. *Sketches from Nature*, in high Preservation, by the most honourable Matters. 4to. 2s. Kearsly. 1779.

Although neither the wit nor the satire of these allusive but rather too *occult* paintings, will be obvious to every beholder, yet the performances, taken all together, evidently proclaim the pencil of an artist.

The hint of this publication seems to have been taken from the catalogues distributed at our annual exhibitions, and from the *frises* on those exhibitions usually given in the public prints.

The characters here alluded to, are, chiefly, those of the Dukes of Cu——d, Gr——n, An——r, and Qu——y ; the A——hb——p of Ca——y ; the Earls of B——te, S——h, Ch——y, B——l, D——h, and M——d ; the Lords N——h, T——l, W——h, Ca——le, H——ke ; the Bishop of Gl——r ; Admiral K——l, General C——g, Charles F——x, Mr. B——ke, Mr. J——n ; and many others.

P O E T I C A L.

Art. 19. *On the Preference of Virtue to Genius*. A Poetical Epistle. 4to. 1s. 6d. Cadell. 1779.

That Genius and Virtue should ever be set in opposition to each other, seems at first view unnatural ; yet, if we quit speculation, and confine ourselves to facts, we shall have the mortification to find them too frequently at variance. To reconcile them, as well as to decide which is to have the preference, seems to have been intended by the Author of this ethic epistle. After expatiating on the supe-

* We have formed this conjecture, on some expressions which certainly are not *English* : such as "so soon as," instead of *as soon as* ; —"Washington wrote a *gentle enough* letter," &c. &c.

† Howe-Papers.

rior excellence of Virtue, he proceeds to consider the influence she will necessarily have both on the conduct of individuals and the Public, whenever she holds that rank in the estimation of the world to which her superiority entitles her. As a specimen of this Writer's manner take the following extract:

In various ways,
To seek the PUBLIC good is Virtue's praise:
And first, in what advances it alone
More than the power or splendour of a throne,
Prevailing MANNERS claim her earliest care;
And will each Solon's chief attention share.
Here of the public safety lies the source;
To strength and glory here the certain course.
An Indian conquest, and a captive king,
To guilty hands, ill-fated wealth may bring;
The noble arch, the villa may arise,
The lofty column seem to touch the skies;
Sad monuments! if Virtue leaves the land,
And vice usurps an uncontrouled command;
No rural worthies left, of middle state,
To stem the tide, and awe the vicious great.
Trained to the yoke, and bound with servile cords,
A fallen race shall bend to tyrant lords,
Or dying freedom, roused (such Sampson's end),
In one great ruin all this splendour blend.
' This the true statesman knows,—but knows in vain;
Unless the pest of vice he can restrain,
And those once valued qualities can raise,
Which form a people's most exalted praise;
By which the rising state to manhood grows,
The dread of tyrants and insidious foes.
' Say in what realm the minister is found,
Who dares to stand on Virtue's solid ground?
Sworn to a master's arbitrary sway,
Compelled the royal mandate to obey,
Subservient to the whim of every hour,
A pandar to the lust of boundless power,
To make an empire happy never taught,
How can the good of those he rules be sought?
Headlong he drives and into ruin goes,
Blind to the dreadful train of future woes.
A thousand ensigned slaves await his nod,
And bow before their patron and their God,
Model the laws according to his will,
And all his fatal purposes fulfil.
' Where then shall trust have place, or hope arise?
Where but in Virtue's friends, the good and wise?
' Ye truly great—whom not a monarch's love,
Nor flattering smile, to wrong your trust can move;
Whose freeborn souls disdain the yoke of slaves;
Despise the frown of power, and arts of knaves;

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Whom

Whom neither wealth, nor grandeur can allure;
 With whom our choicest blessings are secure;
 Arise to save, once more, your native isle,
 And Virtue still on Alfred's realm shall smile.

'Ye the despotic rescript can rescind,
 And give the cruel edict to the wind,
 Repair the honoured paths of old renown,
 Transmit our rights to distant ages down,
 Recal our armies o'er the Atlantic flood,
 (Compelled no more to shed a brother's blood,)
 Commerce, and ancient amity, restore,
 While shouts of joy resound from shore to shore.'

GENIUS sacrificing to VIRTUE is an object which must ever be contemplated with pleasure and veneration; and yet, we are not to let our veneration for the *action* make us inattentive to the *manner* in which it is performed. This poem is certainly not so highly finished as it might have been: had this amiable Writer exerted himself, we doubt not but that he might have produced a poem which would not have been deficient either in strength or elegance.

Art. 20. *The Noble Cricketers*. A poetical and familiar Epistle, addressed to Two of the idlest Lords in his Majesty's Three Kingdoms. 4to. 1s. Bew.

The two idlest Lords in his Majesty's three kingdoms are undoubtedly very fair objects of satire. Were our Author as happy in the execution of his performance as in the choice of his subject, he might possibly be entitled to some praise; as it is, we doubt whether SAM SMALL, LUMPY, or even HORSEFLESH, would not blush to have written such ribaldry.

Art. 21. *The Auspices of War*; an Ode. Inscribed to the Memory of Admiral Boscawen. To which is added, the Prophecy of the Union; a narrative Poem. 4to. 1s. Doddsley. 1779.

As this Writer 'pleads that he is not an old offender,' we are the less disposed to be severe in our sentence upon him. He is to observe, however, that as this apology will not avail him in future, he must, when he next appears before the tribunal of the Public, bring with him some more effectual plea to entitle him to its indulgence; of which, indeed, we by no means despair. The present specimen of his abilities is far from being unpromising.

Art. 22. *Poems on various Subjects*. By Ann Murry, Author of *Mentoria*. 4to. 5s. sewed. Dilly, &c. 1779.

The greater part of these Poems, as the Writer tells us, 'were designed to describe the advantages resulting from rectitude of manners; to impress on others the conviction produced in her own heart of the instability of human happiness; and to direct the mind to what ought to be the chief object of its attention, the hope of attaining a state, "where the wicked cease from troubling, and the weary are at rest." That they may answer the ends for which they were written, cannot but be the wish of every good mind. In some of these pieces, though there be inaccuracies to which the fastidious will object, and in others a gravity, which, for the dissipated and thoughtless, may have no great charms of allurements, yet there are many readers to whom they will prove both instructive and amusing.

Art. 23. *The Belles of Bury*; a Poem. 4to. 6d. Bury printed, by W. Green. 1779.

* Miranda first, amidst the splendid throng,
Claims all the merit of my advent'rous song.

Aye, good Miranda! do, take the Gentleman's song.—Nothing, you know, like poetry for curling the hair: "it makes it so pure and so *crisp*!"

Art. 24. *Meritorious DISOBEDIENCE*: An Epistle to a Ministerial *Marine Favourite*, on his late unexpected *Escape* from the Hands of Justice. 4to. 2s. Bew.

Our old friend again!—Again! and again, Crispinus!—Sir Hugh Palliser now takes his turn * for a scalping: and the *Reviewers* come in, *ex passant*, for a scratch or two.

Art. 25. *Ode on the present State of English Poetry*, occasioned by reading a Translation of select Parts of Shakespeare, Milton, Thomson, Warton: Simonides, Sophocles, and others. By Cornelius Scriblerus Nothus. With Remarks. To which is added, a Translation of a Fragment of Simonides. 4to. 1s. 6d. Oxford printed; sold by Elmsley, &c. in London. 1779.

We are glad to find this Writer has shewn so much deference to our authority as to assume his right name †. As a farther proof of his obedience, we shall expect him to cancel the present title to this silliest of all silly productions, and to substitute in its place its true one, namely,

A Progress to the Pastry-cooks.

Art. 26. *The Temple of Prostitution*; a Poem. Dedicated to the greatest ***** in her Majesty's Dominions. Written by a Woman of Fashion. 4to. 1s. 6d. Harrington.

"Impure description holds the place of sense †."

If we may trust to the evidence of style, this licentious publication had *not* a woman for its parent.

Art. 27. *The Priestesses of Devonshire-wall*. A poetical Satire. Embellished with Characters of distinguished Personages, &c. &c. 4to. 1s. Dixwell.

Obscure, low, and silly.—We cannot discover who is meant by *The Priestesses*: but some female of distinction seems to be aimed at, under the name of W***h.

Art. 28. *Patriotic Perfidy*; a Satire. 4to. 2s. Bell. 1779.

A furious invective against some leading men in what is called *The Opposition Party*, or *The Patriots*. The names upon which the Author empties his Jordan of scurrility are, the Dukes of R——d

* Vid. last month's Review, p. 396, Art. 29. *Reviewers Reviewed*.

† See Bagley, a descriptive poem; with annotations by *Scriblerus Secundus*. Monthly Review, vol. lviii. p. 160.

‡ There are, indeed, many sorts of *sense*. Of *one* kind there is enough in this pamphlet; but *that* is not the sort meant by Mr. Pope, in the foregoing line, which we have presumed to adapt to the present occasion.

and B——n, the M——s of R——m, Lord C——a, and the Earl of B——l.

“Rebels, the damn’dest of rebellion’s crew,
As boldly base as England ever knew.”

If the Reader wishes for more, he must buy the pamphlet, for we think it neither safe nor decent to transcribe any farther.

Art. 29. *Fanatical Conversion; or, Methodism displayed; a Satire. Illustrated and verified by Notes from J. Wesley’s fanatical Journals, &c.* 4to. 2s. 6d. Bew. 1779.

Are we for ever * to be teased with the nonsense and (alleged) impostures of ‘Methodistic Saints,’ and ‘Perfectionists?’ Spare us, good Bard, and turn, at length, thy invective weapons on other objects. The nation abounds with knaves and hypocrites, of numerous classes, and various denominations: wherefore, then, expend all thy poetic ammunition only on a particular set of fanatics, and let all other culprits escape?—But what do we see—yet *another* piece level’d at the Moorfields game! Vid. the succeeding Article:

Art. 30. *Voltaire’s Ghost to the Apostle of the Sinless Foundery: A familiar Epistle from the Shades.* 4to. 2s. 6d. Bew. 1779.

The same hot satirist (see the preceding Article) here puts the rod into the cold hand of the deceased Voltaire: this being the mode in which dead men are enabled to flog their surviving enemies.—The memory of the celebrated Bard of Ferney having been lately insulted in some of our news-papers, by the Rev. Mr. John Wesley, the affront is repented by our Author, and repaid with an Hudibrastic cat-o’-nine-tails.—The *Ghost* of M. de Voltaire may, indeed, condescend to cope with an itinerant preacher; but the living Voltaire would not have deigned to notice so unequal an antagonist:

‘Goliath’s spear ne’er kill’d a louse.’ GHOST, p. 46.

*. This antimethodistic Poet continues to employ the hostile *grawing tool*, as well as the satiric pen: thus assailing the foe from a battery of two presses at once.

Art. 31. *Satire for the King’s Birth-day.* By no Poet-laureate. 4to. 1s. Wilkie. 1779.

Ironical, complimentary, and dull as a laureate’s panegyric.

Art. 32. *Spirit and Unanimity; a Poem: Inscribed to his Grace the Duke of Rich—d.* 4to. 2s. 6d. Piquenit. 1779.

As this Writer seems to mean well (viz. to promote unanimity in the operations of government), we could wish his *powers* were equal to his *will*.

Art. 33. *A new Plan to save the State; addressed to the Ladies.* By a Gentleman of the University of Cambridge. 4to. 1s. Doddsley.

This rhyming planner has attempted what, we apprehend, his strength is no way equal to. His project will not be much regarded by those to whom it is addressed, and the poetry will not greatly recommend it.

* This is our Author’s *sixth* attack on the ‘Foundery-Saints,’ and their Hierophant, as he terms them: see the *Love-Feast, Sketches for Tabernacle Frames, the Temple of Imposture, &c.*

Art. 34. *The Bostonian Prophet: An Heroi-comico-serious-parodical-pindaric Ode, in Imitation of The Bard.* With Notes critical, satirical, and explanatory, by the Editor. 4to. 1s. Etherington. 1779.

Not a *bad* parody of Mr. Gray's celebrated ode, and yet not *good* enough to entitle its Author to much praise. Much praise, indeed, is more than any parody seems entitled to. Of all literary efforts, *the Parody* is not only one of the most humble but also the feeblest. Where little exertion is required, little praise can be expected.

Art. 35. *The Works of Hugh Kelly.* To which is prefixed, the Life of the Author. 4to. 1l. 1s. Printed for the Author's Widow; and sold by Cadell, &c. 1778.

This handsome edition of the poetical works of an ingenious and much esteemed Writer, comprehends his *Dramas*, his *Thespis*, in two books, and *Fugitive Pieces*. By the former, which were his most considerable productions, he acquired no small reputation. They are *False Delicacy*, a Comedy; *A Word to the Wife*, a Comedy; *Clementina*, a Tragedy; *The School for Wives*, a Comedy; and *The Romance of an Hour*, a Comedy of Two Acts. His *Thespis*, which contained a critical examination into the merits of the principal performers at the theatres royal, was an imitation of Churchill's *Reftiad*; to which it was equal in point of elegance, if not of strength.

Art. 36. *The Satires of Persius paraphrastically imitated, and adapted to the Times.* With a Preface. 8vo. 2s. sewed. Dodsley, &c. 1779.

Imitations, as well as translations of the ancients, have been happily attempted in our language. Some of the satires of Horace have indeed been so successfully modernized by Pope, that they almost dispute the palm with the Roman original: but it required the skill and genius of Pope to produce such an effect, which must not be expected from the efforts of Edward Burnaby Greene, the paraphrastical imitator of Persius.

It is a maxim laid down by Roscommon and others, that the talents of an original author, and those of his translators or imitators, ought to be congenial: but the kindred *defects* of Persius and Edward Burnaby Greene militate against this doctrine. On the side of *excellence*, there is no appearance of poetical consanguinity.

Difficulty of construction, and obscurity of allusion, have generally been considered as the chief objections to the satires of Persius; objections which even an able *translator* would have endeavoured to remove, and which a *paraphrastical imitator* cannot possibly be justified in suffering to remain valid against a manner of version, whose scope and freedom afforded ample room for ease and perspicuity. In Mr. Greene's work, however, the Reader will find no traces of Persius, except his *obscurity*; no sparks of his fire, but a *volume* of smoke.

By a perusal of Dryden and Brewster, an English reader may form a tolerably adequate idea of the six satires of Persius; but in the paraphrase of Mr. Greene he will rarely discover any idea at all; for the work is 'so ancient, yet so modern all the while,' the colours *seem* into each other, that the result is nothing but confusion.

To add to this chaos, there are, prefixed to these imitations, ~~we~~ know not why, a medallion, very well executed, of the late Earl of Chatham, a monumental inscription, and an argument on the American contest. With the same propriety are subjoined a sonnet and epigram on Admiral Keppel!

D R A M A T I C.

Art. 37. *The Dramatic Works of Philip Massinger*, complete. Revised and corrected, with Notes critical and explanatory. By John Monck Mason, Esq. To which are added, Remarks and Observations on the old English Dramatic Writers; and a short Essay on the Life and Writings of Massinger, inscribed to Dr. Johnson. 8vo. 4 Vols. 1l. 1s. Boards. Davies, &c. 1779.

Old authors, who do not soar with NATURE in her SUBLIMEST flights, nor follow her through the various *freaks* and *changes* of her humour, but only copy the wit and character of the times in which they wrote, are like old coin, not so much admired for their intrinsic value, as for the mint from which they are dated: and the rust of antiquity, perhaps, has more charms than the beauty of the impression.

Massinger has, undoubtedly, an equal claim to esteem with most writers of the same age and class: and Mr. Mason, the ostensible Editor of these dramas, has, like the generality of commentators, elucidated some passages, and explained away others, as his judgment has *hit or missed* the true reading of his author.

Mr. Davies, the publisher of the volumes before us, discovers a considerable share of biographical industry, and judgment, as well as critical taste, in his Life of Massinger, prefixed to this edition; which alone gives it the preference to all former impressions.

On a candid review, we may venture to assert, that those ladies and gentlemen who have a relish for the ancient literature of this country, may gratify their taste, in the perusal of these volumes; and as the present impression is the fairest we have hitherto seen of the Author, we can so far recommend it to those curious collectors, for a place on the dramatic shelf in their libraries.

N O V E L S and M E M O I R S.

Art. 38. *The Indiscreet Marriage; or, Henry and Sophia Somerville.* In a Series of Letters. By Miss Nugent and Miss Taylor, of Twickenham. 12mo. 3 Vols. 9s. bound. Doddsley, &c. 1779.

A novel which appears before the Public under the sanction of two female names, seems entitled, if not to favour, at least to lenity. Instead, therefore, of entering into a particular enumeration of the defects of this work, we shall only express a wish, that those females who think themselves possessed of sufficient genius and invention to write for the entertainment of the Public, would not content themselves with that moderate share of literary reputation which a tolerable facility in the art of epistolary writing may have obtained among the circle of their friends, but by conversing intimately with the best models of good writing, acquire that elegance and refinement of taste, which will neither be capable of being pleased with, nor expect to please by, *mediocrity*.

Art,

Art. 39. *The Count de Rethel: An historical Novel.* Taken from the French. 12mo. 3 Vols. 9s. bound. Hookham.

This novel is sufficiently enriched with variety of incident and sentiment to raise it above the character of insipidity. It is written in an easy style, and, without calling for any vigorous exertions of the understanding, or producing any violent agitations of the heart, may afford an agreeable amusement for a leisure hour.

L A W.

Art. 40. *The History of the Common Law.* By Sir Matthew Hale, Lord Chief Justice of England in the Reign of Charles II. The Fourth Edition corrected, with Notes, References, and some Account of the Life of the Author, by Charles Rannington, Esq; Barrister at Law. 8vo. 19s. 6d. Boards. Cadell. 1779.

We have here a new edition of this valuable work, accompanied with many additional references, and a large collection of notes and illustrations. In these Mr. Runnington has availed himself of the labours of our modern writers to a larger extent of quotation than the duty of an annotator demanded, or perhaps admitted. This Gentleman's industry in transcribing is greater than his judgment in selecting and applying. We are presented with copious extracts from the works of Judge Blackstone, Mr. Barrington, Dr. Sullivan, Lord Lyttelton, Mr. Hume, and others, on points which no man who is moderately versed in English history and jurisprudence, can be supposed to be at this day unacquainted with. What is singular enough, the authority of Blackstone is sometimes produced in confirmation of Sir Matthew Hale's doctrine, where Sir Matthew Hale is the very authority to which Blackstone himself refers. This is surely to turn back the stream to its fountain. At this rate the works of these learned authors may be quoted as comments on each other in endless reciprocation. Perhaps, too, the name of Hume appears oftener in these notes than will please a constitutional lawyer. Mr. Hume's writings, when he treats of the early period of English history, however subtle and elegant, have no claim to veneration when opposed to those of Sir Matthew Hale, and when alleged merely in confirmation of them, they are nugatory in a work of this kind. As a guide, however, to the student on his first entrance on the study of our laws, Mr. Runnington's notes will be found useful and valuable. They will introduce him to an acquaintance with the most liberal of our writers, and give him some idea of the extent of the science, and the variety of objects that call for his attention in it, and they will assist him in his further progress, by pointing out many of the alterations which the practical part of the law has undergone since Sir Matthew Hale wrote, as well as the revolutions of opinion concerning some general questions which this great man has discussed. Mr. Runnington has annexed an account of Sir Matthew Hale's life, which (though somewhat verbose and affected in its style) cannot be perused too often, as it holds out a perfect model of the judicial character. The principal facts which history has transmitted concerning him are here recorded with fidelity.

M I L I T A R Y.

Art. 41. *A Treatise on the Art of War; or, Rules for conducting an Army in all the various Operations of regular Campaigns.* By John, Count Orouke, Colonel of Horse, Knight of the Royal Order of St. Louis, and Lord Chamberlain to the late King of Poland, &c. 4to. 1 l. 1 s. Boards. Dodsley, &c. 1778.

A work of this kind, from an officer who has *seen service*, cannot fail of being useful, in particular, to those gentlemen of the profession who have not received the advantages of experience. Count Orouke had a command in that Russian army which took possession of Berlin, in the year 1760; and, in consequence of his good conduct on that memorable occasion [as we learn from the *Postscript* to this Treatise], he was afterward honoured with the favourable notice and regard of his Prussian Majesty, and the royal family; in evidence of which, he has here printed certain letters which he received from the King, and from Prince Henry.—There is, perhaps, an air of ostentation in all this, which does not seem to accord, very happily, with the title of a paper of four pages, prefixed to the noble Count's performance, viz. *A List of Subscribers.*

If any purchaser should object that the *size* of this book does not bear the usual proportion to the *price*, they must consider the expence of the copper-plates, which are fourteen in number; exhibiting the various positions and movements of an army. Some of the plans, described in these engravings, may possibly be new—but we have not had an opportunity of comparing this production with former treatises on the art of war.—On the whole, however, we doubt not but this work will be serviceable to those who are desirous of making a distinguished progress in the study of a science which, certainly, is not of a *superficial* nature, nor to be comprehended within a *narrow compass*.

M E D I C A L.

Art. 42. *An Essay on the Cure of Abscesses by Caustic, and on the Treatment of Wounds and Ulcers; with Observations on some Improvements in Surgery. Also, a new Method of introducing Mercury into the Circulation, for the Cure of the Lues Venerea: With the Remarks of Dr. Hunter and Mr. Cruikshank, Professors of Anatomy, in Support of this Practice.* By P. Clare, Surgeon. 8vo. 2 s. 6 d. Cadell. 1779.

This is as odd a farrago as we remember to have met with. The subject which appears most conspicuous in the title-page, has hardly three pages allotted to it; and the work is made up of quotations, cases, and old stories, put together in a strange random manner. The only thing at all new in this miscellany, is the proposal of a new method of impregnating the system with mercury. This is, by rubbing calomel in powder, moistened with saliva, on the inside of the cheek, round the orifice of the salivary duct. The Author supposes, that this *internal friction* will produce a more easy and expeditious absorption of the mercurial particles than the common frictions on the surface of the body; and he asserts that experience has confirmed his opinion. A long annexed paper of remarks on this new practice, by Mr. Cruikshank, contains many curious observations

tions on the nature of absorption, and is, indeed, by much the most valuable part of the publication.

Art. 43. *Gulstonian Lectures*, read at the College of Physicians, February 15, 16, and 17; by Samuel Musgrave, M. D. Fellow of the College, and of the Royal Society: Containing Three Lectures, I. On the Dyspnoea. II. On the Pleurisy and Peripneumony. III. On the Pulmonary Consumption. 8vo. 2s. Payne, &c. 1779.

The first of these short treatises begins with a general account of the mechanical effects of respiration. The Writer criticises a passage of Baron Haller's, in which it is asserted, that straining is attended with a greater descent of the diaphragm. On the contrary, he maintains, that in muscular efforts the diaphragm ascends, and diminishes the cavity of the thorax, thereby stopping the course of the blood through the pulmonary vessels. On this principle he accounts for various instances of temporary dyspnoea; and after making some observations on the several kinds of irregular respiration, he proceeds to illustrate the nature of the morbid dyspnoea. He concludes with laying it down as a principle, 'that in most cases where a dyspnoea occurs, independent of any cause externally compressing the lungs or diaphragm, it then originates from a præternatural enlargement or tumefaction of that substance, in which the pulmonary vessels are bedded.'

The second lecture, on the Pleurisy and Peripneumony, is chiefly a commentary on, and recommendation of, Sydenham's method of cure in those diseases; every article of which Dr. Musgrave thinks founded on just observation and experience. In particular, he insists on the importance of that great physician's much neglected precept of taking the patient out of bed every day for a considerable time during the course of the disease, the advantages of which he confirms by his own experience.

In the third lecture, on the Pulmonary Consumption, we find little worthy of notice, except some remarks on consumptive diseases proceeding from a cold cause, which the Writer supposes directly contrary in their nature to the inflammatory consumption, and requiring a contrary treatment. It was in this species of consumption, he supposes, that the warm medicines recommended by former practitioners were particularly serviceable; and he corroborates their testimony by adducing some instances, from his own experience, of remarkable success attending the exhibition of camphor, joined with nitre, in these cases.

To this view of the matter contained in these lectures, we have only to add, that they are written in very pure and correct language; an excellence, the want of which we often lament in modern medical publications.

Art. 44. *Thesaurus Medicus: Sive Disputationum in Academia Edinensi, ad rem medicam pertinentium, a Collegio Instituto ad hoc usque Tempus, Delatus, a Gulielmo Smellie, S. P. E. S. habitus.* Tom. II. 8vo. 6s. Boards. Edinburgh, Elliot and Creech; Murray, London. 1779.

The contents of this second * volume of Edinburgh Medical Theses

* For the first volume, see Review, Oct. 1778, p. 305.

are as follows: *De Incuba*, Bond. *De Listeria*, Scanlan. *De Auditu*, Fen Sleigh. *De Conceptu*, Merriman. *De Hydropis Anasarca*, Langlands. *De Ferri Historia Naturali, Præparatis, & Usu Medico*, Wright. *De Hydropis*, D. Monro. *De Asthmate*, Abernethie. *De Amaurosi*, Ross. *De Humore acido a Cibus orto, & Magnesia Alba*, Black. *De Ulcere Uteri*, Broughton. *De Testibus & de Semine in variis Animalibus*, A. Monro. *De Morbo Hypochondriaco*, Turner. *De Mercurio*, Owen. *De Bile*, Ramsay. *De Catarrhida*, Lander. *De Catarrho*, G. Fordyce.

M I S C E L L A N E O U S.

Art. 45. *An Oration at the Dedication of Free Mason's Hall in Sunderland, in the County of Durham, July 16, 1778.* By Brother W. Hutchinson. 4to. 1s. Baldwin.

A learned and ingenious display of the antiquity and importance of Free Masonry.

Art. 46. *The Governess.* From the French of Mons. Le Fevre. Translated by E. P. Small 8vo. 1s. Doddsley.

To those who are interested in the education of children, this little work will be a very valuable present. It teaches the necessity of beginning the business of education from earliest infancy, and of observing a steady and unremitting discipline. This method is proved to be, not only the most certain, but the mildest also, and the most easy, that can be pursued in forming the minds of children to those habits of virtue which are to constitute the basis of their future character in life.

Art. 47. *The Speech of the Earl of Sandwich, in the House of Lords*, May 14, 1779; being the Fourteenth Day of the Sitting of the Committee of Enquiry into the Management of Greenwich Hospital. 4to. 1s. Cadell.

A masterly refutation of the charges brought by Capt. Baillie against the First Lord of the Admiralty.

Art. 48. *Thoughts in younger Life on interesting Subjects; or, Poems, Letters, and Essays, moral, elegiac, and descriptive.* With Memoirs of the Author. By George Wright, Esq; Author of the Rural Christian. Small 8vo. 3s. bound. Buckland.

Our Author is his own biographer: and what critic so fastidious as to deny him the privilege of talking about his own dear self, when he can plead the respectable authority of William Lilly the conjuror, and George Whitefield, that "chief of sinners"—as he was always proud to call himself, for the purpose of showing his humility!

Mr. George Wright gives us a specimen of this saint-like disposition: for after an enumeration of his good qualities, holy employments, and innocent amusements, he modestly cautions his 'Readers not to think he is without faults.' No. 'He hath (as he confesseth in the dismal cant of fanaticism) his failings, errors, and shortcomings: these afford him ample matter for daily concern, self-abasement, and reformation.' The Author might place this book in the catalogue of his shortcomings, and find in it 'ample matter for self-abasement and reformation.' But vanity is as deceitful as vice: and your scribbling sinners (especially if they should be addicted to the sin of poetry) are of all others the most hardened against conviction:

viſion : and becauſe, like the Pharifees, they “ think they ſee, therefore their ſin remaineth.”

RELIGIOUS and CONTROVERSIAL.

Art. 49. *A Charge*, delivered at ſeveral Viſitations of the Clergy, held at York, and in the Weſt-Riding of Yorkſhire, in the Year 1778. By William Cooper, D. D. F. R. S. Archdeacon of York. 4to. 1s. Cadell.

Dr. Cooper exhorts his *reverend brethren* with warmth and dignity, and he unfolds to them the duties of their ſtation in a manner equally perſpicuous, forcible and perſuaſive. He thus expreſſes himſelf on the influence and neceſſity of example in the clerical character :

‘ To correct licentiousneſs, awake the lethargic from their ſupine-
neſs and folly, ſhew with good effect the pernicious nature and ſad
conſequences of ſin, reſcue profligate and notorious ſinners from their
unhappy ſituation, pointing out the abſurdity of their proceedings
and their danger, the danger of being *puniſhed with everlaſting de-
ſtruction from the preſence of the Lord, and from the glory of his power* ;
to do this with good effect, we, my Reverend Brethren, muſt be
eminent for our virtue, eminent for our learning. It is the remark
of a writer *, not more diſtinguiſhed for the wiſdom of his admoni-
tions, than the excellency of his conduct, that “ the life of a pious
clergyman is viſible rhetoric.” The expreſſion is juſt. Such a cha-
racter is a *burning light*, looked up to by all with admiration, heard
upon every occaſion with attention, reverence, regard. If our re-
putation is clear and unſullied, the greateſt bleſſing we can enjoy
upon earth, our preaching will have its full force ; for example in
more inſtructive than precept, and the words of the exemplary will
have weight. A clergyman muſt conſider any piece of preferment
given him, not merely as a gift, but as a truſt, “ *honorem illum
non ſolum datum ſed etiam creditum* ;” and in order to aſſ his part
with the greater credit, he will deny himſelf every pleaſure, even
the moſt innocent, which may in any reſpect obſtruct the laudable
diſcharge of his office. The pious Hooker, when Maſter of the
Temple, laid the foundation of his incomparable work on Eccle-
ſiaſtical Polity ; but he obtained leave to retire from that conſpi-
cuous ſituation, into a “ quiet country parſonage, where he had more
leiſure to purſue his ſtudies, might ſee God’s bleſſings ſpringing out
of his mother earth, and eat his own bread in peace and privacy ; a
place, where, without diſturbance, he might meditate his approach-
ing mortality, and that great account, which all fleſh muſt, at the
laſt great day, give to the God of all ſpirits.” Let us revere the
memory of that valuable man, and as many of us as are poſſeſſed of
benefices in the country, learn, by his example, to make the beſt
uſe of ſolitude ; conſerve with learned books, with God, and our
own ſouls ; inſtructing our flocks ; viſiting the ſick ; adminiſtering
the ſacraments ; aiding the indigent ; convincing the people by a
conduct, rational and uniform, that our hope lies beyond the grave,
and that it is not in the power of this world to charm our hearts to a
forgetfulneſs of God, our fellow-creatures, and ourſelves.’

* Hooker.

Art. 50. *An Essay towards a Demonstration of the Scripture Trinity.* By the late learned Dr. Daniel Scott, Author of the Appendix to H. Stephens's Greek Lexicon in 2 Vols. Folio. Third Edition, to which is prefixed some Account of the Author. 12mo. 1s. Goadby.

The Author of this little tract was eminent in the learned world on account not only of the Appendix to the Greek Lexicon above mentioned, but also for a New Version of St. Matthew's Gospel, with critical notes, and an examination of Dr. Mills's various readings, which he published in 1741. The two folio volumes additional to Stephens's Lexicon fully displayed his diligence, critical skill and precision. They were dedicated to Archbishop Secker and Bishop Butler, who had been fellow pupils with Dr. Scott at an academy at Tewksbury, and honoured him with their esteem, friendship, and correspondence. By their persuasion, we are here told, he was engaged in the above work, to the regret of many of his friends, and the friends of sacred literature: for his close application to it, for many years, broke his health and spirits, and probably shortened his useful life, exclusive of the consideration that he was a loser of several hundred pounds by this publication. We are farther informed that, by this means, he was prevented from completing a large Lexicon for the Greek Testament, on a plan resembling *Pafor's*, which he had begun, and which would have been more useful than the other; he therefore lamented his having yielded to the persuasions of his dignified friends.

The present essay appears to have been first published in 1724 or 1725. This edition was so speedily disposed of as greatly to surprise the Author, who soon had sufficient evidence that it was bought up and suppressed by an eminent prelate, Dr. Edmund Gibson. A second edition, with some enlargements, was published in 1738, and even then it was so difficult to procure the pamphlet, that there was reason, it is said, to suspect that dishonourable methods were taken to prevent its circulation. The present Editor was well acquainted with the deceased Author; and though this essay, he tells us, has not entirely brought him into his sentiments, yet it has increased his esteem and affection, for all pious and charitable Christians, whatever may be their different sentiments concerning the important doctrine here considered. 'This essay, he observes, is an admirable model for those who may engage in writing on points controverted among Christians. There appears through the whole an uncommon spirit of candour, humility, and respect for the learned, from whom he differs, and whose mistakes or false reasonings he thought it his duty to point out.'

The Author pursues his subject in a kind of mathematical form, by definitions, axioms, corollaries, &c. and on the whole concludes that the holy scriptures plainly teach an inferiority of the Son and Spirit to the Supreme Father. 'My conscience, says he, bears me witness, that I have proceeded always with this consideration, that I am to give a most strict account of every line, and word, that passeth under my pen; and therefore I have been precisely careful for the matter of my book to defend truth only, and only by truth.'

The essay itself admitting of no extracts, we have only to add, that whatever is the Reader's opinion on the particular point in question, he will, without doubt, approve of the ingenuous, pious, and charitable disposition of the learned and benevolent Writer.

Art. 51. *A practical Treatise on Afflictions.* To which is added, a short Discourse on visiting the Sick. By Stephen Addington. 12mo. 2s. sewed. Market-harborough printed: London, sold by Buckland, &c. 1779.

The Author tells us, that having found the consolations and instructions contained in this book seasonable and valuable to himself in affliction, he wished to put them into the hands of others in the same circumstances. The work treats on afflictions in general, their design, the duties they call for, and then proceeds to address a variety of suitable considerations to afflicted persons, according to their different stations and circumstances: to which are added, instructions and exhortations for those who are recovered from affliction. It is a plain, serious performance, and as we are all liable to distress, many may receive benefit from these benevolent instructions.

Art. 52. *The Principles of the Christian Religion compared with those of all the other Religions and Systems of Philosophy*, which have appeared in the World. By J. Stephens, Esq. 8vo. 4s. in Boards. Doddsley. 1777.

This work, by accident*, escaped our notice at the time of its publication; we shall now, therefore, only observe, in brief, that the Christian world is sometimes not less obliged to the *laity* than to the *clergy*, for a NATIONAL defence. Mr. Stephens has clearly shewn the superiority of the Christian scheme, above all the other religious systems that have hitherto obtained any establishment, in any part of this globe.

HUSBANDRY, &c.

Art. 53. *Georgical Essays*: In which the Food of Plants is particularly considered, several new Composts are recommended, and other important Articles of Husbandry explained, on the Principles of Vegetation. Vol. V. 8vo. 2s. 6d. sewed. Doddsley. 1777.

This very useful publication has been frequently recommended to our Readers: see Review, vols. xh. xliii. xlv. and xlvii. We should have sooner inserted this fifth volume in our Journal, had we not been prevented by the accident mentioned in the preceding Article.

SCHOOL-BOOKS.

Art. 54. *Lessons for Children of Three Years old.* Part II †. Small 4to. 6d. Johnson. 1778.

Art. 55. *Lessons for Children from Three to Four Years old.* Small 4to. 6d. Johnson. 1779.

More pretty instructive stories for young children, agreeably interspersed with some of the first principles of natural knowledge:

* The accident here alluded to, was the loss of a parcel of books sent, in the autumn of 1777, to a Reviewer in the country, which never came to hand. Two or three other publications have, by this means, passed hitherto unnoticed.

† See Review for July, 1778, p. 25.

But why will this good Lady go contrary to Nature, and persist in making dumb creatures speak?—However innocently and usefully fabulous, allegorical, and poetic language may be applied to animate natural descriptions, and to enforce the lessons of wisdom when addressed to persons of riper years; we humbly conceive that as the bodies of children should be nourished with the food of nature, so their tender minds should be fed and replenished with simplicity and truth.

FAST-DAY SERMON.

XI. *The Light in which public Calamities ought to be viewed, and the Use we should make of them*—Preached in the English Chapel at Dunkeld, Feb. 9, 1779, the Day appointed for a General Fast. By the Rev. James Paterson, M.D. Chaplain to her Grace the Duchess of Arhole. 8vo. 6d. Edinburgh printed, and sold by Longman in London.

Very well written; and very loyal. The Preacher expresses his abhorrence of the American rebellion in the warmest terms. "Horrid treason! Ingrateful disloyalty," &c. &c. What a contrast to the sermon preached on the same occasion by Dr. Price, in the southern part of our Island!

CORRESPONDENCE.

THE letter from *Wadley*, signed *Πασις*, and dated June 14, refers to former letters from the same Correspondent; who seems displeased that they have not been duly acknowledged.—We have searched our files, and turned over our memorandums, but can find no letters from this Gentleman, of a date prior to that of his present favour: so that we suppose they are lost in the wreck of books and papers, occasioned by the lamented death of an ingenious and worthy associate, which happened a few months ago.

With respect to this Correspondent's present Inquiries, &c. we shall briefly reply to them, as follows:

1. All that we have heard concerning the learned Editor of *Loeginus*, whose publication was the subject of an Article in our last month's Review, is, that he is a clergyman, residing somewhere in the country.

2. *Mason's English Garden*, B. III. will, probably, appear in our next.

3. The second volume of Mr. Carr's *Lucian* is under consideration. Our Correspondent inquires concerning the profession of this translator: a circumstance of which we are as ignorant as the inquirer. An account of the first volume of Mr. C.'s translation may be found in the 49th volume of our Review, p. 161, Number for Sept. 1773.

N. B. Our *Wadley* Correspondent's *frank* was not allowed at the post-office. When Gentlemen make inquiries, for their private satisfaction, it is usual to transmit them without expence to the publisher.

* * * An account of *Moral and Historical Memoirs* will be given in our next.



A P P E N D I X

TO THE

M O N T H L Y R E V I E W.

VOLUME the SIXTIETH.

FOREIGN LITERATURE.

A R T. I.

Lettres sur l'Atlantide de Platon & sur l'Ancienne Histoire de l'Asie, &c.—Letters concerning the Atlantides of Plato and the Ancient History of Asia, by way of Supplement to the Letters * concerning the Origin of the Sciences, addressed to M. de Voltaire. By M. BAILLY. Paris. 8vo. 1779.

THOSE of our Readers who have a taste for discussions of this kind may recollect, that Voltaire considered the Brahmins as the primitive sages and inventors of the sciences, whereas M. BAILLY considers them only as the depositaries of learning and philosophy, which they derived from the Northern parts of our globe. A fourth letter from the deceased Poet to our learned Author, containing new doubts and objections to the system of the latter, is placed at the head of the present publication. The silence of Messrs. Holwell and Dow, with respect to the hypothesis of M. BAILLY, the total want of any documents or vestiges of instruction communicated to the Indians by any foreign nation, are the two principal objections contained in Voltaire's last letter; and, indeed, these objections seem to leave nothing to support our Author's opinion, but mere *possibility*, which is but a poor foundation for any hypothesis.

M. BAILLY is not discouraged at the view of these objections; and his answers to them are composed with still more spirit and warmth than the preceding letters. But do they prove the Author's hypothesis?—That's a crabbed question. We think not: though we think at the same time, that the agreeable and extensive erudition of the Author will, together with his inge-

* See an account of these *Lettres* in the Appendix to the 56th volume of our Review, 1777.

alous conjectures, almost make amends for the want of satisfactory evidence with respect to the main point. In the first letter, which, being considered as a continuation, is called the eleventh, M. B. observes, that the *Hanscrit*, a language which still exists, but is, now, little understood in India, is a proof of the derivation of that language from some other nation, who transplanted it thither with their science and philosophy.—He, moreover, quotes Plato, as telling the Greeks, that they were only a feeble remnant of an ancient race of men, the *Atlantes*, who formerly invaded Europe and Asia, the conquest of which produced multiplied scenes of desolation, and placed an immense desert between the vanquished nations and those that had subdued them. In the two following letters we have the whole relation which Plato gives of the *Atlantis*, and of the Atlantides, before they had sacrificed their primitive simplicity and virtue to that luxury which increased their wants, and inspired that thirst of depredation and conquest that rendered them the scourge of mankind, and drew down upon themselves the judgments of Heaven in the submersion of their island. Nor is Plato the only witness alleged by our Author to ascertain the former existence of this people and this island; Homer, Sancho-niathon, and Diodorus Siculus, exhibit fragments of the genealogies, exploits, manners and character of the Atlantides, and our Author is very dexterous in sewing together these broken scraps; he has a knack at making handsome patch-work, beyond what we have observed in almost any menders of the old and tattered garments of mythology and history. By his ingenious combinations of the reports of these Authors, it would appear that the Atlantides were an ancient and powerful people, that they inhabited a fruitful and maritime country, that the history of this country is the history of the Egyptian and Grecian mythology, and that it is with an account of this people that the Egyptians begin their own history.

This now being the primitive people from whom all science and philosophy were derived; the next point to be settled is, where were they situated? Plato says, in an island (long since swallowed by the deep) near the continent, and opposite to the pillars of Hercules. But where was *that*? was it Cadiz?—was it a land of which the *Canaries* are the shattered remains? was it what we now call America? It was none of all these, as our Author proves in his fourteenth letter, nor yet any place in the ocean, which has been called Atlantic for above two thousand years, nor in the Red Sea which Herodotus called the Atlantic, and in the neighbourhood of which a learned man discovered the pillars of Hercules, in the temple of that hero-god at Tyre. The learned arguments, embellished with all the graces of wit and eloquence, that M. BAILLY has employed to prove, that
the

the Platonic Atlantis was situated in none of these places, are very entertaining.—The only question is, whether he is not chargeable with a high degree of literary prodigality in spending so much precious labour on a geographical description, which probably had no object but in the imagination of the Athenian sage; for his Atlantis may be no more than a moral romance borrowed from the Egyptians, whose allegorical genius is well known, or perhaps a poetical representation of some astronomical fact.—But let us not judge definitively on this head before we have seen the farther arguments alleged by M. BAILLY to determine the situation of this famous island. These are the result of the histories, traditions, fables, monuments, religious institutions, festivals, languages, etymologies, that he has examined, compared, and combined, in order to establish his favourite hypothesis.

The statue of Hercules is always accompanied with two columns or pillars, one of which was consecrated to *fire*, and the other to the *clouds* and *winds*. They were, also, says our Author, sometimes called *limits* and *boundaries* as well as pillars. Now from these pillars of Hercules found in his temple at Tyre, which M. BAILLY ingeniously considers as a monument of gratitude (a mark of the joy that is natural when one comes to the end of a long journey), he boldly concludes that the Atlantides had sailed from the North to Tyre, in quest of a fruitful country and a warm sun, and had thus erected the votive pillars to the *fire* they had found in a sunny climate, and to the favourable *winds* that had conducted them thither. The magic of style, the extensive erudition, and the fecundity of imagination, which distinguish our Author, are employed in the fifteenth letter to render this conjecture palatable. He sees the Atlantides coming down from their mountains in the North with the Scythians, or under the denomination of that people, passing the Caucasus, and falling on the kingdom of Pontus:—and it is to them he attributes the worship of the sun and moon, that was established in Phrygia, Tyre, and other eastern countries. This worship is alleged as a proof of his hypothesis; for it must have been, according to him, imported from the North, where the beams of the sun, that burn and destroy in the hot and eastern climates, are inestimably precious to quicken and revive the chilly inhabitants of those cold and barren regions. Accordingly, says he, the Greeks speak of the *Hype-borean Apollo*, i. e. of a foreign god, whom they had adopted into their list of deities; and the festivals of *Adonis* and *Osiris* (i. e. of the sun lost and found again), could never have been invented but in those countries, which are for a long time deprived of the light and heat of that great luminary.—This notion is, however, more ingenious than solid: it is well known, that the alter-

natives of heat and cold are felt very sensibly in Africa and Asia at the 30th degree of latitude, and the Reader has only to cast an eye on the account given of the winters in Persia by M. Buffon, and he will see that the sun is not always a devouring lion in that Eastern region.

In the sixteenth, seventeenth and eighteenth letters, we see the Persians descending from the same Northern mountains with the Scythians; but as the simplicity and purity of their religious worship, and many other circumstances, distinguish them from the Phenicians, Phrygians, and the inhabitants of Egypt, Asia Minor, Greece and Italy, M. BAILLY considers them as the posterity of an emigration different from that which peopled the countries now mentioned. He was therefore afraid of losing the trace of his Atlantides among the Persians; but a man like him is never at a loss to fill up a chasm. He finds in the ancient archives of the Magi an account of a race of creatures called *Dives* and *Peris* by the Persians, and *Ginn* by the Arabians (of whom the Greeks made their *Dios* and the Romans their *Divus*, and we our *Genii*), and the traditions, however fabulous, which mention this ideal race as a superior class of beings, and present them as covered with a veil, contain *evidently*, if we may believe our Author, the notion of a people that once existed, and are now no more.

To confirm this farther, M. B. in his eighteenth letter, seeks for the origin of the Persians beyond the northern borders of Asia; and the worship of *fire* established in Persia leads him thither: "For how, *says he*, should this artificial heat be an object of desire or gratitude in a country, where nature produces an excessive warmth of climate?" Fire, continues he, is so far from being necessary, that it is useless in Persia, and it would be natural to fly from it there, instead of adoring it. We have observed above, that this reasoning is more ingenious than solid, and that the winters in Persia, as described by M. Buffon, render fire neither unnecessary nor useless. But our Author has recourse to other proofs of the derivation of this worship from a Northern source: He observes that *pyr*, the Greek word for fire, is a Phrygian term, and that the term which is used to signify fire in the Swedish *Edda* (that ancient production of a country where fire is indispensably necessary), is *fur*; and he concludes from the identity of these two denominations, that it was a Northern people which brought fire and its denomination into Phrygia, from whence they passed into Egypt and Greece. Fire was procured, preserved, and adored, in a Northern climate, where it was necessary and comfortable; its worship descended from thence into the Southern regions, as the torrents descend from the mountains. We cannot pretend to clothe this hypothesis with the plausibility it assumes in the work before us,

from the learned detail into which our Author enters, and the ingenious combinations he employs to ascertain it; we must therefore refer the Reader to the work, and confine ourselves to a general sketch of its contents: the number of historico-fabulous relations and anecdotes contained in this and the other letters, is really striking, and discovers the most extensive reading:—We shall only observe before we leave this letter, that in the mountains North of Caucasus and of (what he calls) the great line of circumvallation that separates the South from the North of Asia, he finds the origin not only of the Persians, who brought from those frozen climes the worship of fire, but also of the Indians and Chinese. Besides the proofs deducible from the Manuscript, of the Brahmins being strangers in India, our Author alleges the situation of the learned city of Benares (strong arguments and weak, all is forced into the service!) which is the most Northern city of India, and lies in the neighbourhood of Thibet, from whence the river Brahma runs into the Ganges, and carried *perhaps* thither the Brahmins with it in time past.

After having led his Reader a wild-goose chase to the foot of mount Caucasus, in order to shew him the ancestors of the Persians, he carries him into Tartary,—he shews him there a chain of mountains, which, forming the limits between Europe and Asia, continue their direction to the Caspian sea, and lead from thence, on right and left, to the high plains of Siberia and Southern Tartary. Here our Author fixes the first resting place—the first term of the long journey of the travelling and victorious nation which he is hunting after in the dark, or with the light of mythological, geographical-fabulo-historical tapers, which, together with his own fancy (that resembles a *Will with a wisp*) are likely to leave the Reader as far from conviction at the end of this entertaining book, as he was, when the paradoxical hypothesis was first proposed to him.

For a moment, indeed, we thought the hypothesis proved and ascertained, when we saw at the head of the twentieth and twenty-third letters the two following promising titles—*The Discovery of a lost People—The Discovery of the Country of the Atlantides*: but when we read these letters we discovered nothing but wit, amenity, erudition and eloquence,—which amused us abundantly, and that was all—for *evidence* we have neither seen nor felt. We learn from the first of these letters that *Abulghazi*, a Khan of the Uzbeks, who reigned at Korasan in the last century, has written a history of his nation, which, amidst a multitude of fables, exhibits an account of the ancient Tartars, their division into the Mogul and Turkish empires, and other branches in the neighbourhood of China, as also in Bulgaria and Hungary. These Tartars furnish our Author with numerous

occasions of twisting fables to complete his system. He derives still more plausible succours from Mr. Pallas*, that able Naturalist, whom Catherine II. sent to observe the various aspects of Nature in the vast domain of the Russian empire. This learned man speaks of the vestiges of an ancient people who were destroyed or extinguished near the banks of the Jenisea in the environs of Krasnojarsk. This he concludes from mines that have been wrought in a remote antiquity in the mountain of Schlangenberg, and from the instruments of brass and stone (for they had none of iron) which these ancient Miners employed to cut the rocks and other hard bodies they found in their way. Many of these instruments, such as mattocks and wedges of brass, and hammers of wood, as also knives and daggers of brass, arrows pointed with the same metal, and ornaments of various kinds in brass and gold, have been dug up from the bowels of the earth, and particularly from burial-places in these Northern regions. These facts lead our Author by various inductions to an ancient people, who practised the arts even before the discovery of iron, which the Mongol Tartars are known to have employed in a very early period.—Our Author acknowledges that the Russians of Siberia make no mention of this people:—no wonder—(will he say) because this people have long since been destroyed.—If you ask him how he knows that they have been destroyed? He will reason thus: People that are far enough advanced in the arts to work mines and make instruments and ornaments of brass, must have previously built houses and cities;—but as these houses and cities have disappeared, the people must have been destroyed by some fatal disaster. Though the Russians have no knowledge of this people, yet we are told by M. BAILLY, that tradition has preserved their name, and that they are called by the Northern inhabitants of Siberia *Tschouden* or *Tschoudaki*. This is an excellent and fertile word in the hands of our Author; it will discover to us (says he) the origin and emigrations of this people, and he has drawn by the ears to his assistance a learned Strasburgher, called Oberlin, who observes † that in days of yore the Finlanders were called *Tschouden* or *Tschoudes*, and that there are vestiges of the ancient people of Finland, even in Switzerland and Hungary, as also a conformity between their language and that of the Greeks. Now as the Finlanders, ancient descendants of the Scythians, are the first inhabitants of the North known to us, these little

* This voyage of M. Pallas was published in three volumes folio, in German.

† In his letter prefixed to the curious work of MR. NILS ILMAN, Pastor at Abo, entitled, *Researches concerning the ancient inhabitants of Finland*.

facts lead our Author to important conclusions, and shew him Northward for their origin, and Southward for their emigrations. This people was forgotten, because they were only known by their pacific labours, and the exercise of the useful arts, while the nations that ravaged and depopulated the earth left deep impressions of their cruelty and injustice, and thus continue to live in the memory of mankind. The good *Tschoudi* would have been buried, perhaps, in eternal oblivion, had not Pallas (we mean Mr. Pallas) picked up some brazen pitch-forks and faces out of a Siberian grave, and were there not in our times a family of rank in Switzerland which (*risum teneatis, amici!*) bears the name of TSCHOUDI. Be that as it may M. BAILLY is rejoiced at this *discovery* of a lost people. He finds the discovery infinitely curious: He cannot, indeed, tell us *yet*, whether this be the people that cultivated astronomy and the sciences in the remotest periods of Asiatic antiquity, for (says he, *here*, lowering, unusually, his tone towards modest doubting) I warned you, that I could exhibit nothing but under the cover of a veil; he affirms, however, that the Tschoudes are very ancient—that they are near the latitude he had imagined—that they were not uninstructed, since they wrought mines—and that they exist no more.—However, as this good people must have had neighbours, and a language, this may offer a handle for obtaining farther information—and as M. BAILLY seems to have had a good deal of time upon his hands, he run ideally about the country comparing the present languages together, sifting fables in the hope of getting from them some grains of truth, and has thus scraped together materials for his twenty-first letter, which is employed in treating of the *Languages of the North, and the Garden of the Hesperides*.—In the first of these articles M. BAILLY avails himself of the labours, researches and discoveries of *Leibnitz*, the *President de Brosses*, and the laborious *Court de Gebelin*, the latter of whom more especially, by combining the terms of different languages, and reducing words to their primitive sounds, makes us hope for, nay has promised us, the discovery of a primitive and original language, from which all others are derived. Our Author observes, that if all the alphabets were composed of the same number of letters, it would be impossible to come to any certain conclusion with respect to the time of their formation. But this is not the case: the alphabets differ, and the number of letters must be different in different nations, in proportion to their progress in knowledge and improvement. He therefore ranges the nations into families, according to their alphabets: and he forms, upon this principle, two great families, one whose alphabet contained only sixteen letters, and one whose alphabet contained twenty and upwards. To the first of these families belong the Phenicians

in the time of Cadmus, the Hetrurians, the ancient Greeks and Latins, the Irish, the Teutons, and the Swedes with their Runic: these have one common origin. To the second belong the people that spoke the *Hanscrit*, or sacred language, now almost forgotten by the Brahmins, and the *Zend* and the *Pelbui*, which are the ancient Persian. These two families came at different periods from the same original stock, as appears from the comparison of their languages, and they brought their languages as well as the worship of fire from the North. Our Author goes on to prove by endless genealogies of words, &c. that all the labours of Hercules were performed in the North, and that the garden of the Hesperides was near the Pole; and that the Reader may not ask impertinently, how the golden apples of that celebrated orchard could grow, blossom and ripen in the icy nations of the North, M. BAILLY stops his mouth with the new hypothesis of *M. de Buffon*, which comes in the luckiest possible moment to remove the difficulty, by letting us know, that the globe was, at first, fluid fire, and afterwards all genial warmth even in its polar extremities, and that therefore ruddy apples might have grown where now nothing is discoverable but rocks of ice. It is very unfortunate that the whole discovery of M. BAILLY depends upon the truth of this whimsical and impertinent hypothesis, according to his own confession.

The twenty-third letter contains our Author's voyage to—Hell: Its title is *Voyage aux enfers*: it would not be civil to leave him there, more especially since he tells us that the fables relative to this region, are of all others the most curious and interesting, and the most adapted to decide the present question. In imitation therefore of Orpheus, Theseus, Hercules, Ulysses, Æneas, and others, down he goes to the shades. But how come at these infernal regions? For though all nations were agreed that they lay in the bosom of the earth, yet each nation pretended that they were within its domain. The Latins placed them at *Baia*, near the lake, *Avernus* in Italy—the Greeks in *Epirus* and *Arcadia*—and Diodorus Siculus exposed the fraud or folly of these pretensions, and made the accounts of the infernal regions originate in the Egyptian mythology. But Homer knew better, and places them in the country of the *Cimmerians*, where clouds and darkness, and an eternal night reign. This must, says our Author, have been far North of Greece, though the famous bard does not precisely fix the place, and his account was derived from ancient traditions. Numberless etymologies are employed by M. BAILLY to shove Tartarus and Elysium towards the Pole, and this letter is singularly rich in mythological erudition.

But now we come to the grand point, the discovery of the *Atlantides* and the *Atlantis* of Plato; this is the subject of inquiry

quiry in the twenty-fourth letter. After many other ancient testimonies, which concur in placing this famous isle in the North, our Author quotes that of Plutarch, who confirms these testimonies by a circumstantial description of the isle of Ogygia, or the Atlantis, which he represents as situated in the North of Europe, and as having near it three islands more, in one of which the inhabitants of the country say that Saturn is kept prisoner by Jupiter. These four islands may, as M. B. conjectures, be *Iceland, Greenland, Spitzberg* and *Nova Zembla*, or some others nearer the Pole. *Rudbeck*, a learned Swede, composed a work about a century ago, in which he maintained that Sweden was the Atlantis of Plato; our Author, though he has made good use both of the hypothesis and of the erudition of *Rudbeck*, does not, however, adopt his opinion: because it is not conformable with the account of Plato, who represents the Atlantis as an island, which Sweden is not. Adhering still to his system, M. BAILLY, persuaded by a variety of plausible circumstances, which he has ingeniously combined, places that famous island among those of the Frozen Ocean. He is strongly seconded by Plutarch, who tells us, that the Atlantis is in a region, where 'the sun during a whole summer month is scarcely an hour below the horizon, and where that short night has its darkness diminished by a twilight.' This, indeed, is a palpable indication of a Northern climate; but how is this situation reconcilable with the fertility of soil, the mildness of the air, which both Plutarch and Plato mention among the other advantages enjoyed by the Atlantes? And how is it possible to conceive Astronomy cultivated in a frozen and cloudy region, where the observation of the heavenly bodies must have been painful and impracticable? Our Author answers these questions with levity enough: he observes that Plutarch was not the disciple of M. de Buffon, and that these difficulties cannot be removed, but by supposing a change of air and climate in those regions, through the gradual cooling of the earth, and its progressive motion towards universal congelation.—This is a bold way of removing difficulties, and it appears to us, that instead of answering these objections M. BAILLY tells his objectors a fairy tale.

A R T. II.

Developpement Nouveau de la Partie Elementaire des Mathematiques, prise dans tout son etendue, &c.—A New Explanation of the Elementary Part of Mathematics: By LEWIS BERTRAND, Professor of Mathematics at Geneva, and Member of the Academy of Sciences, &c. at Berlin. 2 Vols. 4to. Geneva. 1778. Price 36 livres.

THIS is a work of great merit, as the method of treating mathematical science proposed by the ingenious Author, is new, easy, interesting, and remarkable for its order and accuracy.

curacy. All the problems, which may be resolved by the circle and the right line, come under the class of elements. But as the properties of the circle and the right line suppose a considerable knowledge of the relations subsisting between quantities, considered in a general view, elements may be divided into *two parts*;—the *first*, arithmetical and algebraical, which furnishes the means of unfolding the properties of the circle and the right line; the *second* geometrical, containing the explanation of these properties, and their application to the solution of the questions that relate to them, or depend upon them.

The FIRST of these parts is treated by M. BERTRAND in twelve chapters.

In the first he introduces a peasant, who is ignorant of arithmetic, and leads him by a natural and obvious procedure to invent the numbers and characters, which we have borrowed from the Arabians. In the second, he makes him discover the known methods of *addition* and *subtraction*: in the third, the Author puts himself in the place of his disciple, and proposes to himself particular questions of *multiplication* and *division*, which lead him to the general rules of these operations, whether they be applied to whole numbers or to such as contain decimal fractions. He always forms, as he proceeds, the theoretical conclusions resulting from his researches, defines the objects presented by the developement of his ideas, and points out the proper signs for the representation of those ideas.

M. BERTRAND begins his fourth chapter by the following proposition, that ‘the product of several factors does not depend on the order in which they are multiplied:’ he shews the powers and roots of numbers, completes what he had observed with respect to signs in the preceding chapters, and thus lays down the principles of algebraic notation.

In the fifth chapter our Author treats of broken numbers, and shews how they are to be added, subtracted, multiplied and divided by each other. In the sixth he undertakes the solution of a difficult question in fractions, by a method very different from those which have been employed for that purpose by other analytical writers. But as this chapter may appear difficult to some beginners, M. BERTRAND advises such to defer the perusal of it until they have studied the *three following* chapters, as the truths demonstrated in *them* do not depend on the propositions contained in the sixth, and by exercising the sagacity and attention of the young reader, may prepare him for understanding them with more facility. In chapter the seventh M. BERTRAND points out the methods of extracting the roots of whole and broken numbers of every kind—the eighth contains a complete treatise on arithmetical and geometrical relations and proportions; and the ninth a solution of determinate

determinate. and indeterminate problems of the first degree. The author, in this chapter, explains the four first operations of algebra, and points out the manner of proceeding in order to find out the most complex common divisor of two algebraic quantities. The variety and choice of the problems resolved in this chapter, as also the reflexions which accompany their solution, are every way proper to excite in the youthful mind a taste for the science under consideration, and to facilitate remarkably their progress and improvement in mathematical knowledge.

The tenth chapter is employed in the solution of determinate problems of the second degree, and the eleventh in displaying the powers of a binomial, whose indices are either broken or negative numbers. In this chapter, among other things, our Author lays down the principles of the science of probabilities, and resolves several problems, relative to chances, which render the application of these principles familiar to the student, and also shew him how interesting the questions are, which depend upon them.—The science of *logarithms* is amply treated in the twelfth chapter, in which the labours of Lord *Naper*, the ingenious methods and tables of Messrs. *Sharp*, *Briggs*, *Flack*, and *Sherwin*, are described, illustrated, and appreciated with respect to their accuracy, and usefulness in this important branch.

The SECOND PART of this work is subdivided into two, viz. *Elementary Geometry* and *Trigonometry*. The first, which is again subdivisible into three branches, comprehends the properties of the circle and right line,—the application of these properties to the mensuration of plane, rectilinear, and circular surfaces,—and to that of curve surfaces and solids. The *first* of these branches is largely treated in seven chapters. Here the Author, beginning with the common notion of *space*, deduces from it the ideas of planes, right lines, angles, triangles, and curves, describes their nature, properties, determinations, circumstances, relations, proportions, &c. solves several problems relative to them, and points out the consequences deducible from them. The second branch of elementary geometry occupies two chapters, in one of which the Author compares plane, rectilinear surfaces, one with another; and in the other, gives, nearly, the measure of the area of a circle, and derives from thence, by way of conclusion, the areas of sectors, segments, and, in general, of all figures that are terminated by right lines and the arches of a circle. The third branch is comprehended in six chapters, in which the Author treats of *simple solid angles* (for such he calls the angles that are formed by two planes, which meet each other)—of regular solid angles, and their

their principal properties, of regular bodies, their number, construction, &c.—of the definition and construction of prisms, pyramids, cones, and cylinders, of the mensuration of their surfaces, and of their solidity, and of the characters or marks of similarity in solids of every kind.—There is a rich variety of mathematical instruction communicated with great perspicuity and facility in the detail into which M. BERTRAND enters in the illustration of all these subjects.

Trigonometry forms the second branch of geometry, considered in its general sense. Under this denomination our Author comprehends both Plain and Spherical Trigonometry, as they are branches that spring from the same root, and they are treated in one chapter, which is divided into seven sections. These contain the most important definitions, discussions, problems, solutions of problems, and demonstrations, that regard this interesting branch of mathematical science.

It is proper to observe here, that in treating the great variety of subjects that naturally require a place in a work of this kind, M. B. has neither employed the differential nor the integral calculus; he has not even made use of the algebraic analysis in all its extent;—he has not gone further than the solution of equations of the second degree. As to his method, it is strictly geometrical, and hence arise the order and precision that give such relief and encouragement to the student by spreading an air of ease and facility over laborious discussions, and thus rendering them perspicuous and interesting. For the most part, M. BERTRAND has employed both the analytic and synthetic method, of which he knows perfectly the respective nature, advantages, and resources; the sure progress in knowledge arising from the one, and the expeditious manner of communicating that knowledge, which is the peculiar advantage of the other, are circumstances of which he has happily availed himself in the excellent work now before us:—a work which we think must be of great use, not only in directing the speculations of the student, but in guiding the merchant, the politician, the topographer and geographer, the navigator and astronomer, in the practical duties and occupations of their respective professions.

A R T. III.

Histoire Generale de la Chine, ou Annales de cet Empire, &c.—A General History of China, or the Annals of that Empire, translated from *Ton, kien, kang-mou*, by the late Father J. A. M. DE MOYRIAC DE MAILLA, &c. Vols. V. VI. VII. and VIII. 4to. Paris. 1778.

IT is time to resume* our accounts of this great work, in the publication of which the learned Editors† display the most active diligence, industry, and perseverance. These four volumes contain the history of China from the year 420 of the Christian æra to 1200: the quantity of matter, good, bad, and indifferent, which they contain, will not permit us to give any thing more than a general account of the contents of each.

The fifth volume exhibits the history of the five dynasties *Song, Tsi, Leang, Tchin* and *Soui*, in which we find few, if any great princes, and still fewer good ones, though they contain a space of a hundred and nineteen years, and the reigns of twenty-seven emperors. After the extinction of the dynasty of *Tsin*, in the year 420, China was divided into several small sovereignties; besides which, we perceive here a more important division into two great empires, the one northern, formed by the entrance of the Tartars into the northern provinces, and the other southern, of which the emperors were Chinese. By the historical series which F. DE MAILLA has followed (confining the attention to the southern empire, and mentioning in the margin only the princes of the dynasty of *Song*, who reigned in the south), the reader is led to think, that there is only one emperor, and that the northern chief is only a little rebel sovereign: but this is a mistake, the *grand annals* mention both the northern and southern emperors (as we learn from the respectable authority of *M. de Guignes*), and there is no doubt but that their translator ought to have followed the same method. Both this grand division and the smaller ones of the northern districts, possessed by Tartar chiefs, introduce confusion into the thread of this history, especially to an European, who is not familiar with these various events and revolutions.

If the dynasties already mentioned exhibit no emperors of great note either for genius or virtue, we are compensated by several displays both of public and private virtue, in inferior stations. We meet with a *Yen-Yen-Tchi*, friend and minister to the emperor *Ou-ti* of the dynasty of *Song*, who, from a state of extreme poverty and obscurity, rose, by merit alone, to the first posts in the empire, and never forgot himself in any of the

* See our last extract in the Review for December 1777, in the *Foreign Correspondence*, p. 477.

† The Abbé GROSSIER and M. LE ROUX DESHAUTESRAYES, Arabic Professor in the Royal College of France, &c. &c.

prosperous scenes of life. His dress was plain linen; his house was thatched with straw, and furnished with the utmost simplicity; he had neither horses nor chariots; a waggon, drawn by oxen, was his travelling carriage, when he was sent to do the emperor's business in the provinces; he never took a recompence for any service, and seemed to suffer, even when the objects of his benignity expressed their gratitude. The master that perceived, approved, and advanced such merit, eclipsed by obscurity, must have been a good prince; we, accordingly, find here some entertaining stories of *Ou-ti*, which do him honour: there are also in this volume examples of generosity and disinterestedness, that would do honour to any age, and are not over-abundant in ours. The story of *Kao-tsu*, who ascended the throne in 420, is remarkable: he had a mind to get entirely rid of the late Emperor, who was deposed, but still living: for this purpose he appointed a sacrifice to *Tien*, mixed poison with the wine that was to be offered, and sent a portion of it to the dethroned Emperor, whom, as he hoped, a principle of religion would engage to drink it; but a faithful Minister of that unfortunate Prince, suspecting, or knowing, the impious fraud, drank the cup for his master, and expired soon after. The dethroned Emperor was, however, soon after suffocated in his bed by the order of *Kao-tsu*. It is with inexpressible surprize that we find Father DE MAILLA drawing a pompous, panegyric portrait of this imperial assassin, and, amidst a long list of other eminent *moral* qualities, representing him as *mild*, *humane*, and full of benignity. We are sensible of the contradictions that are to be found in human characters, and which are often striking enough to excite astonishment; we also acknowledge that many unteemly lines of character, or, at least, of conduct, may be so compensated by amiable qualities, as to deserve the favour of being cast into the shade of Charity, that they may not tarnish the lustre of predominant virtue; but we cannot conceive that a man, capable of covering a deliberate project of murder under a solemn act of religion, and afterwards perpetrating that murder in another form, when his first stratagem miscarried, can possess any of the essential lines of a good moral character: at least we see nothing in the History before us that can be alleged to excuse the flattering portrait which Father DE MAILLA draws of this Emperor.

During the four first of the five dynasties which form the materials of this volume, we find nothing but bloody revolutions, factions breathing rage and vengeance, and objects painful to humanity. The dynasty of *Tang*, which ascended the throne in 619, and which brings us to the commencement of the sixth volume, put an end to these disgusting scenes of sedition and carnage, and was one of the most illustrious and powerful

erful families that have reigned in China. The second Prince of this dynasty began his reign by dismissing three thousand concubines of the palace *. *Tai-tsong*, of the same dynasty, who reigned in the year 626, was a Prince of distinguished merit. One of the great men of the empire presented to him a petition, requesting the removal of flatterers from his presence, telling him, at the same time, that if he had a mind to know them, he had only to propose in council something prejudicial to the public good, and insist upon its immediate execution, and that thus he would see who *they* were, whom a servile adulation led to pay him a blind obedience. "I acknowledge, answered the Emperor, that the method is sure; but if a sovereign employs stratagems and cunning with his counsellors, how can he require or expect uprightness and candour from them? A Prince is like the spring of the rivulet, and his officers may be considered as the stream that flows from it: if the spring or fountain-head is pure and limpid, the stream will be pure and limpid also: besides, I have always had an aversion to those insidious methods of proceeding that corrupt the candour of the heart. I would rather remain ignorant of what may be wrong, if wrong there be, than discover it by means that are chargeable with duplicity, and are unworthy of that frankness

* According to the precepts of the book *Li-Ki*, an Emperor (exclusive of his spouse whom he creates Empress) may have 130 concubines: three who are called *Foug-in*, nine, who have the appellation of *Pin*, thirty-seven, who bear the name of *Chi-Fou*, eighty-one, who are denominated *Yu-Tsi*. The Emperors, during a long space of time, far exceeded this number; so far, that when *Tsin*, *Ou-ti* reduced the whole of the empire under his obedience, the number of his concubines amounted to *ten thousand*.

We find here a note of the Editors, which discovers the pains they take to throw light upon the text of the *Annals*, and to make their readers acquainted with the manners and customs of the court of Peking. "The *Foug-in* (say they) are a kind of Queens, who by the honours they receive are distinguished from the other ladies (concubines) of the palace. The three *Foug-in*, are ordinarily women of royal birth; this, at least, is now the case under the government of the Manchew Tartars. They have a dwelling apart, a court, two maids of honour, and other persons of the fair sex in their service. They have a brilliant *suite* of attendance, and no expence is spared to render their apartments and furniture as magnificent as is possible. All their children are legitimate, and are called *Magalhasns*; and the only circumstance, by which they are distinguished from those of the Empress is, the preference given to the latter in the succession to the empire. The Empress lodges in the same palace with the Emperor: the other ladies have their separate palaces. These women and concubines never appear to any eye, but those of the Monarch.

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and candour which are so earnestly recommended by our ancient sages."

Our Historian mentions, among other lines of wisdom and humanity in the character and conduct of this excellent Prince, one that, alas ! seems to be totally unknown to the Princes and Sovereigns of this philosophical age, or, if known, to be totally neglected : what that was the Reader will see in the following passage : " In deliberating with his nobles about the means of prolonging the peace, which his subjects enjoyed, he thought that the most effectual would be to diminish his expences, to lighten the burthen of taxation, to employ mild and conciliating measures, and to inquire diligently into the wants of his people in order to supply them. *There is no King, said he, without a kingdom, and what is it that constitutes a kingdom, but the people ? Therefore, to oppress the people, and to ruin them in order to satisfy the avarice and passions of a Sovereign, is like a person's cutting off his own flesh in order to appease the hungry cravings of his stomach : the stomach of such a person is, indeed, satiated for a time, but the body perishes.—Such is the case of those Princes, who enrich themselves at the expence of their subjects. The calamities and ruin of a country proceed oftener from INTERNAL TROUBLES than from FOREIGN WARS. The Monarch who oppresses his people excites murmurs, and murmurs lead to sedition.*" The words and actions of this good Prince, which are recorded by our Historian, deserve to be read in the work itself. His name struck terror into the Tartars, while it was pronounced by his subjects with delight, and by the neighbouring nations with veneration. Under his reign the inhabitants of China were numbered, and the extent of the empire determined ; but our Author's account of its dimensions is not very clear. *Tai-tsong* reigned 23 years, and possessed so entirely the hearts of his subjects, that his dynasty possessed the throne a century longer than all the five preceding dynasties had done. But his successors did not resemble him ; they often reduced the dynasty, by their unworthy conduct, to the brink of destruction, and it was only the affection excited in the people for his family, on his account, that could make them bear patiently the follies and foibles of his descendants. One of these, the Empress *Ou-Houu*, dethroned her own son, put in his place another, whom she kept chained and imprisoned ; and thus governed, solely, amidst plots and assassinations, that vast empire, which she rendered formidable, but not happy. It is farther observable, that under this dynasty, the eunuchs of the palace acquired such an ascendant in the chief branches of the administration, that, more than once, they made their masters tremble, triumphed over the efforts of despotism, disconcerted the plots laid for their destruction,

destruction, and were, at length, one of the principal causes of the downfall of the dynasty of the *Tang*.

It was, also, during the dynasty of *Tang*; and in the year 726, that the Emperor *Hiven-Tsong* ordered a list to be made of the number of families throughout the empire; that were not employed in his service or in that of the government; and they were found to amount to 7,069,565 Chinese families, which made, in all, 41,419,712 souls. In the year 754 this political operation was extended to the towns as well as families, and there appeared to be then in China 321 cities of the first order, 1538 of the second, exclusive of smaller towns and villages, and 9,619,254 families, which made, in all, 52,880,488 souls. Thus, in the space of 29 years, the population of China increased above eleven millions. In the year 846, which was 86 years after, a like numbering yielded no more than 4,996,722 families; and another made five years after, yielded 41,600 families less than the preceding. If these facts are true, and the estimates were well made, this diminution must appear astonishing, more especially when it is considered, that, in the intervals between these different periods, there was neither war, pestilence, nor any considerable scarcity or famine, which latter circumstance is known to produce frequently sudden changes in the population of China. Having mentioned the population of China under the dynasty of *Tang*, it may not be improper to give, from our Author, the state of its revenues during this period. In the year 852, *Siven-Tsong* ordered an exact account to be drawn up of the money that entered annually into his treasury; and it appeared that his annual revenue (the duties on salt and wine included) amounted to between four and five millions sterling. It is to be observed that grain, silks, and several other commodities, which make a part of the imperial income, do not enter into this account.

We do not understand Father DE MAILLA's account of the extent of the Chinese empire under the dynasty of the *Tang*; nor do we know the situation of the places by which he terminates it. He says it extended from the Eastern Sea to the West of the kingdom of *Yen-Chi*, and from the kingdom of *Lin-y* in the South to the country of *Tamo* in the North; and that, of consequence, its extent was 9510 leagues from East to West, and 10,918 from North to South.—There is a map of ancient China annexed to this volume, whose proper place is the first volume of the work; it is more circumstantial, more accurate, and better composed, than that which Father *Amiot* prefixed to the second volume of the *Memoirs* concerning China, and gives less extent to that empire.

The seventh volume comprehends a period, beginning with the year 888, and ending with the year 959 of the Christian era.

era. In this short period of 71 years we see, besides the two last Emperors of the famous dynasty of *Tang*, five dynasties filling successively the imperial throne, and exhibiting the most odious and barbarous scenes of perfidy, corruption, rebellion, and carnage, that have ever been known in any nation or period of the world. Nevertheless, in the midst of these abominable enormities and disorders, we find examples of heroism and virtue, that administer some little refreshment and consolation to the disgusted reader. These commotions are adapted to remove, at least, some of the prejudices in favour of the Chinese, to which the accounts of the Missionaries have given rise; for if we credit the relations of these Fathers, we may be led to think that tranquillity and concord have always reigned in China, nay, that they are the distinctive characters of that happy nation. Some examples will rectify the erroneous judgments which many of our Readers may have entertained on this head.

Tchao-tsong, who may be considered as the last Emperor of the dynasty of *Tang*, had resolved to reform the government, which was in the greatest disorder; but his most vigorous endeavours were insufficient to controul that spirit of independence which reigned among the governors of the provinces; and when, in China, matters are come to such a pass, there is no remedy but the entire destruction of the reigning dynasty. The eunuchs had acquired such a monstrous ascendancy as to arrest and depose the Emperor, to place his infant-son upon the throne, and to strangle all who adhered to the captive Prince. *Tchou-ouen* came to his assistance, delivered him from prison, put to death several thousands of the eunuchs—and what then? Why, then, he availed himself of the weakness of the Prince to whose succour he was come, massacred his guards, and put others in their place, who murdered the Prince, and placed on the throne *Tchao-suen-ti*, son of *Tchao-tsong*, who had no more than the title of Emperor. The brothers of this titular Monarch were invited to a feast on the borders of a lake, where they were all perfidiously strangled, and their carcases thrown into the water. All these enormities were executed by the order of *Tchou-ouen*, and, that they might not be imputed to him, he gave only a verbal order to the officers who were the instruments of his barbarity: nay, he went so far as to order all these officers, together with one of his own sons, to be sacrificed, in a pretended fit of affliction and despair: but as he was much suspected of having brought about the death of the Emperor, he made use of the appearance of a comet, which furnished him with an opportunity of putting to death a great number of those who censured his conduct. At length he forced the young Emperor to abdicate the throne, and to transfer

for the empire to him by an authentic act. He gave the deposed Emperor a small principality; but about a year after he put him to death, with all his family; and thus ended the dynasty of Tang, in the year 907 of the Christian era.

The new Monarch enjoyed, nevertheless, only a part of the empire he had so perfidiously usurped. The Tartars called *Leao* had invaded the northern provinces, and the empire was divided into a multitude of little independent principalities, whose possessors refused to acknowledge the new Emperor. For the historical detail of all these events we must refer the Reader to the book—wherein he will find new scenes of horror in this new dynasty, which was called *Heou-tang*. He will see the Emperor, who, in 912, had taken the name of *Tai-tsu*, murdered by a band of assassins, headed by his own son, who also put to death his brother, whom his father had designed for his successor, and was soon after besieged in his palace by another brother, whom he had treated with perfidy and injustice. He found means of escaping with his wife, and the soldier who had been the principal in the murder of his father; and this monster, after killing him and his Empress, put an end to his own days. The empire passed to another brother called *Mo-ti*, who was deposed in 923, and graciously killed by one of his friends, to prevent his falling into the hands of his enemies. After this,—five dynasties pass rapidly, in the midst of bloodshed and tumult. *Tcheou-tsong*, the first of the dynasty of Heou-tang, and the Prince who had dethroned *Mo-ti*, was wounded, in defending his palace against rebels, and afterwards poisoned by his Empress. *Ming-tsong* died of grief in the midst of an insurrection. *Min-ti*, who reigned after him, was strangled by order of his own brother, who, to escape from his enemies, fled into one of the towers of his palace with the two Empresses and his children, and set fire to the building, with which they were all consumed, in the year 936. A new dynasty, called *Hou-tsin*, which produced but two Emperors, possessed the throne until 947. The family of *Heou-hou* usurped it then, and was dethroned in 950; and that of *Heoutcheou* held it till the year 959, at which this volume concludes.

The eighth volume opens with the grand dynasty of the *Song*, of which the founder *Tai-tsong* was proclaimed Emperor in 960, from which epocha China was governed by Princes of the same family during the course of three centuries, though a considerable extent of its territory was in the hands of the Tartars. *Tai-tsong* was an excellent Prince; he endeared himself to all his subjects by his benignity, affability, and simplicity of manners: he detested luxury, ostentation, and fraud:—he was diligent and active in the discharge both of his public and domestic duties; and he was such a zealous patron of learning,

that, under his reign, the sciences began to revive, the seminaries of learning were repaired, and the number of writers was never so numerous in China as under this dynasty. This tranquillity, however, was often, in some degree, interrupted by the Tartars, who possessed many of the northern provinces, but the danger was always averted by means of negotiation; till the time came when the great revolution was brought about. This will be described in the next volume.

But even this smiling period of the Chinese empire was disgraced by a multitude of pious frauds and acts of superstition. The Emperors of *Song* were entirely addicted to the sect of *Tao-se*, whose sacred impostures are well known, particularly their pretension to the power of conferring immortality by certain medical preparations. In the year 1008, the Emperor *Tchin-song* was informed, we are told, by a spirit or vision, that a book should be sent to him from heaven. Accordingly the book arrived, enclosed in a covering of yellow silk, 20 foot long, and suspended at one of the gates of his palace. The Emperor went to the place, attended by his grandees, received the celestial book upon his knees, placed it on a magnificent chariot, and read in it a prediction (this was the cream of the jest) that the family of *Song* should possess the empire during seven hundred generations. The book was deposited in a gold box, the Monarch received the compliments of the whole empire on occasion of the celestial present, public rejoicings were celebrated five days successively—and all this farce was concerted between the Emperor and some of his ministers, in order to amuse the people. Our Author, the good Father DE MAILLA, expresses great surprize that those who were acquainted with the cheat, behaved, from a principle of policy or adulation, as if they had no sort of doubt about the miracle. Did our Author never hear of the annual exhibition of the blood of St. Januarius at Naples, nor of a thousand other such ghostly tricks, daily practised and constantly applauded by the blind credulity of the multitude, and the courtly complaisance of the more knowing ones?—This book gave occasion to a multitude of other miraculous impostures, between which and acts of superstitious credulity, the Chinese Emperors, notwithstanding their boasted knowledge and wisdom, passed their time. Nay, these moved the springs of government too often under the dynasty of *Song*, otherwise remarkable for its having produced great men, and eminent philosophers.

It was under this dynasty that the famous *Se-ma-kouang*, author of the Grand History of China, flourished. He, in 1084, presented that important work to the Emperor, who commended it in the general assembly of the grandees, and admitted its author into the privy-council; where he contributed greatly to reform

reform the government. But the patriotic endeavours of that great and good man, so eminent for his integrity, genius, affability, mildness, modesty, and dignity of demeanour, occasioned his downfall. He was banished from court, his friends were sent into exile, his papers were destroyed, and nothing was spared but his History of China, entitled, *The, tcht, -tong-kien*, which was preserved from the flames by the interposition of one of the Emperor's ministers. Under this same dynasty lived also *Tchou-hi*, the celebrated philosopher, whose abridgment of the History of *Se-ma-kouang* is the General History, or Grand Annals, entitled, *Kang-mo*, the translation of which is the subject of this Article. *Tchou-hi*, also, whose merit was tarnished by some absurd singularities, died in exile, in the year 1200.

While the Emperors were employed about the quarrels and cabals of the literati, the Tartars were gaining new accessions of power in the empire, and daily extending their territories. The Mongols began to settle in Tartary; and, in the succeeding volume, we shall see them masters of all China.

R T. IV.

Voyage Pittoresque de la Grèce, &c.—Travels through all the different Parts of Greece, represented in a Series of Engravings. No. III. Large Folio. Paris. 1779

THOUGH the peculiar merit of this elegant, interesting, and learned publication be, its representing with the greatest accuracy, taste, and splendor, the *present* state of Greece, and the adjacent countries, so famous in classic song, yet the manner in which the noble Author treats his subject is every way proper to attract the attention, and excite the esteem, both of the philologist and the philosopher. The Author will lose nothing by the modesty with which he speaks of this elegant and difficult undertaking; he requests but *indulgence*, he will obtain APPLAUSE. The COUNT DE CHOISEUL looks upon the text as only an accessory to the engravings, which he considers as the principal part of the undertaking; nevertheless this text is replete with excellent matter, and discovers a writer perfectly acquainted with the historians, poets, travellers, and geographers, both ancient and modern, who have given accounts or descriptions of Greece.

This third Number begins with the 21st plate, which exhibits a *View of the City and Isle of Naxia*, anciently called *Naxos*, and consecrated to the worship of Bacchus. This conqueror of India, who was worshipped in Egypt under the name of Osiris, found Ariadne on the coast of Naxos, where their loves rendered the island famous in classic story. In our Author's account of the religious ceremonies instituted in honour of this

divinity, we find evident marks of a lively imagination, a philosophical spirit, and an extensive knowledge of mythology and history. The worship of *Bacchus*, according to our Author, was carried from the banks of the Nile into Boeotia by *Cadmus*, whose daughter *Semele* gave him a second birth, which promoted his reputation and saved her own. The imposture of *Cadmus* shewed, by its success, that there is no error too absurd for the credulity of mankind. The Bacchanal feasts celebrated in Greece, and transported from thence into Italy, are well known. When instituted by *Orpheus*, as a part of his religion, they were remarkable for their purity, though afterwards they were proscribed at Rome on account of their licentiousness. Had they not been pure in their origin, they would not have obtained the approbation and respect of so many nations; but when once established, their degenerating from their primitive purity into scenes of voluptuousness, did not immediately occasion their suppression.—They flattered too much the sensual propensities of mankind, not to be encouraged in the Pagan world: accordingly they were adopted in almost all countries, and instead of being celebrated only once a year, they were multiplied and repeated under various forms and denominations, such as the Greater and Lesser *Bacchanalia*, the *Old* and the *New*, the *Vernal*, *Autumnal*, *Nocturnal*, &c. In no place were the sacred rites of this deity so zealously performed as in the isle of *Naxos*, which pretended to have been the nursery of the jolly god, and disputed that honour with the Caves of *Nysa* and Mount *Meros*. The fertility of this island, and its excellent wine, which *Athenæus* compares with the nectar of the gods, but which cannot bear transportation, even to the neighbouring isles, seem to recall to remembrance the residence and gifts of *Bacchus*.

The 22d and 23d plates present a drawing of the *Geometrical Plan of the Gate of the Temple of Bacchus, and of the Rock on which the Temple was built*: these are the only ancient remains that are to be found in the island. The number of its inhabitants amounts to 6000, of which a fifth part are Roman Catholics, and the present Latin Bishop is a descendant of the Venetian Dukes, who were the ancient sovereigns of *Naxos*. There are several convents in the island, of which one belongs to the Jesuits, who still remain there, but in a secular habit. The Greeks and Latins have each their Archbishop, whose jurisdiction extends to all the Cyclades.—There is something excessively ridiculous and absurd in the dress of the women of *Naxos*. Instead of a thin gauze, that veils, but imperfectly, the bosoms of the ladies at *Smyrna*, the *Naxians* use a thick covering of velvet, adorned with embroidery and small pearls: they wear also a clumsy kind of hoop, which disfigures them extremely. Nevertheless, amidst all these marks of an absurd and whimsical
austerity,

austerity, they are studious to set off their dress, such as it is, with all the succours of art; and if they are not dressed with elegance, it is not owing to want of pains and invention, but of taste. They make an abundant use of *rouge*; they blacken their eye-brows and eye-lids; they cover their faces with a multitude of patches, which they make of the leaves of a black and shining *talc*, which the island produces, and they place between their eyes a crescent, composed of the same substance, which they look upon as graceful in the highest degree. All this is accurately represented in the 24th plate.

The 25th, of which the engraving is as beautiful as the objects are charming and graceful, forms a striking contrast to the uncouth figures of the Naxians. It represents the ladies of the isle of *Tine*, whose ancient name was *Tenos*. This plate is, indeed, full of grace and beauty; we see here the finest proportions of shape, the most pleasing regularity of features, and that magic of physiognomy, if we may use that expression, which often compensates the want of beauty, and always increases and heightens its charms. The most voluptuous drapery clothes these beautiful women, without concealing any of their graces.

Plate 26th represents the women of inferior rank, and the 27th the female servants of the last mentioned island. The ladies are represented in the interior of their apartment, after breakfast: they seem employed in reading: the women of the Burgher class are busied about their household affairs; they are surrounded with cradles and children; and they bear, in their countenances, that tender, engaging maternal aspect which mixes a sentiment of respect with the impression that their beauty makes upon the spectator. The maid-servants are drawn standing in a light, easy attitude; they carry in their hands little baskets full of clues of silk, which denote their industry without imparting any painful idea of the harshness of their labour or subjection. Their shape is elegant; and their long, flowing garments correspond with the free and easy movements of their bodies, and assume, as it were, their form and grace.—The commerce and industry that reign in the isle of *Tenos*, or *Tine*, diffuse not only the sweets of well-being and abundance among the inhabitants of the island, but also produce a kind of equality, which, without confounding the different ranks and orders of society, prevents the corruption that so often arises from over-grown opulence, and the degradation that is so frequently the mortifying effect of indigence and want. It was here that our illustrious Author, as he tells us himself, perceived, for the first time, that the delightful pictures and descriptions of the Grecian poets, were rather faithful imitations of nature, than the productions of fancy.

The 28th and 29th plates exhibit *Views of the Town of Sam-Nicolo* in the same island, taken from different points of observation. In the explication of the 28th plate our Author makes farther observations on the island of Tenos, whose small extent of twelve miles in circuit is compensated by its fertility, and which contains near twenty thousand inhabitants, dispersed in about sixty villages. It bore formerly the name of *Ophiussa*, from its being infested with serpents, and hence in Greece the viper is said to have been called *Tæniæ*. Its inhabitants are governed by their own magistrates; no Turkish officer renews by his presence the idea of their servitude, and they only feel one day in the year that they are under the yoke of despotism.

The 30th plate represents *the Island and Town of Syra, formerly Syros*. The traveller, says M. DE CHOISEUL, who sails through the Archipelago, feels the most agreeable emotions in recalling to memory the great men, who once rendered these islands famous, and make us still behold them with a certain sentiment of homage and respect. The image of Pythagoras arises to his fancy, when he arrives at *Samos*,—*Lesbos* recalls to him Alcæus and Sappho,—*Geos* presents to him Simonides the master, and Bacchylides the rival, of Pindar. He pays homage to the shade of Hippocrates when he comes to *Geos*, and to that of Archilochus when he arrives at *Paros*. Syros had the honour of giving birth to Pherecides, one of the most ancient philosophers, and the master of Pythagoras.

In the 31st plate we find a *Plan of the Island of Delos*. The ruins, says our Author, with which Delos is covered, proves the veneration of the ancients for that isle in a still more powerful manner than the Odes of Callimachus and Pindar. The fables, which ennobled the origin of Delos, excited the piety of the Greeks, who were always fond of the marvellous, to lavish on this island the richest oblations and presents. The azylum of Latona, the place which gave birth to Apollo and Diana, could not but be honoured with a universal worship. All the historial details that regard *Delos*, are comprehended here in a most animated description of the feasts that were celebrated of old in that island. This description is the composition of an anonymous Author, who detached it from a large work, and permitted M. DE CHOISEUL to insert it here. It is rather too poetical with respect to style and imagery, but it has great merit as to erudition and eloquence, and will be read with pleasure by the lovers of classical antiquity.

* * * For our accounts of the two former Numbers of this splendid work, see Appendixes to our 58th and 59th volumes.

A R T. V.

Nouveaux Memoires de l'Academie Royale des Sciences et Belles Lettres. Année 1776—avec l'Histoire.—New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1776, with the History relative to that Year. Berlin. 4to. 1779.

HISTORY OF THE ACADEMY.

THE first thing we meet with in the historical part of this volume (after some discourses on occasion of the reception of members, which we pass over in silence) is a letter of DR. WILSON, of the Royal Society, to the Academy of Berlin, in which he communicates to that learned body his discovery of some *new properties of light*. We have also here the opinions of some of the principal Academicians concerning this discovery. Among these opinions, that of M. Beguelin is peculiarly interesting, and bears all the marks of that penetration, extensive knowledge, and amiable candour, that so eminently distinguish this excellent philosopher. This discovery, we suppose, is well known, as also the experiments by which it was made; it struck, indeed, the members of the Academy with great surprise, and appeared directly contrary, not only to the observations of Newton, but also to the known properties and nature of light. That the red or ubrific parts of a phlogisticated oyster-shell, or phosphorus, should exhibit a feeble and pale red after having been exposed to the red rays of the solar beam alone, and should, on the contrary, appear with a red several shades deeper and more lively, when exposed to the green rays only, and with a still more lively and brilliant red when exposed to the blue ones, seemed to M. Beguelin, incompatible with the theory of the immutability of the rays of light; and this ingenious academician makes several acute reflections on the subject, as also on the *series of experiments on the phosphori and their prismatic colours*, of which the learned Author made a present to the Academy.

This is followed by the observations of M. SULZER on a *brass nail found in a quarry of lime-stone* near the port of Nice in Provence, and by the eulogies of the deceased Academicians, GUISCHARD (called *Quintus Icilius*), HEINIUS and KUSTER.

M E M O I R S.

EXPERIMENTAL PHILOSOPHY.

Concerning Friction, considered as diminishing Motion and opposing it. By M. LAMBERT. Second Memoir.

Concerning the Powers of the Human Body. By the same. Part first. These are considered here as *moving and accelerating powers*; but both the extent of the piece, and the series of the reasoning, render this memoir incapable of abridgment.

Chymical Researches concerning the Topaz of Saxony. By M. MARGRAFF. This stone is found, in considerable quantities, in *Voigtland*, about two miles from *Averbach*, in the crevices of a very hard rock, where it is mixed with a kind of yellow marl
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and with rock-crystal. With respect to its internal texture, it is compact, but foliated like the diamond; its form is prismatic, and has four unequal angles; it is also hard, and has a vivid lustre. M. MARGRAFF, having observed, that hard stones, and more especially those which are placed in the class of precious stones, are not composed of homogeneous earths, but of earths of different kinds, thought proper to begin his researches on this subject by examining the topaz by the means of dissolvents, and subjecting it to the trial and operation of acids. In order to execute this design, and to discover the different kinds of earth which enter into the composition of the topaz, he chose the three acids of the mineral kingdom, those of vitriol, nitre, and salt, and having pulverized his topazes (a circumstance necessary when hard stones are to be subjected to chymical operations) he began his experiments, which are here circumstantially related, are very curious, and shew that the topaz contains a calcareous and an argillaceous earth.

An Inquiry into a Point of Physiology, relative to the State of the Pelvis or Basin of Women, in the Circumstance of Child-birth. By M. DE FRANCHEVILLE. This subject of inquiry is curious and important. The question is, whether or no, at the time of delivery, the *Pelvis* in lying-in women yields and is dilated in order to facilitate the passage of the child? The greatest part of the medical faculty answer this question in the negative; several, however, are for the affirmative, in consequence of their own observations: from whence it is natural to conclude, that this dilatation does not actually take place in *all* women, but that it *may* happen, and that it has happened;—and this is what the learned academician proposes to prove, and has fully proved, in this memoir, both from the construction of the basin in women, and from the testimonies of the most celebrated Anatomists and Physicians both of ancient and modern times.

Experiments on the Electrophorus, together with a Theory of that Instrument. By M. ACHARD. The instrument, here mentioned, is of late invention, and its singular and unexpected effects have excited, in a peculiar manner, the attention of the observers of nature. The construction of this instrument and the manner of using it, as also its preserving its electricity for a considerable space of time, are well known. It was to discover the manner in which the electrophorus acts, and produces its effects, that M. ACHARD made the sixteen experiments related and described in this excellent memoir, and which do such honour to the sagacity and abilities of that celebrated naturalist. For an account of these experiments we must refer the Reader to the volume before us; but the conclusions and results deducible from them, and which M. ACHARD deduces from them in effect, with the clearest evidence, are, 1st, that it is not ne-

lary, that the brass-plate should touch exactly and in all its face the circular glass plate which is originally electric; for the Academician having placed horizontally a circular plate of glass, a line and a half thick and a foot in diameter, upon a plate of tin, which touched the glass only in a few places, the upper surface of the glass being electrified by rubbing, produced all the effects of the electrophorus:—2dly, that the metallic plate, or the board of the electrophorus covered with tin-foil, is not essentially necessary to the production of the effects which have been observed in that instrument, and that when the electrophorus is deprived of it, it retains nevertheless all its properties:—3dly, that the property which this instrument has of retaining its electricity longer when it is insulated by a substance, which acquires, by rubbing, an electricity contrary to that which is given by rubbing, to the electric plate, is not peculiar to the electrophorus, but is common to all substances which are originally electric:—4thly, that in order to draw sparks from a conductor, it is not necessary that it should touch or communicate with the metal or tin-foil, that covers the inferior surface of the electrophorus, as some assert; all that is required for this purpose is, that the conductor be touched by a body, which is adapted to transmit to it a portion of the electrical fluid:—5thly, that the electrophorus can never render the conductor electric, unless it be touched by a body, that is non-electric by itself:—6thly, that the electrophorus never electrifies the conductor, but so far as the latter receives or loses a quantity of electrical fluid:—7thly, that the conductor, as soon as it is placed on the electrophorus, acquires a small degree of electricity, which it loses at the approach of a finger, and recovers the moment that it is taken away from the electrophorus:—8thly, that the electrophorus, whose inferior metallic coating, or whose conductor is electrified, produces the effects of the Leyden phial:—9thly, that to render the instrument under consideration electric, it is not necessary to rub it directly; electricity by communication being sufficient for that purpose, as it produces the same effect:—10thly, that the moment that the conductor is placed upon an electrophorus of sealing-wax, it acquires a weak positive electricity, and acquires a weak negative electricity when it is placed upon the same instrument made of glass:—11thly, that if we touch the conductor, after having placed it on an electrophorus of sealing-wax or glass, it loses all its electricity:—12thly, that when, after having placed the conductor on an electrophorus of sealing-wax, and touched it, we take it away from the instrument, it acquires, the very moment it is lifted up, a pretty strong negative electricity; but when the electrophorus, employed in this experiment, is of glass, the electricity of the conductor is positive.

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The explication which this ingenious Academician gives of the effects of this celebrated instrument, is recommendable for its simplicity; his description of some new *electrophori*, constructed upon the principles which have been here ascertained by the most accurate experiments, is very curious, though succinct; but it would be difficult to render it perspicuous to the Reader without the assistance of the plates.

Concerning the Nature of the Earth, which is the Basis of the vegetable and animal Creation. By M. ACHARD. When any portion of animal or vegetable matter is subjected to the combined action of air and fire, there remains, after the intire dispersion and evaporation of the volatile parts, a fixed residue of a grey colour, which, by a calcination, continued for some time longer, becomes intirely white. This residue is a mixture of fixed alkali (united sometimes with other salts), and of the earth, from which the part of the vegetable or animal, that was burned, derived its solidity. In order to obtain this earth alone and separated from all other matter, nothing more is necessary than to lixiviate the residue with distilled water. By this process all the saline particles are removed, and the earth, that formed the basis of the calcined vegetable or animal matter, remains alone in its most perfect state of purity. This is the method that has been followed by our ingenious Academician. He gives us accordingly a circumstantial account of thirteen experiments, which he made in order to discover the earth that constitutes the basis of vegetables—but of these we can only specify the results. 1st, the earth, already mentioned, dissolves, with effervescence, in all acids:—2dly, it forms, with the marine and nitrous acids, salts *per deliquium*, that are not susceptible of crystallization:—3dly, the marine acid adheres so closely to the earth of vegetables, that the action of fire, alone, is not sufficient to separate them:—4thly, the marine salt, of which this *earth* is the basis, is susceptible of decomposition by the vitriolic acid, and all the saline alkalis, except the caustic volatile alkali;—the case is the same with the nitrous salt which has vegetable earth for its basis:—5thly, heat alone is sufficient to carry off the nitrous acid that is united to the earth of vegetables:—6thly, this earth, saturated with the nitrous acid, acquires, by calcination, the property of shining in the dark, provided it be previously exposed to the light:—7thly, the vitriolic acid, in conjunction with this vegetable earth, forms a salt, which shoots into small crystals, and requires a large quantity of water to dissolve it:—8thly, the action of fire alone is not sufficient to separate from the vitriolic salt (whose basis is vegetable earth) the acid, that is necessary to the preservation of its saline properties:—9thly, the vegetable earth decomposes cinnabar, by uniting itself with its sulphur, and disengaging the mercury, with which it was mineralized:—

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11thly, the same earth decomposes sal ammoniac, and disengages from it the volatile alkali:—12thly, it also becomes at least, in part, by the means of calcination, dissolvable in water:—13thly, fixed air, if it be joined with calcined vegetable earth dissolved in water, will immediately occasion its precipitation.—Now as all the properties of the vegetable earth, that we have here enumerated, are precisely the same with those which characterise calcareous earth, and distinguish it from all other earths yet known, it is not without reason that M. ACHARD considers the vegetable and calcareous as one and the same earth.

From this our Academician proceeds to an account of seventeen experiments, which he made on *animal earths*; we say earths, for it appears from these experiments that there are two kinds of animal earth, one which has all the properties of calcareous earth, another an alkaline earth, different from all those hitherto known. He examines the opinions of Messrs. Buffon, Baumé, and Poerner, relative to animal and vegetable earths, refutes them with modesty and evidence, and concludes this memoir by the relation of an interesting experiment, that renders his refutation victorious and unanswerable.

A Memoir concerning the Force with which solid Bodies adhere to Fluids, determining the Laws, by which that Force is directed, conformably both to the Nature of the Fluid and the Solid. By M. ACHARD. This piece is not susceptible of any abridgment that would be intelligible without the twelve tables in which the ingenious Academician has placed, in order, the result of his experiments.

A Supplement to the Memoir concerning the Topaz of Saxony. By M. MARGRAFF. This Academician had promised to give a fuller account of the gelatinous matter, which he found in his operations on the Topaz of Saxony by the means either of salt of tartar or spirit of vitriol, and he relates here the different experiments he had made with this view. From these experiments it appears, that the gelatinous matter derives its origin from salt of tartar calcined, digested with the vitriolic acid, and that it perhaps is united with a part of the calcined Topaz.

Concerning the Changeable Stone (otherwise called the Oculus Mundi). By M. GERHARD. The first naturalist, who spoke with precision of this singular stone, and pointed out its distinctive property of opacity in the air and transparence in water, was the celebrated Boyle. The greatest part of the German writers on Natural History have done little more than copy him; and one of them (Ihie) has given to this stone the name of *Hydrophanus*, from the property already mentioned. These authors had only seen detached fragments of the stone in question, without knowing any thing of its natal bed; and this circumstance

circumstance rendered it so rare, that one, about the size of a pea, was sold in London for two hundred pounds. It is now known, that the *oculus mundi* is to be found in the mines of Hartz, and (as our Academician observes) in some places in Silesia. Baron Veltheim vice-captain, of the mines of Hartz, sent a fragment of it to M. Gerhard, which occasioned the experiments mentioned in this memoir, of which it will not be amiss to present to the lovers of Natural History the following summary:

The *oculus mundi* is solid and compact, and yet there are neither filaments, grains, nor any sort of foliation discernible in it:—When broken it resembles potter's earth, strongly baked, or fine China ware; when struck against steel, it does not give fire, so that it is inferior in hardness to quartz, flint, and jasper; it rather approaches in its qualities to the *opale* and the *jade** and its parts may be separated with the knife. Though soft, it is susceptible of a fine polish; those are so more especially whose colour resembles ivory, and which are distinguished by spots of a milky white: several of these stones are of a greenish hue, variegated with white streaks, others between green and yellow, with straw-coloured spots, others, again, brown; it is not yet known, with certainty, whether these colours are the effect of a metallic principle; our Author thinks it probable, from his having discovered ferruginous particles in the brownish Silesian *Oculus Mundi*. Its specific gravity is to that of water as two to one, or thereabouts, and it does not, when rubbed, become electric; nay, it acquires but a small degree of electricity, even by communication.

As to the natal bed and the manner of finding this stone, Baron de Veltheim observed to our Author, that it envelopes, in an opaque covering, the opal and the calcedonius of Iceland and the Isles of Ferroë, and also the opals of Bavaria and Saxony, especially that kind which is distinguished by the denomination of *lapis picus*. In this form, its external aspect is gross and porous, but its inner parts, which are contiguous to the opal or calcedonius which it covers, are more compact and of a finer grain. Sometimes also it is found in beds, among beds of the calcedonius, so that the former appear milk-white, and the latter greenish or black. Besides the places already mentioned, the *oculus mundi* is found at Kossmutz, in the duchy of Nimpfch, and, in a still greater abundance, at Grache in the duchy of Munsterburg; it is in this latter district

* Our Academician, we apprehend, is mistaken, when he supposes a resemblance between this stone and the jade, for the jade is much harder than the jasper.

that it appears in the form of an envelope to the green, yellow, and white chrysophrasus.

M. GERHARD made sixteen *physical* experiments on this singular stone, and some *chymical* ones. The results of the former are as follows: 1. The *oculus mundi* or *hydrophanus* imbibes fluids like a sponge, as appears from the increase of its weight, when it has been sometime in water, and other experiments.—2. The fluids that dissolve fat or unctuous substances accelerate the transparence of this stone; which shews that it contains particles of this kind.—3. The inconsiderable specific gravity of the *oculus mundi* shews that it is very spongy and porous.—4. The pores, however, of this stone must be very small, since they admit no particle of the solid substances that have been dissolved in fluids.—5. The *oculus mundi* becomes transparent by the assistance of fluids, exactly as paper and other similar bodies, when they have absorbed a fluid.—The rays of light are attracted by the fluid, which has entered in a large quantity; and the pores of the stone, being thus widened, give the rays a passage in right lines, and thus produce transparence.

The chymical experiments made on this stone by M. GERHARD shew, that it is composed of earth of alum, of vitrifiable earth and an unctuous matter, in such proportions, that the first of these constituent parts makes two-thirds of the whole:—from hence it appears, that the *oculus mundi* cannot belong either to the genus of quartz, or to those of flint, agate, onyx, jasper, or any other vitrifiable stone, but that it must be placed in the class of unctuous, aluminous stones, formerly called argillaceous and *apfri*. These considerations have led our Academician to consider the *oculus mundi* as a kind of *smectis*, in which case its description would be *smectis porosus, in aere opacus, in aqua pellucidus*. There are many acute observations in this piece, which we must pass over in silence, but which render it peculiarly worthy of the attention of Naturalists.

An Extract of the Meteorological Observations made at Berlin in 1776. By M. BEGURLIN.

M A T H E M A T I C S.

Concerning the Alteration of the mean Motions of the Planets. By M. de la GRANGE.

Solutions of some Problems in Spherical Astronomy, by the Means of Serieses. By the same.

Concerning the Use of continued Fractions in the integral Calculus. By the same.

Concerning a Problem in plane Geometry, which is looked upon as difficult. By M. de CASTILLON. Nine plates, with figures, are given to illustrate the solution of this problem.

Concerning

Concerning a new Property of Conic Sections. By the same.

A Memoir, containing, 1. Observations of the Occultations and Re-appearances of the Anſæ of Saturn's Ring, in the Years 1773 and 1774.—2. Observations of ſeveral luminous Points frequently ſeen on the Anſæ of the Ring, which juſtify a Conjecture that the Ring is an Earth, which has Inequalities.—3. Observations of the three Oppoſitions of Saturn in 1773, 1774, and 1775, in order to aſcertain the Place of that Planet.—4. A Chart of the apparent Courſe of Saturn, which repreſents the four Obſervations of the Occultations and Apparitions of the Anſæ. By M. MESSIER.

Extræct of a Letter from M. Euler to M. Beguſlin, dated in May 1778. This letter relates to firſt numbers.

Extræct of a Letter, written from Petersburgh, by M. Fuſi to M. Beguelin. June 1778. Relates to M. Euler's method of examining great numbers, in order to find whether or not they are firſt numbers.

SPECULATIVE PHILOSOPHY.

Concerning the Immortality of the Soul, on the Principles of Natural Philoſophy. By M. SULZER. Memoir III. Peace to the ſoul, and veneration to the memory of this excellent Philoſopher, who being now got out of the region of doubt and conjecture, is gone to verify his ſpeculations on immortality, and —*videt quanta ſub nocte jaceret noſtra dies.*—As for us, who regret his removal, and are yet to remain ſome moments behind him, let us attend to the views that opened upon him, while he was paſſing through this twilight of humanity. We gave an account* of his two former memoirs on this momentous ſubject: this third memoir, is indeed, a production that comes from the duſky region of conjectures. In the two former, the Author produced incontestible facts to prove that the ſoul is a ſubſtance, different from the animal body, and that it continues to exiſt entire, after the deſtruction of the body to which it had been united for ſome time; but when he puſhes his inquiries farther, he finds himſelf in the clouds. I am obliged, ſays he, to deſcend into the night of the tomb, and to grope in the darkneſs. To comfort, however, both himſelf and his Readers, he deſcants for a while on the innocence, pleaſure, and utility of conjectures, and ſhews, that the true philoſopher ought not to reject theſe ſlender tapers in the unknown regions of truth, provided, in his dubious walk, he follows a route in which he cannot go totally aſtray. ‘I commend, ſays he, the ſage and modeſt timidity of Locke, who never ventured to quit the thread of experience, to aſcertain the ſolidity of the firſt principles of human knowledge: but I do not, on the other hand, blame the bolder ſpirit of Leibnitz, who dared to ſoar higher. The

* See Vol. lviii. of the Monthly Review, p. 521.

English philosopher resembles those ancient navigators, who, fearing to lose sight of the land, steered a safe course along the coast, but made no considerable voyages. Leibnitz, like the adventurous Columbus, boldly left the coast, and launched out into an immense ocean, with only analogy and logic for his compass.

Encouraged by this example, M. SULZER penetrates into the dark and unknown regions of the dead, to enquire what becomes, *there*, of that indestructible substance, which we call the soul, after it has been obliged to quit the body to which it had united during life. This leads him to the third proposition that enters into the construction of his system*, even *that at death, which separates the animated molecule from the animal body, all the sensations and clear perceptions of the soul cease, and a lethargy ensues, during which, the soul seems to have lost all its activity, and to be reduced to the state of an atom of dead matter.* This our Author endeavours to prove first by experience and observation, alleging the cases of persons drowned or suffocated, who have been restored to life; for if, in their case, even before the total separation above mentioned, when the vital motions have ceased, all sensation, and clear perceptions have been annihilated, how much more must this effect take place, when the organs of sense are entirely destroyed? This fact may be denied, and our Author himself, some paragraphs after this, observes, that it is not impossible that the soul should *think* and *act* even after the destruction of the animal body, though without *consciousness*†: he acknowledges, also, that he has neither facts

* The Reader will be pleased to recollect that the first of our Author's propositions was, that *the visible animal body is only the case, cover or envelope of a more subtle organized body, which is the seat of the soul, or, according to the Materialist, the soul itself.*—This latter our Author calls the *animated molecule*;—and that the second proposition was, that *the subtle body or animated molecule is indestructible, and that the dissolution of the animal body only dissolves the union of the two bodies, without introducing any change in the organization of the animated molecule.*—See *Monthly Review*, Vol. lviii. page 22.

† It does not only seem a paradox, that the soul should be capable of *thinking* and *acting*, without a *consciousness* of its exerting these operations, or even of its existence, but M. SULZER himself calls it such, though he promises to prove it on another occasion. The few hints he throws out here on this intricate subject are, without doubt, ingenious. He thinks that *consciousness* depends on the sensations, or, in other words, is excited by some modification of the mind produced by external objects,—and that (what he calls) *pure thought* may exist without consciousness. The cases of many, who often think justly in long fits of absence, favour this hypothesis, and our Author alleges several facts that render it plausible.

nor arguments sufficient to prove that the soul or animated molecule can have no feeling or perception without the assistance of the body. When therefore he maintains this, his third proposition against the Platonists (who considered the animal body as the prison of the soul, which restrains its operations, retards its flight to perfection, and renders dim and dubious its view of truth, and who regarded the separation as the moment that opened light and truth upon it in their purity), he has no means of defence but the fact above mentioned, and conjectures.

His conjectures are, indeed, ingenious, and if they do not administer either evidence, or a luminous probability with respect to what he designs to prove, yet they unfold by the way interesting views of the operations of nature, and the supreme wisdom by which they are directed. They are drawn from analogy; but are of too subtle and intricate a nature not to lose what perspicuity they have in an abridgment;—we therefore refer the metaphysical reader to the memoir itself.

If the supposition of the *animated molecule's* losing all its consciousness and sensibility by its separation from the *animal body* appears uncomfortable, our Academician revives our hopes of a new life, in his fourth proposition, which is, that *the animated molecule, when separated from the animal body, is not confounded and mingled with the general mass of matter, but follows the particular laws prescribed to the species to which it belongs.* In the illustration of this proposition, our Author observes, among other things, that in the destruction of bodies produced by natural causes, the decomposition is effected in such a manner, that the elementary parts of the dissolved body are separated from each other, and return each to the general mass of the substances of its kind, in order to be employed anew in a manner conformable to their destination. This fact we daily observe in the decomposition of bodies compounded of air, water, and earth. When they are dissolved, either by fire or putrefaction, the particles of air, water, and earth, are reunited to their respective elements; and by this admirable operation of nature there are always materials for new productions.—Now if such (says our Author) is the course and procedure of nature in the destruction of animal bodies, we may conclude by induction and analogy, that *animated molecules* are subjected to a similar law, and that after the destruction of the bodies to which they were united, they repair to the general assemblage of their species, and remain there until the time comes which is fixed for their vivifying new bodies.—It was thus, probably, continues our Academician, that they found their way to an union with the animal bodies, now living; it is this hypothesis alone (says he) that can explain the union between soul and body:

For we must either admit continual miracles, or suppose, that souls unite themselves to animal bodies by natural means, by laws which result from the specific qualities of the animal body and those of the animated molecule.—This is an ingenious dress given to the great stoical revolution that renews nature at certain fixed periods. Be that as it may—the Author proves by the existence of *monsters*, which arise from accidental causes, modifying the formation of natural productions, that the formation of animal bodies is produced by *natural means* under the empire of providence, and not by the immediate operations of the deity, which would have prevented the influence of these causes. But the influence of these accidental causes is much less frequent in the Animal than in the Mineral and Vegetable kingdoms; and this furnishes our Author with a farther argument in favour of the preservation of the animated molecule.

From these general considerations in favour of his fourth proposition, M. SULZER thinks it necessary to proceed to others more particular and more analogous to his subject.—He is persuaded that the primitive organized *germs*, from whence animals are produced, exist since the commencement of the world; are diffused throughout the globe, are preserved amidst the revolutions to which all things here below are exposed, and are developed, every one in its season, according to regular and permanent laws.

As this fact is analogous to what our Academician has maintained concerning *animated molecules*, he proposes in a following memoir to exhibit the reasons which have induced him to adopt the hypothesis of pre-existent germs, on which modern philosophers differ so much. To treat this important subject with the attention it requires and deserves—he proposes,

First, To prove that the formation of organized bodies, such as plants and animals, could not be effected by laws merely mechanical or physical, and that therefore the hypothesis of the *epigenesis* is without any foundation: from whence it will appear, that the primitive *germs* of plants and animals pre-exist in nature, as the elementary substances, above mentioned, exist previously to the formation of bodies in general.

Secondly, To shew that the hypothesis of some modern philosophers, who suppose these *germs* inclosed one within the other, is destitute of all probability, and contrary to palpable facts: from whence he concludes that these germs are dispersed and distributed throughout all nature, in the same manner as other elementary substances.

Thirdly, To prove that there are laws prescribed to the *germs* of organized bodies, by which the germ of each plant

and animal actually existing must have been conveyed to the place where it has been developed.

From all which it will appear, that there is continually carried on in nature a process, similar and analagous to that which he supposes with respect to the animated molecule, before its union with the animal body, and after its separation from it by death.

We fear that this separation has hindered our learned Academician from executing this plan: if not—we shall give an account of it when it appears.

Philosophical Reflexions concerning Certainty. By M. DE BEAUSOBRE. There are several sensible things in this piece. It is upon the whole judicious and solid, and does honour to its author; but there is nothing in it that requires particular notice.

Concerning the Influence of Natural Causes on the Mind of Man. By DOM. PERNETY.—An account of this ingenious memoir, as also of those that belong to the class of the Belles Lettres, will be given in our next *Appendix*.

A R T. VI.

Histoire de l'Astronomie Moderne depuis la Fondation de l'Ecole d'Alexandrie jusqu'à l'Epoque de 1730.—A History of Modern Astronomy, from the Foundation of the Alexandrian School, to the Epocha of 1730. By M. BAILLY, of the Academy of Sciences at Paris, 2 Vols. 4to. With Cuts. 1779.

IT is always with pleasure that we review the productions of this agreeable, acute, and truly learned Philosopher, who is instructive and interesting even when he roams through the fields of fancy; who dreams like a man of genius; but who is peculiarly worthy of all our attention, when he walks in the real paths of historical fact and philosophic science. In this respectable point of view does he appear in the incomparable work before us, where we find the same vast erudition, the same charms of eloquence, the same elegance and brilliancy of style, that have so much distinguished his former productions.

The parts of this work, which are purely astronomical, and those discussions which are not immediately relative to the history and progress of that noble science, the reader must peruse in the work itself; wherein he will find profound researches and calculations, which would lose their perspicuity, and perhaps their precision, in an abridgment. We therefore confine ourselves to the *historical*, which is the principal and the essential part of this work, and which will certainly be most instructive and entertaining to the generality of our Readers.

Not

Nor has M. BAILLY lost sight of the less learned class of readers in the composition of this history; he has admitted into it no more of the mathematical part of astronomy than was necessary to shew the means by which discoveries were made in that science.

Our Author is less bewildered in following the historical thread of this science, in modern times, where the path is beaten, where the facts are ascertained, and the dates are incontestible, than he was, when he wandered in the devious wilds of ancient philosophical history, in order to view the genuine aspects of astronomical science, in the early ages. And though we admired the ingenious conjectures, by which he directed his course, for want of surer guides, and the almost magic power, with which he has thrown flashes of light upon the most dubious objects, yet these flashes gave but a momentary evidence: we were still falling back into doubts and difficulties; and we are now very glad to follow him through a tract of time, where the road is as plain and luminous as the objects it represents are interesting and sublime.

The first volume of this excellent work is divided into *ten books*. The first five exhibit to us, successively, all that is known of the school of Alexandria and of the astronomers who preceded *Hipparchus*. This school, which was founded by Ptolemy Philadelphus, subsisted near ten centuries. Though it was erected in Egypt, and that at a time when the sciences, encouraged by the munificence of that prince, and promoted by other concurring circumstances, flourished anew, yet it derived its principal lustre from the Greeks, who seemed destined by nature to bring to perfection what others had invented, and who removed from astronomical science the veil with which it had been covered by the Egyptian priests. It is certain (we follow the relation of M. BAILLY) that astronomy appeared under a new aspect at this period. Observations of the heavenly bodies were made with instruments, susceptible of a certain degree of precision; hypotheses were formed to explain the motions of the planets; the progressive motions of the stars were observed; their places were determined; and all these improvements were inserted by Hipparchus in a catalogue, that they might furnish points of comparison to future ages.

Timocharis and *Aristillus* are the first astronomical observers we meet with in the school of Alexandria under Ptolemy Soter, about three hundred years before Christ. Others there may have been that Hipparchus may have omitted. His work, entitled *Almagest*, or the Great Work, which contains all the attempts and improvements in astronomical science that had been made in the school of Alexandria, was in such high esteem, that the sources from which he had taken his informa-

tion were almost entirely neglected.—About the same time *Aratus*, the poet, was born at Solis, a town in Cilicia, and was employed by Antigonus, king of Macedon, to embellish with the charms of poetry all the branches of astronomy that were then known.

The first astronomer of note, who appeared in the Alexandrian school after these now mentioned, was *Aristarchus* of Samos, contemporary of Cleanthes, a stoic, who succeeded Zeno, about the 129th Olympiad, or two hundred and sixty-four years before Christ. This philosopher applied himself to the most important branches of astronomy, and made a judicious choice among the ancient systems; but by adopting the hypothesis of the earth's motion, he ran counter to an opinion that had been rendered sacred by the lapse of ages, and by the veneration of the multitude; and accordingly, like Galilei, he was accused of impiety, for having disturbed the repose of Vesta, or the earth, and of the household gods, who made a part of her retinue.—The *phenomena* of Euclid, which contributed much less to the lustre of his reputation than his elements of geometry, are not omitted by M. Baillý, nor even the jargon of the Egyptian conjurer *Manethon*, whose work belongs rather to the visionary sphere of divination and astrology, than to the class of astronomical productions.

Our Author does justice in this history to the celebrated librarian of Alexandria, *Eratoſthenes*, who was called the surveyor of the universe, the cosmographer, and the second Plato. He was the first, in effect, who attempted to measure the earth; and the method he invented for this purpose has rendered his name immortal. He was the inventor of the astrolabe*, with which he undertook to measure the obliquity of the ecliptic; and it is singularly remarkable, that the distance of the sun from the earth, which he estimated at 804,000,000 stadia, is exactly conformable to the distance assigned by Messrs. de Cassini and the Abbé de la Caille. The works that remain of this excellent poet, grammarian, mathematician, and astronomer, were printed in an octavo volume, at Oxford, in the year 1672, and at Amsterdam in 1703. *Archimedes*, the contemporary of Eratoſthenes, and the Newton of the Grecian school, deserved a place among the most celebrated astronomers by his curious observation of the sun's diameter, and those which he made on the solstices; and *Apollonius Pergæus*, about the same time, acquired a high degree of fame, by his being the first who attempted to explain the stations and retrogradations of

* The astrolabe, which was anciently used for an assemblage of the various circles of the sphere, seems to have been pretty much of the same nature with our armillary sphere.

the planets. M. BAILLY mentions his invention of the *Epi-cycles*, not only with indulgence, but even with commendation, since at that early period it accounted for all the phenomena, and must be allowed to be ingenious, notwithstanding the contemptuous manner in which it has been rejected in modern times.

In the second book our Author treats of the instruments invented by the first Alexandrian school, for the improvement of astronomical science.

Astrohomical observations were made with increasing degrees of accuracy, until the time of *Hipparchus*, whom our Author calls the patriarch of astronomy, and whom Pliny denominated the confident of nature. This great man, whose history, genius, and improvements of the science now under consideration, form the subject of the third book, flourished under Ptolomy Philometor a hundred and thirty years before Christ, and treated astronomy with a philosophical spirit unknown before his time. He considered that sublime science under a general point of view, examined the received opinions, passed in review the truths that had been discovered, and pointed out the method of reducing them so far into a system, as to connect them with each other. The Chaldean doctrine, which was an unphilosophical medley, made up of the result of observation and the suggestions of credulity and superstition, was established in the Alexandrian school before he arose: but he treated the determinations of the Chaldeans as Descartes did the systems of the scholastics.—Our Author enters into a long, circumstantial, and interesting detail of the labours and discoveries of this celebrated astronomer, who perceived the inequality of the sun, expressed it in tables, invented the equation of time, the parallax, and the measure of distances; who undertook and executed a true description of the heavens, and laid the solid foundations of geographical and trigonometrical science. We cannot follow our learned Author in his ample account of these discoveries: the only thing that we can present to our Readers on this and all the other articles, is such a slight sketch of his narration as may indicate the entertainment and instruction which they may expect in perusing this excellent history.

Three hundred years passed between Hipparchus and *Ptolomy*, who flourished at Alexandria, in the second century, under the empire of Adrian and Marcus Antoninus. This great man was the last ornament of the Alexandrian school. He collected all the observations that had been made before his time, more especially those of Hipparchus and Posidonius (the only successor of Hipparchus who had any considerable reputation), and was for a course of ages at the very summit of astronomical fame, till Copernicus removed him on a sudden from thence,

globe whirling itself with rapidity about the great source of light, who could have imagined, that he had hit upon the truth, and found out the real system of the universe? His discovery became a fundamental truth in astronomy, and he treated that science with the creating spirit of a philosopher and a legislator. He did not, however, bring the art of observing to perfection,—an art which requires rather patience and sagacity than invention and genius.

The science of astronomy, notwithstanding this noble discovery, stood in need of facts and observations; and these were furnished in a rich abundance by that spirit of assiduity, curiosity, and detail, that distinguished *Ticho-Bræhe*, whom the impulsion of genius and nature rendered an astronomer; while an eclipse of the sun in 1560 gave the word. The labours of *Ticho-Bræhe* are well known: our Author unfolds, in an ample narration, their nature and their merit: he does justice to this great man by acknowledging, that his system is not incompatible with mathematical principles, and even that it corrects with dexterity the absurdities that the hypothesis of Ptolemy had introduced into the wise arrangements of the universe. But he attacks the system of the Danish astronomer upon the principles of natural philosophy, and that victoriously:—he blames him for not having adopted the system of Copernicus, and for running the risk (by substituting another in its place) of plunging the truth anew in the very abyss from which it so lately emerged.

It is a mortifying instance of the infirmity of human nature, even in its best appearances, that the greatest part of the eminent astronomers already mentioned, were tainted with the superstitious nonsense of judicial astrology. It was not only the Arabians who gave into this folly,—it was not only an *Abu-d-Maasar*, who believed, amidst the noblest efforts of learning and genius, that the Jewish, Egyptian, Turkish, and Christian religions were derived, respectively, from the conjunction of certain planets: but Hipparchus, Ptolemy, Purbach, Muller, *Ticho-Bræhe*, and many others laboured under a similar folly; and this gives our Author occasion to say several good things on this disease of the human imagination, in an excellent *dissertation on astrology*.

This volume is terminated by several instructive *illustrations* relative to astronomical science, a curious list of the oriental astronomical manuscripts, that are to be found in some of the principal libraries of Europe, and an indication of the works of the principal astronomers: the whole accompanied with thirteen plates accurately engraven.

Kepler seems to be the astronomical hero of our Author. He was a native of Wirtemberg, and was born in 1571. According to M. BAILLY, *Kepler* was the true founder of modern astronomy,

onomy, nay one of the greatest men that ever appeared on earth, Our Author is not the first who has spoken of Kepler with enthusiasm, though perhaps he goes too far, when he exalts him above Copernicus and Ticho-Brahe; who, he affirms, could have *no advantage* over the ancient founders of astronomy, of whose labours we have some remains in the tables of the Persians, Indians and Siamese; whereas Kepler destroyed the edifice of the ancients to erect another more permanent and more sublime. There is no doubt of Kepler's extraordinary genius, discoveries and merit; but if Copernicus had *no advantage* over the ancient founders of astronomy, what could induce our Author to call his labours the epocha of a grand revolution in astronomy in the preceding volume, and to say in this, when he is introducing Kepler, that at the first appearance of the Copernican system, *truth was new* and without support, and stood in need of such a genius as Kepler to discern its grandeur? All this is not very consistent.—If in affirming that Copernicus had no advantage over the ancient astronomers, he has in view his ancient primitive nation, *the faultless monster which the world ne'er saw*,—which had brought astronomy and the other sciences to perfection, and of whose science Copernicus and the rest had only recovered some fragments, he may, in this respect, say the same thing of Kepler that he did of Copernicus;—and if he has not in view this primitive nation, but the astronomers whose names and labours have come down to us from an early antiquity, then it is not true that Copernicus, Ticho-Brahe, and others of that class had *no advantage* over the ancient founders of astronomy.

Be that as it may, Kepler was, indeed, a luminary of the first magnitude in the astronomical world, and there were even streaks of genius in his most extravagant singularities. Descartes, Gregory, and even the immortal Newton acknowledge their obligations to him, on many occasions; and he will certainly be revered, as long as true genius and astronomical science remain in esteem among men. Kepler adopted, without hesitation, the Copernican system; but he went much farther: he discovered the true forms of the planetary orbits, proved that they were elliptical, and not circular; and it is this discovery, that, according to M. BAILLY, set astronomy on a new and solid basis, annihilated the system of the ancients, and went even beyond the science of the *famous primitive people*, who, by what we can learn (says our Author) from the vestiges of antiquity, had got no farther than the knowledge of circular motions. Kepler's genius and labours are admirably described and appreciated by our learned, ingenious and eloquent Author:—he shews us this great man in all his aspects, discovering the proportions of the celestial orbits, and those laws of their motions that laid the foundations

dations of the Newtonian astronomy, creating a new science of optical astronomy, composed of the motion of the stars and the phenomenon of light by which it is perceived—perfecting, by this application of optics to astronomy, the theory of eclipses, making discoveries which seemed to require the use of the telescope, before that instrument was invented—associating natural philosophy to astronomy—applying the principles of metaphysics to explain the *phenomena* of motion—with many other essential operations and improvements in astronomical science, which the curious Reader will certainly be desirous of perusing in the work itself.

M. BAILLY suspends his account of the labours of Kepler, in order to introduce his cotemporary and rival *Galilei*, who was born at Pisa, in 1564, who laid the foundations and unfolded the elementary truths, on which Newton created the sublime theory of motion, discovered the laws of accelerated motion in falling bodies, and enriched astronomical science with a multitude of other discoveries, which were greatly facilitated by his invention of the telescope, or at least by his application of it to astronomical uses.—It is one of those circumstances that would afflict humanity, if man's principal destination looked no farther than the present state of things, that Kepler lived and died in indigence, and that *Galilei* was persecuted.

In the third book our Author treats, first, of the astronomers that were the cotemporaries of Kepler and *Galilei*, and afterwards of their successors. Here we meet with an account of the labours of Longomontanus, a Dane, Albert Curtius, Father Scheiner, a Jesuit (who was the first that attended to, or at least explained the elliptical form that the sun assumes in his approach to the horizon), de Rheita, Bayer of Augsburg, Robert Fludd, and Horrox, the first who observed the passage of Venus, and seemed to have been born for that object alone. Horrox lived in the obscurity of retirement, and the silence of study, and at the age of twenty-two, when he died, he had already the soundest notions and the most extensive knowledge of physical astronomy. Vendelinus, Snellius, Blaeu, Hortensius, Cavalieri, Fontana, the learned and indefatigable compiler Riccioli, Peyresc, and others of inferior note, are also treated in this book.

Book fourth.—*Descartes* (says M. BAILLY), who taught us to think, who broke the yoke of authority, and would admit no truths before they were examined with precision and ascertained by evidence, is one of those philosophers who produced the greatest number of errors. The parallel, or rather contrast, in which he represents the different methods followed by Bacon and *Descartes* in the investigation of truth, is beautiful, ingenious and solid; and though it contains, in substance, what has been often said of these two great men, yet it has an aspect of novelty

novelty by that luminous arrangement of ideas, and that unequalled felicity of expression, that reign through this whole work, and are particularly conspicuous in this fourth book.—

As to the merit of Descartes in astronomical science, it is considerable; he opened a path to the most interesting discoveries by his geometrical inventions, and he discovered, in effect, that centrifugal force which is an agent of such importance in the motion of the celestial bodies; but he neither decomposed it, nor investigated the forces that conspire to produce it, nor discerned the power that retains, counterbalances, and modifies it. His hypotheses in dioptrics and other branches of natural philosophy are admirably appreciated and criticised in the rest of this book; in which we find interesting digressions from the main subject of the work before us.

The fifth book contains an account of Bouillaud, Hevelius, Huygens, and some other astronomers, such as Ward, Street, Rook, Wing, Mercator, Linemann, and Langrenus. The celebrated *Christian Huyghens* appears here in all his lustre;—his improvements of the telescope, his discovery of Saturn's ring and of one of his satellites; his pendulum, his writings, give him an eminent rank among astronomers.

The sixth book exhibits the erection of academies, and the invention of instruments; and in the seventh our Author treats of the *methods of observing the heavenly bodies*.—This book is learned, full of matter, and incapable of being even superficially abridged. The principal object of the eighth book is the celebrated *J. D. Cassini*, who was born at Perinaldo in the county of Nice, in the year 1625, whose tables of the motions of the satellites, and other astronomical discoveries and improvements, procured him a high reputation, and an honourable settlement in France, under the protection of Lewis XIV. and Colbert. In the ninth book M. Bailly treats of the measure of the earth, and of the voyages that have been undertaken in France for the improvement of astronomy; and in the tenth he enumerates the labours and discoveries of many eminent astronomers about the same time. The eleventh book contains the labours of Flamsteed, Halley and Hook (which laid the foundations of astronomy in England), and the discoveries that were made in that science from the year 1672 to 1686.

Newton, and Newton alone, employs the head, heart, imagination, and pen of our excellent Author in the twelfth book, which contains above one hundred and ten pages, and in which, not only, nothing is omitted, but all the rays, that were blended in the lustre of that immortal man, are distinguished by M. BAILLY, and are collected here in all their glow of light and truth. There is a certain tone of eloquent simplicity, gravity and dignity in this book, that is worthy of its subject, and does
singular

singular honour to its Author. He praises Newton with pleasure, knowledge, admiration and ease. He considers all studied ornaments in his expressions, as beneath the dignity of the English philosopher, who was singularly modest, did great things with simplicity, and followed Nature. Newton, no doubt, is well known;—but those who know him most will certainly peruse this part of M. BAILLY's work with the greatest pleasure; and what ample instruction, what a fund of admiration will it not yield to those who are not acquainted with *all* the wonders of this man's genius, and all the excellence and simplicity of his heart?—"I shall say nothing of his studies (these are the words of our Author); he seems rather to have discovered, than studied, and it may be almost said, that he acquired knowledge by intuition. He ran through the elements of Euclid: the bare mention of the theorems laid open to him their demonstration, and he proceeded to the geometry of Descartes; where he discerned the language of a great genius, and ideas proportioned to his own capacity and powers. No mistake, no errors have yet been discovered in his writings; accordingly, Fontenelle applies to him the witty thought of an ancient writer concerning the majestic river that fertilizes Egypt, and whose source was so long unknown, *il n' a pas été permis aux hommes de voir le Nil foible et naissant.*"

After having remarked, that it was reserved for Newton to demonstrate the causes of gravity, and to secure that important discovery upon the foundation of mathematical certainty, M. BAILLY enters into an ample detail concerning the system of attraction, and all the other discoveries of that transcendent genius. "His researches were admired—many, however, entertained doubts with respect to their results: time and long study were requisite in order to understand him, and to render even the most knowing worthy to receive his lessons."—We need not enter into our Author's enumeration of the sublime contents of the Newtonian philosophy; but we cannot resist the pleasure of making a few extracts from the portrait of the English philosopher, with which the Author concludes this twelfth book.

"Newton, says he, is as singular by the character of his genius, as by his sublime discoveries; it was gold without alloy, perfectly pure. "Genius, by its nature, is ardent, vehement, and the need in which it stands of motion, seems to be the spring which makes it soar. But the genius of Newton was vast without the ardor of passion, and calm without losing sight of its activity.—The objects and ideas which other mortals pursue with such agitation, pain and effort, seem to have offered themselves to the intuition of this great man, who exhibits to us the image of an observer, fixed and motionless, who sees suc-

teffively the whole Heavens unfolding, around him, their properties and powers.—The genius of Newton seems to have transported him to the center of nature—to the point where all the rays of truth converge and terminate; there he became a simple spectator, and has related what he saw.—What a distance is there between him and his great forerunners; both with respect to extent and accuracy of ideas! Their lustre was always more or less tarnished by errors—Newton produces nothing but truths.”

“The simplicity and modesty of Newton were the consequences of his superiority; men of that order execute with facility the most difficult things; how then should they admire what has cost them so little pain and effort?—Men applaud themselves most, when they are surprised at their productions; they set a high value on the fruits of painful efforts;—pride is the indication of mediocrity, and the acknowledgment of our weakness.”

“One of the circumstances that shew Newton's discoveries were (to him) as easy, as they were in themselves important and sublime, is the little pains he was at to insure to himself the honour of having made them. He suspended the publication of a curious discovery, because he saw that Mercator was also in the way to find it out, and if truth was investigated, it was equal to him who made the discovery. The first hints that were thrown out, questioning the originality of his ideas of light and colours, made him put off, for a great number of years, the publication of his Treatise on Optics, which is a work truly original and full of genius. The dispute, relative to the invention of the method of fluxions, gave him pain, not on account of his being obliged to share the honour of this invention with Leibnitz, but because his tranquillity was ruffled in the contest. Newton was desirous of that tranquillity, which is as necessary to the contemplation of nature as to the enjoyment of life.—Are those minds fit to be employed about the grand objects of nature and the universe, which are always accessible to the petty interests of vain-glory, and the fumes of literary faction? Time glides along amidst these shameful divisions, genius pines, and truth escapes through the tumult. Newton desired tranquillity; because he knew what was the true employment of time; he was indifferent about fame, which followed him spontaneously, and remains inseparably attached to his memory:—If, as Plato thought, there is a scale of beings which terminates in the highest degree of finite perfection, the nearest approach to Deity, the human species has many great men to present in this series; but Newton, accompanied with his pure, intellectual truths, would undoubtedly exhibit the highest degree of force and perfection to which the human mind has ever arisen, and would be sufficient,

sufficient, alone, to assign the place, which human nature ought to hold in this grand scale."

The thirteenth book treats of the researches and observations relative to the planets and the progress of astronomy, since the discoveries of Newton, or from the year 1687 to 1730. The fourteenth contains researches relative to comets and stars, and the progress of astronomy during the period last mentioned.

This volume is terminated by M. BAILLY's *discourse concerning the nature of luminous and obscure bodies in the universe*, and a vocabulary designed to explain certain astronomical terms, which may escape the knowledge of numbers, whom the beauty, perspicuity, science and amenity, that jointly adorn this excellent work, will engage to peruse it.

A R T. VII.

Lettres du Docteur DEMESTE, Correspondant de la Société Royale de la Médecine, au Docteur Bernard, &c. Sur la Chymie, &c.—Letters concerning Chymistry, Crystallography, *Docimaesticks**, Lithology, Mineralogy, and Natural Philosophy in general, addressed to Doctor BERNARD, first Professor of Physic at Douay, and Fellow of the Royal Society of London, by Dr. DEMESTE, Correspondent of the Royal Society of Medicine, &c. with this Inscription: *Novus rerum nascitur ordo.* Vol. I. Paris. 1779.

THESE letters are the production of a masterly writer, and an accurate observer.—Perspicuity and precision, method and order, distinguish the manner in which the Author expresses his ideas; but his discussions, like many others of modern times, shew us, that physical theories are as little ascertained, and are not a whit more susceptible of evidence in the analytic line, than metaphysical ones.

The title shews the kind of entertainment, which the philosophical, and more especially the chymical Reader, is to expect in these letters. The first discussion we meet with turns upon *elementary substances*, among which some will be surpris'd to find, neither *fire*, nor *air*, as our Author adopts the hypothesis of *Sage*, considers these as mixed bodies, of which the former (composed of phlogiston and elementary acid) contributes to the formation of the latter, by a combination with the aqueous principle. You see, gentle Reader, how far the air is from being an element, or simple principle, upon this hypothesis; it is so far from being simple, that it is a double-compound. This notion is illustrated and confirmed with great sagacity and depth of reasoning in three of the letters that compose this volume, to which we refer the curious Reader.

These elements, which we still look upon as dusky beings after all these illustrations, lead our Author to treat of *affinities*,

* A new French term for experimental chymistry, and more especially mineralogical experiments.

Another phenomenon, that has been sometimes gently bending the tongues and pens of our physical theorists towards the profound language, that procured veneration to *occult causes* some centuries ago. It is the doctrine of M. de Buffon, whose genius is of the comprehensive and combining kind, that the laws of affinities are the same with that general law by which the celestial bodies act upon each other, and that they (affinities) exert their powers in the same proportions of masses and distances. Sage, in the year 1773, composed a table of affinities upon this principle of gravity; but a farther observation of M. de Buffon, if it be true, renders this principle inadequate to the phenomena, and consequently uncertain and ambiguous: the observation is, that *figure*, which in the celestial bodies has little or no influence on the law of their action on each other, because their distance from each other is great, has an extensive influence, and does *almost all*, in the affinities between bodies, whose distance from each other is small or null. Now this observation disconcerts the hypothesis of specific gravity; for if the degrees of affinities depend absolutely upon the figure of the constituent parts of bodies, these degrees must, like the figures, vary *ad infinitum*, even where the specific gravities are the same. The different operations of different salts on various substances, and the different crystallizations, that are obvious to the eye of an attentive observer, will not permit our Author to call in question this observation of M. de Buffon. He affirms, nevertheless, that our perfect ignorance of the *figure* of the constituent parts of bodies, which the philosopher of Paris has been so gracious as to acknowledge, obliges us, in our enquiries after the causes of particular affinities, to confine our researches to the different proportions and relations which take place between the specific gravities of the particular substances. That is to say—we do not know the true cause, and therefore must take up with such a cause as we can come at.

Simple affinity is the tendency of two homogeneous bodies to mutual union and cohesion, and the more that the substances are homogeneous, the more powerful is the cohesion or attraction; nor, according to our Author, can there be any affinity between two heterogeneous substances, unless a third substance intervene, which has something analogous to, or in common with, them both. It is thus that oil and water may be united by the intervention of an alkali:—It is true, continues our Author, that we frequently see substances, that do not appear to us at all homogeneous, blended together, with ease, in the most perfect union; but, on close inquiry, it will be found, adds he, that these substances have some parts that are analogous to each other, and even homogeneous, though in all their other parts they are heterogeneous in the highest degree. Such are the

dissolvents and chymical menstrooms, which act palpably on substances with which they seem to have no analogy; but no menstruum, according to our Author, can dissolve a substance, with the principles of which it has no sort of analogy or homogeneity; and if acids act in this manner upon metals, it is because the phosphorus, which is the principle of *metallism* (if we may use that term), contains an acid.

The relation, then, of analogy or homogeneity, that different substances have with their menstrooms, and these latter with their substances, is what the Chymists more especially distinguish by the name of *affinity*, and the different degrees of this relation seem to be derived from the laws of gravity. Our Author therefore treats the subject of *affinity*, thus defined in its nature, and determined in its degree, by reducing it to two general laws, 1st, the relation or analogy of different menstrooms to the same substance; 2dly, the relation of different substances to the same menstruum. The detail into which our Author enters in the illustration of these laws is methodical, clear and interesting, and it occupies the first ten letters of this volume.

In the eleventh and twelfth he treats of aeriform substances, which are known, at present, under the denomination of *gas*. We find under this article, the relation of a fact, which proves, in a very striking manner, the anti-septic quality of fixed air or the mephitic acid. At *Latera* (says our Author), near *Bolsena* in Italy, a goat which had died in the vapour of a non-inflammable *moffet*, was observed to remain sound and entirely exempt from putrefaction during the space of five or six months.

In the two following Letters DR. DEMESTE treats of phosphoric and saline substances, with his usual sagacity; and then proceeds to lithology, or the history of stones. *Linnaeus* was the first who perceived that there can be no crystallization without a saline principle, and therefore ranged crystallized stones in the class of salts. *Sage* generalized still farther the idea of *Linnaeus*, and being convinced by the analytic process, that all the earths and stones of which our globe is composed, result from a combination of one or more acids with an alkaline or terreous basis, he concluded from thence that they must be real, saline mixts, though void of taste and flavour, and almost all indissoluble in water*. *M. Romé de L'Isle*, by his crystallographical observations, has also confirmed this hypothesis, and shewn the analogy there is between salts and stones. Our Author adopts the division, made by *M. Sage*, of lithology into six classes, but

* Our Author says *almost all*,—for the *gypsum* or plaster stone, of which there are such immense quarries, is really, notwithstanding the general opinion, susceptible of solution in a large quantity of water.

does not arrange stony substances in these classes in the same manner with that famous mineralogist.—He describes with the greatest accuracy all the crystals hitherto known; his descriptions, indeed, are not accompanied with figures, but he makes amends for this by referring the Reader to those which are to be found in the plates of M. Romé de l'Isle's excellent *essay* (as it is modestly called) *concerning crystallography*. These figures our Author points out exactly, and they are of great use in the perusal of these letters, in which the Reader will find new aspects of the proceedings of nature in this branch. Besides, the utility of these crystallogical researches will appear greater than may be imagined at first sight, when it is considered, that they furnish consequences and results, which explain the formation of those rocks of the granit kind, which the most celebrated naturalists, at present, consider as a mass that sustains all the other rocks known to us. This part of the work before us is particularly curious, and in no other does the Author appear more master of his subject.

Upon the whole, the principles of *M. Sage* appear under the pen of our Author to more advantage than they do in his own writings; they are unfolded with more perspicuity and extent, and assume the air of a system: the *phosphoric acid* acts here a capital part; it forms the basis of metals, precious stones, the *fluor spars*, and is the principle of vitrification, according to Messrs. *Sage* and *Demeste*. It cannot be denied that certain appearances favour these opinions, such as the zinc's yielding a flame, the diamond's exhibiting a flame also when exposed to a hot fire, the fusible spath's yielding a phosphoric flame, when thrown upon burning coals, and the fixed alkali's producing glass with quartz: nevertheless the doctrine of these ingenious men will require farther proofs and experiments, in order to its complete establishment on the ruins of former opinions.

The second volume of this work, in which nature is to be considered in her different aspects, mineral, vegetable, and animal, is in the press, and a speedy publication is announced.

A R T. VIII.

Pensieri intorno a vari Soggetti di Medicina Fisica e Chirurgica, &c.—

Thoughts concerning different Subjects of a Medical Kind, that have a more immediate Connection with Chirurgery and Natural Philosophy, in Three Dissertations, by DR. FRANCIS BERLINGHIERI, Professor of Medicine, &c. in the University of Pisa. 8vo. Lucca. 1778.

IT often happens, that after a laborious application to the study of the theory of medicine, a sagacious and learned physician is at a loss in regard to the use and application of those remedies, whose effects are the most fully ascertained, and which are the

most frequently employed in the art of healing. This uncertainty is partly owing to the still prevailing ignorance of several of the most minute and essential parts of the animal œconomy, and which has engaged our Author to consider (in the first of these dissertations) the *obstacles to the improvement and progress of the practice of physic, that arise from the mechanism of the human body, and the erroneous methods of studying it*. In treating this delicate and difficult subject, DR. BERLINGHIERI steers with sagacity and judgment between the credulity of the medical bigot, and the folly and impertinence of the medical sceptic. He acknowledges his ignorance, and that of his brethren, with respect to many objects, in which the poor patient believes them enlightened, and trusts in them with an implicit faith, and a foolish face of admiration and confidence; and he is not ashamed to advance the following proposition, so humiliating to the sons of Esculapius, that the numerous and striking discoveries in anatomy, so much celebrated in the last and present centuries, have not, as yet, contributed in the least to the progress and improvement of medical practice. He unveils, in a great many respects, the defects of medical science; and, though he may do real service to truth by this modesty and candour, he takes away much illusory comfort (still it is comfort) from the sick, who look up to their medical Popes, as clothed with infallibility, and co-operate successfully with them in the cure, by the effects of this confidence. He observes particularly, that the indications derived from the sensible qualities of the blood and the motions of the pulse, are by no means sure guides, either with respect to the knowledge of the nature or causes of diseases. And after many reflections of this kind, relative to the theory and practice of physic, he proposes some attempts to correct the noxious qualities of the air in unhealthy places, and more especially in that district of Tuscany which is known under the denomination of *Maremmes*; and concludes his dissertation by a judicious plan for directing the studies of the medical youth in the hospitals.

The second *Dissertation* is thus entitled: *Concerning the natural and morbid Fire of the human Body, and certain Diseases which are produced by it*. DR. BERLINGHIERI demonstrates, or, at least, proves, that in the human body, while alive, there is an *inflammation* of a peculiar character, which, when it does not exceed a certain degree, nourishes life and health,—that this *inflammation*, and the heat that results from it, are not produced by the friction which the fluids meet with in passing through their tubes—that this inflammation augments considerably in those parts where the tumour (called *inflammatory*) is engendered—that this inflammatory tumour can only form itself in the nervous parts, and consequently has never its seat in the *membrana adiposa*, or cellular substance, which is, on the contrary, very frequently

quently the place where cold tumours are found. Our Author describes with precision and perspicuity the manner in which the *inflammatory tumour* is formed and increased, proves that the nerves have another property not less essential and distinctive than their sensibility, and lays down a theory for the cure of this disorder, which he confirms by experimental proofs of the salutary effects of his medical precepts.—This is followed by a curious discussion concerning suppuration, and *pus*, in which the Author unfolds points of view, that may be useful in practice, and that are new to us. He distinguishes *pus* into two kinds, the one corrosive, and the other he is inclined to call *nutritive*. This last is produced from the nutritive part of the *serum*, which divides and precipitates itself like a sediment, when it is in a state of stagnation, and begins to be loaded with a collection of putrid matter.—One of the good consequences of this disquisition is, that it will sometimes prevent our being alarmed, when we see a considerable quantity of *pus* or purulent matter issuing from the lungs, the uterus, the vagina, the ureters, since this may happen, says our Author, without any considerable damage, nay sometimes without any damage at all, to these parts. An irritation of the nerves, a weakness in the membranous substance of these parts, is sufficient to occasion a separation of the serous viscous humour that is designed to consolidate their surface, and from thence results the evacuation of *pus* here mentioned. The method of curing this indisposition furnishes our Author with an occasion of communicating several useful observations.

The third *Dissertation* (the subject of which is the Dropsy) contains a method of curing that disorder, when lodged in the peritonæum by a surgical operation, which is attended with no difficulty and little danger. This operation consists in an incision of three or four fingers breadth made in the membrane which contains the vitiated matter; and this incision must be kept open during the whole time of the cure, both that the entire evacuation of the matter may not be prevented, and that the membrane may be cleansed by proper injections. The salutary effects of this method of cure are abundantly ascertained by unanswerable arguments, that is, by facts. Of twenty-eight persons, says he, who underwent the *paracentesis*, or tapping, for a dropsy in the peritonæum, not one escaped; whereas of eight, who submitted to the operation already mentioned, only two died, on whom it had not been made with the proper precautions.

The remaining parts of this dissertation exhibit to us reflections on the incisions that may be made in the breast for the cure of pectoral dropsies,—on the paracentesis in the pericardium, when the dropical complaint attacks that part,—on the incisions

that may be made in the polypous excrescences that are formed in the abdomen by a collection of extravasated blood,—on the Cæsarian operation, and others of a similar nature,—and on the dissolving power of the air, considered in the effects it may produce in the cure of several wounds, ulcers, &c.——Upon the whole, these dissertations have an undoubted title to the attention of the Medical Reader.

A R T. IX.

Bemerkungen ueber einige gegenden des Katholischen Deutschlands, &c.
—Observations on some Parts of Germany, in the Roman Catholic Provinces, made during a Literary Excursion—to which are sub-joined Six Letters of the celebrated LEIBNITZ, which are now published for the first Time. 8vo. Nuremberg. 1778.

THESE observations of three Protestant travellers are neither uninstruative nor unentertaining; yet they would not have drawn our attention, had not the immortal name of Leibnitz stood in the title-page. The great object of these travellers seems to have been a visit to the university of Ingolstadt in Bavaria, of which the Prince-Bishop of Eich-stadt is Chancellor, and their expectations appear to have been fully answered. They met with a remarkable spirit of toleration and charity among the professors of theology in that university; where they found natural philosophy, mathematics and astronomy, in a pretty good state, under the inspection, principally, of the ex-Jesuit Helfenzrieder, who is eminent for his knowledge of these sciences.—This learned man has acquired a considerable reputation by a fire-pump and telescope of his own invention, and several other improvements in natural philosophy; and he is seconded in his zeal for the advancement of the sciences by Professor Gabler, whose system of physics, of which the two first parts are already published, is highly esteemed. The latter made several experiments to entertain our travellers; among others, he communicated the magnetic power to a bar of iron, merely by striking it with a wooden hammer, and drew electrical sparks and a crackling noise from a piece of dry paste-board, by rubbing it with the skin of a cat.

We shall not follow our travellers any farther, but terminate this article by an account of the six letters of the famous Leibnitz to Father Orban. This learned Jesuit was confessor to the Elector of Bavaria; he adorned the college of his society, in the university of Ingolstadt, with rich donations in medals, manuscripts, pictures, machines, books, antiquities, Chinese dresses, furniture, and curiosities. The Professor Gabler permitted our travellers to copy the letters that Leibnitz wrote to this learned Jesuit, and even consented to their publication.

In the first of these letters, dated 1705, Leibnitz communicates to Father Orban his binary arithmetic, wherein all numbers are expressed by 1 and 0, and by which the mystery of the characters of *Fohi*, the ancient king and philosopher of China, may be easily explained. Father Bouvet, a missionary in that empire, who also corresponded with Leibnitz, availed himself of this discovery to explain to the Chinese literati the possibility of a creation from nothing, and to engage them to receive that doctrine.

In the second letter, which is dated in 1712, and treats particularly concerning burning glasses, we learn that a mechanist had brought to Berlin a concave mirror made of wood, and covered or lined with leaves of polished gold, which reduced metals to fusion in a little time, and which might be employed to light a candle in the same apartment by placing in its focus a burning coal, and blowing it briskly.

In the third letter, which bears the same date with the preceding, the German philosopher appears in another point of view. At the recommendation of one of the Dukes of Brunswic (Anthony Ulric), he had obtained from the Emperor the dignity of Imperial Aulic Counsellor; but he confesses to Father Orban, that this bare title without any appointments was to him a matter of indifference; and he solicits the Jesuit to employ his credit, if not with the Emperor, at least with his confessor, to render this honour profitable. The terms in which this solicitation is expressed do little honour to Leibnitz. He desires Father Orban, to write a letter which may be shewn to the Emperor, and may let him know, that he, Leibnitz, is the friend of Father Orban, and of the *society* (the company of Jesus), that he is esteemed by Cardinal Ptolomei, that he had been high in favour with the late Queen of Prussia, and was still on the same footing with the Princess her mother; that the Elector of Hanover, and the King of Prussia, not only employed him as a man of letters, but also as a man of business, and that he might be of great use to his Imperial Majesty with respect to the administration of justice, the improvement of historical knowledge, and the advancement of the sciences.—All this was *true*, but it was *little*.

In the fourth letter he offers Father Orban, for the Elector Palatine, a complete copy of the Florentine edicts or diplomas, by which it appears, that the Emperor Charles V. out of his mere favour and Imperial authority, placed Alexander and Cosmo de Medicis at the head of the Republic of Florence, and extended that grant to all their male descendants; and that the Emperor always treated the Florentines as subjects of the empire.—The two following letters, dated in the years 1715 and 1716, are relative to the political affairs of the times.

A R T. X.

Oeuvres Complètes de M. Le Febure, &c.—The whole Works of M. Le FEBURE, Major of the Corps of Engineers of Prussia, and Ordinary Member of the Royal Academy of Berlin. 2 Vols. 4to. Enriched with a great Number of Copper-plates. Maastricht and Boullion. 1778.

THIS publication contains a treasure of theoretical and practical science for those necessary plagues in human society, the licensed slaughterers of their fellow-creatures. M. Le FEBURE is a learned, ingenious, and experienced officer: and as we have not a great number of books of merit upon the subjects that are treated in these volumes, they will be undoubtedly an acceptable present to the public, at a time when *attack* and *defence* are likely to be carried on with vigour.

A Treatise on the Attack and Defence of Places takes up the first volume of the work before us. It is divided into two parts: in the first our Author describes all the operations of the besiegers and the besieged, day by day, from the investing of an ordinary fortified town to its surrender, and confirms all he says on this complicated subject by examples taken from the war of 1741. In the second he treats successively of all the particular works of fortification that are to be met with in the strongest places and the most complete systems, and shews the best manner of attacking and defending them. To his dreadful instructions on this subject, he has subjoined the trials of Belidor's globe of compression, one of which was made at Potsdam in 1754, in the presence of the king of Prussia. It is from that monarch's letter of congratulation to the inventor, that our Author has taken a part of this interesting relation.

After shewing the respective advantages and defects, that are discernible in the different works of a strong place, M. Le FEBURE proposes some new methods of fortification, which do honour to his sagacity and knowledge in his profession; and he concludes his first volume by a very curious account of the operations of the Prussian army in the attack of Schweidnitz in the year 1762, at which he was present. He acknowledges, with candour, the faults the Prussians committed in that siege, which continued above two months, though an hundred pieces of battering cannon were daily mounted against the town.—Nothing is wanting to render this relation complete; and nothing can be more accurate than the numerous plans that are given to illustrate it.

The second volume contains a *Treatise concerning Mines*,—several pieces and letters relative to the trials of the globe of compression,—*A new Treatise on Levelling*, dedicated to the king of Prussia, and accompanied with seven plates,—*An Essay on the Manner of composing Topographical Charts*, to which are subjoined

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two maps composed on the principles of M. Le Febure, the one representing the Eastern part of North-America, and the other the course of the river of St. Lawrence, both bearing date in the year 1762.

There are notes interspersed in several parts of these volumes, and these notes contain, almost always, acute observations or curious anecdotes.—In one of these he observes, that the French, though they are furnished with good engineers, and have acquired reputation by their sieges, are nevertheless remarkable for their blunders in reconnoitring the works of fortified towns. In 1745, at the siege of Ostend, they did not discern the fort *La Plume* until the balls from it were pelting them in their trenches; this fort was not even marked in their plan.—But the anecdote relating to *Lowendhal* at the siege of Bergen-op-zoom is still more curious, and we shall give it in our Author's own words. ‘When this general, says he, went, at the head of the principal officers of the artillery, to reconnoitre Bergen-op-zoom, they all thought that they perceived distinctly formidable horn-works, just such as were drawn or engraven in *their* plans of the place. While they were in this illusion, I was busied in effacing these horn-works in my plan, with a person (*N. B.*) who held a considerable rank in the city, and had left it some days before. This man began by telling me (*M. Le Febure* was then in the French service), that the fortification of the town had been constructed upon a plan entirely new at the beginning of the present century.—I drew, in consequence of his information, a new plan, in which all the works were exhibited circumstantially, and specified with all the precision possible at such a time.—But in order to be still more fully assured of the truth of the information I had received from this man, I went with my plan as near the town as was possible, and perceived by the observation of several parts of the works the truth of what he had told me. I then presented my plan to Count *Lowendhal*, who began by looking for the horn-works, which they had perceived in the morning, and not finding it, asked me the reason of this omission. I ventured to tell them they had been mistaken, and that there was no horn-work among the fortifications of the town. They told me, that in the ride they had taken, in order to reconnoitre the place, they had perceived distinctly a horn-work near the Antwerp gate. I began to reply, when Count *Lowendhal* stopped my mouth by saying in a high tone, *Well, well, sir, whatever it be, be it a toad, or be it a frog, it must spring.*—It was not until the day after, at the opening of the trenches, that they discovered their error.’

Some of the treatises contained in these volumes have been before published, but were become extremely scarce. They

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are all now collected here, and accompanied with new pieces, and thirty-three plates engraved in a masterly manner.

A R T. XI.

Memoires concernant l'Histoire, les Sciences, les Arts, les Mœurs, les Usages, &c. des Chinois.—Memoirs concerning the History, Science, Arts, Manners, and Customs of the Chinese. By the Missionaries of Pekin. Vol. IV*. 4to. Price 12 Livres bound. Paris. 1779.

THIS new volume, which is by far more interesting than the preceding part of the work, contains seven articles, whose contents are curious and instructive: First, an ample account of the ancient and modern doctrine of the Chinese, relative to filial affection, which constitutes the basis of their morals and government. Secondly, a memoir or essay on the interest of money in China. Thirdly, a summary of the opinions and notions of the Chinese concerning the small-pox. Fourthly, an account of the Chinese book, called *Si-yuen*, which contains the method of proceeding used by the ministers of justice to find out murder, and to judge of its causes by the inspection of the dead body. Fifthly, an account of the medical proceedings and the method of healing, employed by the bonzes of *Tao-see*. Sixthly, observations relative to Natural Philosophy and Natural History, made by the emperor *Kang-hi*. Seventhly, a miscellaneous enumeration of several customs and practices observed among the Chinese, lists of animals, &c.

On the first of these articles, the learned missionary has collected all the materials that can contribute to convey a just idea of filial affection, or (as he calls it) *filial piety*, among the Chinese. The historians, philosophers, and poets, are ransacked for this purpose;—*translations* and *extracts* from ancient books present this virtue in all its aspects, fruits, and consequences; and among other things, as the support and bulwark of the Chinese empire, during the long course of thirty-five centuries.—Among these extracts a particular attention is due to those that are here made from the maxims of *Li ki*, which are, generally speaking, excellent, and sometimes sublime. The *Li-ki* is only the fourth book of the *King*; but it contains the most authentic accounts we have of the government, religion, laws, manners, and customs, of the ancient inhabitants of China, and it is an excellent commentary on the other books of *King*, of which it confirms the testimony, illustrates the relations, and clears up the obscurities. It is much to be lamented, that this valuable work of *Confucius* has not been preserved in

* For an account of the third volume, See Review, Vol. lix. page 521. Appendix.

its original purity and integrity. Another work, of which we find interesting extracts, under this article, is the *Hiao-King*, or *Canonical Book of Filial Piety*, which was composed in the year 480 before Christ, and is supposed to have been the last work of Confucius. It was involved in the proscription of the ancient books under the reign of *Tsin-chi hoangi*—how it was recovered—whether or not it remained pure, and which of its copies are the most authentic; these are questions debated among the learned.—It was translated into Latin by Father Noel, and inserted in a work of his published at Prague, in quarto, in the year 1711, under the title of *Sinenfis Imperii Libri Classici Sex*. The translation of this work, given here, is different from that of *F. Noel*. His version was made from the *Kou-ouen*, or old text, this is made from the *Sin-ouen*, or new text, adopted by the imperial college of China, and the *literati* in the provinces. This is followed by a piece intitled, *Filial Piety of the Emperor*, which was published in the year 1689 by the emperor *Kang-hi*. The extracts here given from this piece are ample, commendable, and instructive. They shew the fruits and importance of filial affection, in its root from son to father, in its progress and branches, as comprehending the filial regard of all orders of the empire to the monarch, considered as the *Father* and *Mother* of the nation, and in its effects as engaging the emperor to love that people of which he is the father, to promote agriculture, diminish taxes, succour the distressed, and soften the rigour of penal laws. All these duties are treated in an ample and circumstantial manner, and in this detail the reader will be informed of a multitude of things relative to the customs, manners, and laws of China, that have been hitherto unknown in Europe, or known but imperfectly.—In all these extracts, however, there is such a remarkable monotony, and such multiplied repetitions of the same ideas, that they are, now and then, adapted to exercise the reader's patience.

The above-mentioned pieces are followed by several petitions or remonstrances, addressed to different emperors, in which they are censured for the neglect or violation of the duty under consideration:—some of these are laughable, and they are all trivial. The details concerning filial piety, drawn from the *Cheng-hium* of the emperor *Kang-hi*, are more interesting; to these our Author has added an account of all that relates to this subject in the code of laws of the reigning dynasty, which he represents as one of the noblest productions of the human mind. He celebrates this code, and observes, that the tranquillity, order, subordination, police, and population, that flourish, at present, in the vast empire of China, are proofs of its excellence. With respect to population, the missionary tells us, that according to the

the lists presented to the empire in the year 1761, the inhabitants of China were computed at 198,214,555. We think the Author should here have added in the cautious style of the banker, *errors excepted*. In this code there are many curious anecdotes relative to the laws and jurisprudence in China.— This code is divided into several sections, according to the different tribunals, that of the emperor's house, the tribunal of the Mandarins, the tribunal of rites, of finances, &c. and it contains so many instructive relations, that it is with regret that we pass it over; but an account of all the contents of this volume that merit attention, would swell this extract beyond all bounds. The article which relates to *censors*, who are, *ex officio*, monitors of the emperor, and of all in civil and military employment, who watch over the morals and conduct of the citizens of all ranks, and are the continual defenders of the laws, is singularly curious. The extent of their office, the power and danger that attend it, the intrepidity it requires, the sufferings that often accompany it, are described by our Author, who, however, refers the reader to the Grand Annals of China for a more particular account of this critical employment.

Under this great article of Filial Piety, we are presented with a collection of *different Pieces in Verse and Prose* on the subject, which are, for the most part, sensible, elegant, and pathetic, though not taken from authors of the first class in China. This is followed by a declaration of the Emperor *Kang-hi*, published in 1663, and another of the Emperor *Yong-Tching* in 1724; from whence our Author has given several extracts, which we have read with pleasure. We meet with a curious medley of morality and medicine, or rather of medical morality, in the following piece: it gives an idea of the 86th book of the collection, called *Kou-kin-y-tong*, which contains a summary of the best books that have been published in China, on the art of healing, so far down as the year 1617.

This first Article (which occupies 298 pages) is concluded by the reflections and considerations of our Author on the *Doctrine of Filial Piety in China*. These reflections discover good sense, sagacity, and candour. This Author acknowledges that the Chinese doctrine on this important duty, which is so pure and luminous when traced up to its primitive state, has degenerated greatly, as the best things do, in passing through the hands of men, and the course of ages. He even draws a striking picture of the abuses that have been introduced by filial piety ill understood, ill applied, and superstitiously or corruptly abused. It leads, for example, a husband to repudiate a wife whom he loves, when she happens to be disagreeable to his father or mother,—to abandon his mother, if she has been divorced by his father, or has married after his death,—to com-
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pit the most atrocious acts of barbarity to avenge the injuries done to his parents—to entertain prejudices against a missionary, because he has left his parents and country, and to suffer death rather than allow his hair to be cut, or his nails to be paired, from a notion that he is obliged to *preserve his body in the state he has received from his father and mother*. Our Missionary acknowledges the gross ignorance of the people in China, even of those in the ranks above the populace; and their blind attachment to the authority of Confucius. Filial Piety indisposes also the Chinese against the Christian religion in several respects: because this religion treats, as delirious superstition, the rites, the worship, and opinions of their forefathers, for which filial piety excites a boundless veneration;—but farther (says our *charitable* Missionary, and pray hear him!) ‘this is nothing when compared with what passes in the tender and filial heart of a Chinese, when he is told positively (by a narrow-minded bigot, *say we*) that all those who have died without adoring Jesus Christ, are condemned to eternal punishment, from which there is no deliverance. What a bitter wound *this* to a good heart (*and is not this a presumption that it is not true?*) What! all his ancestors,—that beloved father, that tender mother to whom he is entirely devoted,—that brother and sister with whom he has passed his life, are in a place where he cannot revisit them without being consummately miserable! All that we can say here is, that nothing in our ministry has been so painful as the dismal office of supporting and comforting proselytes and Neophytes, under the agonies of sorrow into which they have been thrown by the first dawn of the faith in their minds.’—Wretched Missionary!—is not this abusing the faith of the Gospel, as much as the Chinese ever abused the doctrine of Filial Piety? The Missionary, however, tells us, that the Christian religion has several aspects that render it agreeable to Filial Piety, for which we leave the Reader to consult the work itself.

The second Article in this volume is, *A Memoir or Treatise concerning the Interest of Money in China*. In order to illustrate this subject, our Author enters into a long and ample detail concerning the form of the Chinese government, the nature of the taxes, the manner of raising them, the administration of the finances, the riches of the different orders of the empire, the circulation of specie, coin, weights, and measures, and many other objects of political œconomy. What he says on all these heads is curious and instructive; but there are many discussions in this Memoir which have no relation at all to its title. Were we to give this piece a title answerable to its contents, we should call it, an Essay on the Government, Finances, Agriculture, Commerce, and political Oeconomy of China.

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After having employed near 40 pages on these objects, the Author proposes and answers the two following questions: What is the present legal interest of money in China? The answer is, 30 per cent. annually, which is paid by the lunar or civil month (the sixth and twelfth excepted), and consequently comes to 3 per cent. per month. But this gives rise to a second question: *What is the end of the Chinese government in fixing the interest of money so high?* Our Missionary has derived little assistance from the Chinese in answering this question. After all his researches, he could not find a single work where the question was professedly treated and thoroughly examined. Some incidental reflections that he met with in different authors have, however, given him some insight into the subject: but we think them long, obscure, and unsatisfactory. The part of this discussion that is the most exempt from perplexity comes to this, that the great object and end of the Chinese government is to render luxury and vice ruinous to those who pursue them; that the government never borrows, but always accumulates, and to prevent borrowing among individuals, which is considered as a mark of dissipation and prodigality, this high interest has been authorized for above 450 years. A great minister of China has observed, that *the facility of obtaining gratuitous loans has ruined more poor families than the paying an interest of 30 per cent.* Thus, according to this doctrine, a law, rigorous in appearance, is become, by its effects, a law of œconomy to the multitude, and has proved a remedy to the greatest abuses. ‘With this law (says our Author, quoting a Chinese writer) to restrain them, luxury and vice cannot stand their ground long: two years are sufficient, at present, to ruin entirely the heir of a mandarin or a rich merchant, who might formerly have enjoyed the fruits of his prodigality during many years, and corrupted a whole city by his expensive entertainments and debaucheries.’ All this is neither clear nor conclusive.

The remaining *Memoirs* of this volume, though less ample than the preceding, present to us interesting objects, and points of view, that may be turned to public utility. The third, which treats concerning the *Small-pox*, a disease known for more than 3000 years in China, contains the ancient history of that distemper, and also an analysis of a work published on that subject some years ago by the Imperial College of Physic. We see here that the Chinese reckon forty-two different kinds of small-pox, whose malignity is terrible in that country. In a few months of the year 1767 it carried off, in the city of *Peking*, near 100,000 children, and resisted all the remedies and efforts employed to oppose its progress, and prevent its fatal effects. Inoculation is an ancient practice in China: it was introduced, if not invented there, in the tenth century, and has

thus above 700 years antiquity. We cannot say that the manner and circumstances of inoculation in China are adapted to open points of view that may contribute to the improvement of that practice in Europe. This, therefore, is not one of the Memoirs from which much utility can be drawn: the difference between the climate, the feed, and the manner of living in China and ours, and the dependence of the medical system of that people on the combined authority of astrology, superstition, and idolatry, must render, in general, the methods of cure, and the rules of inoculation observed in China, disgusting to a judicious practitioner among us. However, amidst all the marks of stupidity and superstition, which deform the medical proceedings of the Chinese, there are some observations, facts, and practices, that are not unworthy the attention of an European.

An *Account of the Chinese Book called SI-YEN* is given in the fourth Memoir. This book treats of the different signs and indications by which the Chinese pretend to distinguish the kind of death, by the inspection of the corpse, and, in case of a violent death, the causes that have produced it. The tribunals of justice, seconded by the medical tribe, have carried these observations to a great length;—they will tell you, on the inspection of a person who has been strangled, whether he suffered the violent act standing, on his knees, or lying at full length, what kind of noose was employed, and so on, to the minutest particulars. This book has been sent to all the tribunals of justice in China; and though its authors have carried too far their confidence in certain signs, yet surgeons and apothecaries, and even some physicians, may derive materials from these observations for improving their *acumen* in diagnostics. We were not a little surprized at an incidental discovery we made in reading this Article, viz. the prodigious number of secret crimes that are committed in China, where public acts of violence and injustice are said to be rare.

The most ridiculous object imaginable is exhibited to us in the fifth Article, viz. an *Account of the Cong-fou, or Postures of the Bonzas of Tao-see*. These idle priests are extravagant enough to imagine that they have found out a remedy for the greatest part of diseases, by subjecting the bodies of the patients to the most absurd, forced, and whimsical postures, which surpass in number and inflexion the complicated and diversified attitudes of comedians, rope-dancers, and academical models. Twenty of these postures are engraven in the volume before us, and they are whimsical beyond expression.

The sixth Article happily draws our attention from these opinions and customs that degrade reason, and afflict the humanity of the reader, to fix it on the *observations* made in natural

ral philosophy and natural history by the Emperor *Kang-hi*. We have formerly observed, in our extracts from this work, that the Emperor *Kang-hi* was one of the greatest Princes that ever reigned in China: literature, philosophy, politics, jurisprudence, eloquence, history, and poetry, all united their treasures in this eminent man, who became the disciple of a Missionary, in order to learn astronomy, and availed himself of every circumstance and occasion that could administer instruction. The *observations* before us are those only which are to be found in the fourth part of his works, of which the whole collection amounts to above an hundred volumes. They are no more than short reflections on different subjects; such as Petrifications, — Rock-salt, — a certain sort of Pine-tree, whose leaves all fall in Autumn, and whose sap is poisonous, — on the flying Fox, — Earthquakes, — Varnish, — the Compass, — preserved Snow-water, — Sounds and Tones, — Nitre, Climates, — Bears of the Mountains, — long Days, — Thermal or bathing Waters, and other objects of Natural History, which are all treated superficially; pretty well, however, for an Emperor, and, above all, for an Emperor of China. What he says about *sounds and tones* is excellent, sentimental, and not unphilosophical; it is much for him, though not new for us. We are tempted to think that the Missionary has sometimes given a touch of his pen to the Imperial sentences. Be that as it may, we like prodigiously this good Emperor *Kang-hi*: he says foolish and wise things, vulgar and acute things, tells old wife's tales and curious stories, all with the same simplicity.

These observations of the Emperor are followed by *some compositions and receipts used in China*, which our Author thinks are unknown, and may be useful in Europe.

After this we meet with an account of the *Che-biang*, the name given by the Chinese to the famous animal from which the *musk* is taken. This animal is timid and solitary. His swiftness is prodigious: he climbs the steepest mountains, and descends the most dreadful precipices, with the same ease and rapidity that a stag crosses a plain. His hearing is exquisitely acute, and he disappears at the smallest noise. His food is wild herbs, and more especially the tender branches of the cedar, to which latter the greatest part of the Naturalists attribute his perfume. Our Authors give a pretty circumstantial account of this animal. They observe, among other particularities, that when it is caught, it lies on its back, in order, as the hunters say, to be thus in the best posture of defence: these hunters, however, acknowledge, that it tears the bag or tumour under the belly, in which the musk is contained, when it is warmly pursued or caught in a snare. Our Authors conjecture that the musk was given by nature to this animal for its defence. As the wolves
and

and tygers are very fond of his flesh, he stops their pursuit by tearing the bag of his musk, and thus filling the air with an odour which they cannot bear. Besides this, and the other means of self-preservation given to this animal; it is led by a particular instinct to conceal whatever may discover its traces; thus it makes a hole in the earth to hide its excrements, and licks the place that has been moistened with its urine.

The snare, the net and the gun, are the three different methods of hunting this animal. Its acuteness of hearing and swiftness would render this last method difficult, nay ineffectual, were it not for a circumstance, which our Authors relate, after having (say they) used all precautions to ascertain the fact, and particularly a careful examination of ocular witnesses. The fact is, that one of the hunters plays gay and cheerful airs on the flute, and that the *Che-biang*, who is delighted with this music, gradually approaches the place from whence the sounds come, until he is within shot. It is added, that the notes of a child are still more alluring and agreeable to this animal, than those of the flute.

Our Authors observe, that the musk differs in goodness, according to the season of the year, the age of the animal, and the manner of killing it. It is better in the old than in the young, in Autumn than in Spring; it is often adulterated by the people of the country, but if it *burns* to the end (we suppose by *burning*, our Authors mean emitting *flame*) when it is boiled and melted, this is a sign of its purity. Musk is the basis of a perfume, which the Chinese call *the eternal*, which corrects the noxious qualities of the air, and is useful in epidemical disorders.—The description of a Chinese mushroom yet unknown among the European botanists, and an account of two vegetables used in the Emperor's kitchen, terminate this volume, which we think, with all its defects, one of the best that has yet appeared.

A R T. XII.

Introduction à l'Histoire Naturelle et à la Géographie Physique de l'Espagne, &c.—An Introduction to the Natural History and Physical Geography of Spain, written originally in Spanish by MR. WILLIAM BOWLES, and translated into French by the Viscount de Flavigny. Paris. [*Conclusion* of the Article.*]

IN our last Appendix, we gave a circumstantial character of this valuable work, with a variety of extracts, and we shall now proceed to a conclusion of the Article.

Among the more popular parts of this performance, we meet with a description of the ancient simplicity and contentment

* Vide our last Appendix.

that reign among the inhabitants of Biscay, of the beauty of their country, and the innocence of their manners: this is a digression from the main design of Mr. Bowles's work;—it is also of the poetic cast, like certain pictures of the golden age; we shall therefore confine our attention at present to some points of natural history and philosophy, which are our Author's principal objects in this work.

One of the objects that most deserves the attention of Naturalists, is the famous mine of *Sal Gemma* in Andalusia, in the neighbourhood of Cordova. The singularity of this mine consists in its differing totally, by its situation, from the other great salt-mines, especially those of Poland, which run a vast depth under ground. This mine, on the contrary, is a towering rock, an enormous mass of solid salt, which rises about four or five hundred feet from the ground, without trevices, openings or strata. It is a league in circumference, according to the estimate of our Author; and its height is equal to that of the neighbouring mountains. As its depth under ground is not known, it is not possible to say on what foundations it rests. This prodigious mountain of salt, unmixed with any other substance, is, according to Mr. Bowles, the only one of its kind in Europe. This is speaking modestly: for we never heard of any thing like it in any part of the world. The wonder it excites will still increase, if it be true, as Mr. Bowles affirms, that neither the rains that have fallen upon it since its formation, nor a river which washes its base, and whose waters are strongly impregnated with it, have diminished its size in any degree. This latter fact would require more proofs, than a simple affirmation; as it does not appear that our Author has taken the exact dimensions of this mountain in different periods of its existence. As to the reason of the fact, Mr. Bowles attributes it to the agency of nature, and its reproducing power, under the direction of the Creator, which forms anew as many salts as man consumes or it destroys. This solution will not please those Naturalists, who are not only desirous of learning *what* nature does, but are also curious to know *how* she does it.

Mr. Bowles tells us farther, that the waters of the river which washes the borders of this mountain are salt, and become more so the more it rains; and that the fish die in it: but he also informs us, that this inconvenience does not extend above three leagues from the mountain, beyond which these waters are absolutely deprived both of the saline taste and saline particles. Our Author employed all the efforts of the alembic to see if he could find the smallest grain of salt in the water at this distance, but to no purpose: from hence he concludes, that the salts are decomposed intirely by the motion, and are resolved into earth and water.—This conclusion is somewhat too hasty. All that re-
sults

~~facts~~ from the observations and experiments of our Author, is, that the water of the river, at a distance of three leagues from the mountain, is not so impregnated with salt as at the place where it receives the saline particles: no more—and until Mr. Bowles has proved, that during the course of these three leagues, the salts, which have disappeared, have not been deposited, nor formed into new combinations, nor affected by quantities of fresh water running into the river by streams, rivulets, canals or torrents, his conclusion with respect to their decomposition cannot be admitted. Had he mixed with these waters, at the distance abovementioned, a solution of silver, this would have been the surest method of deciding the question. If he made, in effect, this experiment, he has not thought proper to mention it. The other reasons alleged by our Author in favour of the decomposition in question, are so weak and inconclusive, that we shall pass them over in silence.

There is also perhaps too much precipitation in the conclusion our Author deduces from another fact, which cannot be denied, because he was an ocular witness of it, and because it is publicly known in Spain: The fact is, the decomposition of saltpetre by the means of the *sal gemma* of Cordova alone. This decomposition is so ascertained, that, according to Mr. Bowles, the Goldsmiths of Madrid employ no other *aqua fortis* than that which is drawn from saltpetre by this process. From this our Author concludes, that if, after a proper chymical inquiry, no vitriolic acid is found in the gem-salt of Cordova, the separation or disengagement of the nitrous acid of saltpetre by the intervention of this salt, would overturn all that famous theory concerning the nature of the three acids, which is the great *master-key* of chymistry. We shall not, at present, enter into a refutation of this conclusion: this is not our business, though we, by no means, think the observation of Mr. Bowles either just or unanswerable. The theory of the three acids is nothing more than a series of facts, well ascertained, not relative to the nature but to the combinatory action of acids; and these facts, in similar cases, can never be destroyed by other facts, because nature never varies, but always produces the same effects in the same circumstances. New experiments may discover unknown circumstances, which shew, that cases and facts, which we considered as similar, are not really so. But we have no occasion even for this reasoning in the present case. It is sufficient to observe, that nitre wants no more than a certain degree of heat and division in order to its decomposition, and the separation or disengagement of its acid in closed vessels; and that by mixing with this salt any kind of earth, even an earth absolutely destitute of the vitriolic acid, the nitrous acid may be extracted from it. The decomposition, therefore, of which Mr. Bowles speaks,

may be effected by the *sal gemma* of Cordova when mingled with a certain portion of earth; and it is highly probable that this fossile salt, like many others, contains earthy parts in no small quantity. Nay, supposing it exempt from earthy parts, it might, perhaps, produce the decomposition in question by the mere intermixture of its parts with those of the saltpetre, without any action of the marine acid in this operation. Mr. B. ought to have considered, that the marine acid of the *sal gemma* cannot unite itself with the fixed alkali of nitre, because it is itself united with a fixed alkali, which is its natural basis.

These slight inadvertencies are not pointed out to diminish the esteem that is due to the work of MR. BOWLES, which is highly recommendable on account of the curious materials, and the great number of interesting observations, with which it abounds. Among others, the Naturalists will read, certainly, with great pleasure, our Author's ample and curious account of the cinnabar mine of Almaden—the mine of Guadalcanal, and many of the other articles, of which we gave an enumeration in our *last Appendix*. This work in reality is the first general and accurate inventory, hitherto published of the natural productions of Spain; and, indeed, works of this kind are real treasures for Princes and Ministers, who have sense and virtue enough to make use of them. If instead of blundering out stupid manifestoes, and involving his subjects in an unprovoked war, without any visible motive but the iniquitous desire of rapine, or a silly complaisance for the perfidious Gaul, of whom he has so often been the dupe, the Spanish monarch would work his mines, cultivate his country, render his people industrious, and consequently happy, he would then shew the man and the patriot in the king: characters so rarely united in our days!

A R T. XIII.

Correspondance de Fernand Cortes avec l'Empereur Charles-Quint sur la Conquête de Mexique, &c.—Letters of Fernando Cortes to the Emperor Charles V. concerning the Conquest of Mexico, translated from the original Spanish by the Viscount de FLAVIGNY, Knight of the Royal and Military Order of St. Lewis. 12mo. Paris. 1778. Price 3 Livres.

THE character and conduct of Cortes form one of those contradictions, that give pain, and a kind of vexation, to a generous mind. The man was rather mild and humane, than sanguinary and cruel; and yet the prejudices of his time, and the barbarous dictates of a superstitious priesthood, to which he submitted with all the tranquillity of a deluded conscience and all the reluctance of a good heart, led him to actions that make humanity shudder. These horrid deeds of Spanish perfidy and cruelty

cruelty are well known; they have long excited the indignation of all candid and generous minds; but if we dare cast an eye of conjecture into the dark recesses of futurity, the time, we fear, is coming, when every violation, even the most unprovoked, of honour, justice, equity and good faith, will be contemplated without horror, as ordinary things. We have only to open our eyes on the shameless perfidy of the same court that murdered the Mexicans, and the frontless iniquity of the Gallic Carthaginian, of whom that court has been so often the dupe, and we shall then see that this conjecture is not entirely groundless.

However that may be, the relation of Cortés, notwithstanding the infamous celebrity of the facts which it contains, is truly interesting. It is comprehended in three letters, written to Charles V. without any answer from that Prince; so that M. de Flavigny, to whom the Public is much indebted for their publication, has rather improperly called them a *Correspondence*. Nothing, indeed, can surpass the modesty and simplicity with which these letters are composed. Their *manner* is a sentimental proof of the veracity of their Author. It does not appear that he had the smallest reflex view turned towards himself in the course of his relation; it does not even appear that he either altered facts, or modified circumstances, to redeem his name from the execration of succeeding ages. His accounts of murders, assassinations, and perfidious stratagems, his enumeration of the victims that fell in Mexico, to the thirst of gold, covered with a bloody veil of religion, are minute, accurate, infernal. In a word, these letters are intitled to a place among the valuable records of history and literature. They were four in number; but the first has been mislaid; so that M. de Flavigny could only translate the three last, which, alone, have been published in Spain, by the Archbishop of Toledo, who was formerly Archbishop of Mexico.—A few extracts will give our Readers some idea of the contents and manner of these letters.

It is well known, that, without the assistance of the vile Indians of Tlascala (which our Author calls Tascalteta), who persevered in their fidelity and attachment to Cortés, the Spaniards would never have finished the conquest of Mexico. The noble resolution of that unfortunate people (the Mexicans) to perish, rather than survive their defeat and outlive their independence, appears from the following passage in one of these letters: “I represented to them, *says Cortés*, that every day my troops killed many of them, and destroyed a part of their city,—that in case they persevered in their obstinacy, I would not order hostilities to cease, until their city and its inhabitants were totally destroyed.—They acknowledged the truth of what I said, but at the same time declared, that *they* were all determined to die, in order to put an end to us; they told me that I might

see, how their terraces, their streets, and their public places swarmed with people, and that they had reckoned, that by sacrificing five and-twenty thousand Mexicans to procure the death of one Spaniard, we should be the first destroyed. They observed farther, that, all the roads that led to Mexico being ruined, and rendered impassable, we should be obliged to retreat by water—that we should soon want provisions, and fresh water, and thus, if we escaped from the dangers of war, would perish by hunger and thirst.

Their notion was not groundless: in a little time famine destroyed a considerable number of Spaniards whom the sword had spared. But Cortes persevered; and no obstacle or discouraging circumstance, not even objects the most naturally adapted to inspire terror and dismay, could vanquish his constancy of mind, or turn him from the execution of his purpose. Mexico had charms every way proper to inflame the lust of avarice, rapine and conquest. These letters of Cortes give us still a more pompous idea of the splendour and luxury of Mexico and its Emperor, than we receive from the descriptions of the late eminent historian of America and his progenitors. We may judge of this by the following description of the court of Montezuma.

‘Montezuma’s court was every morning frequented by six hundred *Caciques* or Lords, whose attendants filled several of the inner courts, and even the great street which was terminated by the palace. When the Emperor dined, the whole court was entertained at the same time, and every attendant or servant received his portion: there were lodges open for all who were inclined to eat or drink. Four hundred different dishes were served up at the Emperor’s table every day: all the productions of land and water were sought after with ardour, that his Majesty might be regaled with unexampled profusion. As the country is cold, each dish had its particular chafing-dish, and they were all served up at once in a spacious room magnificently hung and furnished. Montezuma placed himself at one end of the room in a small arm-chair of leather, of exquisite workmanship;—he sent a portion of every dish, of which he ate himself, to five or six old lords, whose table was served in another apartment;—the dishes, pans, and chafing-dishes, which had been once used, never made their appearance a second time. The Emperor changed his clothes four times a day, and never put on the same twice.’

We have no circumstantial account, in these letters, of the death of Montezuma. Cortes only tells us, that this unfortunate Prince, when he became his prisoner, and his friend too, at least in appearance, went out by his order to suppress the mutiny of the revolted Indians, and the very moment he had addressed

addressed himself to them from the battlements of his palace, he received a blow of a stone, which was so violent, that in three days it put an end to his life. The scenes of carnage that followed upon this were terrible. Despair seized upon the Mexicans, and the Spanish tygers redoubled their barbarous efforts to subdue them. It appears that Cortes suffered deeply during this odious scene; and if any thing can hinder us from detesting a man that led on these tygers to such abominable exploits, it must be the sentiments he discovers, in the passage of these letters that follows:

‘ We reduced them (the Mexicans) to such an extremity, that they had no sculking-place or retreat but behind the dead bodies of their fellow-citizens.—The Indians who were our friends, made such a dreadful slaughter among them, both by land and water, that there were above forty thousand Mexicans killed, or taken prisoners. On that day the piercing cries of the women and children were heard at a distance, and were sufficient to melt the hardest heart: we were more intent on restraining the barbarity of the Indians our auxiliaries, than in combating the enemy. After presenting to your fancy all the cruel abominations of which a depraved nature is capable, your Imperial Majesty would still be as unable to comprehend, as I am to describe, the effects of the barbarity of those American nations. Our allies made, that day, a horrible carnage and a considerable booty: we could neither prevent the massacre nor the plunder; for we were scarcely nine hundred Spaniards against an hundred and fifty thousand Indians. I foresaw what actually happened, and our inability to prevent it. I had retarded the execution of our design to proceed by storm, as I apprehended nothing so much as the consequences of taking the place by force.’

If the Reader is desirous to know, what opinion Cortes (who with all his faults was a man of veracity and honour) had of the Spanish Bishops of his times, who differed little, if at all, from those of the present age, he will find it given with frankness to the Spanish Monarch in the following terms: ‘ If your Majesty (says Cortes to Charles V.) sends us Bishops, they will employ themselves intirely in heaping donations on their creatures: they will grasp at employments for their children (*natural* we suppose from what follows, rather than *spiritual*); they will squander away their riches in vain pomp, and in the irregularities of a scandalous and licentious life;—their manners will disqualify them from converting to the faith those Mexicans who reflect, and compare the conduct of our Priests and Ecclesiastics, with the austerity, the self-denial, and regular lives of the Ministers of the American idols, who punish with death the members of their fraternity for the smallest faults. If the Mexicans knew, that they, whom we call Ministers of the living God,

are chargeable with intemperance, profanation, and with going the most licentious and indecent lengths in the gratification of their passions; they would certainly despise our holy religion, as well as its ministers: it would lose, in their eyes, a great part of its divine majesty, and excite ideas very different from those which the episcopal envoys would preach and inculcate.—Instead therefore of sending bishops into New-Spain, which, however, had been the first opinion of Cortes, he advised the emperor to desire the pope to chuse legates from among the Franciscans and Dominicans, and to give them the most extensive powers for the exercise of their ministry in those countries.

A R T. XIV.

Grammatica Indostana a mai; Vulgar que se Practica no Imperio do Grand Mogol, offerecida aos Muiitos Reverendos Padres Missionarios, &c.—

A Grammar of the Language of Indostan, as it is spoken in the Empire of the Grand Mogul, presented to the Reverend Fathers the Missionaries in that Empire. 8vo. Rome. 1778.

HOW far this Grammar will contribute to promote the cause of Christianity in the empire of the Mogul, we pretend not to determine; but its authors have undoubtedly done an important service to the cause of oriental literature, by facilitating the study of a language, which, before M. Bailly, placed the cradle of science in the East, and was supposed to be the language of the first instructors of mankind. This Grammar is the fruit of the long and united labours of several learned missionaries, and is looked upon as more perfect in many respects than that which was published some years ago by the English East-India Company. It is more especially pretended, that the declinations and conjugations are more amply and distinctly pointed out in this new Grammar, and that the method of pronouncing the language of Indostan is more clearly explained. It is also enriched with a catalogue of nouns, verbs, and particles, which may, in some degree, supply the place of a dictionary, and a list of seventeen emperors, including Mohamudxa, the present monarch.

A R T. XV.

F. Vincents, Fashai O. P. in Pisano Athenaeo Sacrarum Literarum P. P. Divinae Libri Apocalypsis Auctoritatis Vindiciae ex Monumentis Graecis, adversus Nuperas Exceptiones Firmini Abauzitii, Genevensis. 8vo. Pifa. 1778.

MR. Abauzit, the worthy and learned librarian of Geneva, whom this more learned than candid Writer calls an infidel, because he was a friend to religious liberty, carried, rather too boldly, his pruning-knife into the vineyard of Revelation,

lation, when he endeavoured to cut off the apocalypse of St. John from the canon of the Scriptures. Father FASSINI of the Oratory undertakes, in the work before us, to restore this mystical branch, which some think ought not to be *lightly* rejected; for though hitherto, say they, it has produced but very little fruit, it may yield an harvest of knowledge in some future season. M. ABAUZIT alleged that the book in question was looked upon as the production not of St. John the Evangelist, but of some other writer, for more than eight centuries, both by Grecian and oriental authors*. F. FASSINI collects all his erudition and critical prowess to invalidate this assertion; and in order to come forth in due order of battle against his adversary, he divides his work into thirteen chapters. In the first, he endeavours to prove, that *Papias*, the disciple of St. John, was acquainted with the apocalypse, being mentioned by *Andrew* archbishop of Cæsarea (an early writer, and also an expositor of this mysterious book) as an undoubted witness of its authenticity. This testimony is farther strengthened by that of *Justin Martyr*, who lived near the time of Papias, and who, in his famous controversy with the Jew Triphon, acknowledges St. John as the author of the Revelation that bears his name. M. Abauzit, it is true, has prepossessed the inquirers into this subject pretty strongly against the testimony of Justin, on account of his credulity, and his attachment to the Millenarian system; but we really think that our Author has the advantage of him in appreciating the evidence of this celebrated Writer; for, on the principles of M. Abauzit, there will not be many cases of any consequence in which the report of testimony may be entirely depended upon. It is hard to suspect a man of telling lies, when they are adapted to maintain his theological system, if there be no other previous reason to question his veracity. In the second, third, and fourth chapters, our Author comes down upon the heretic of Geneva with a cloud of witnesses, of the *second century*, such as Polycarp, Irenæus, Meliton bishop of Sardes, Theophilus of Antioch, Apollonius, Clement of Alexandria, &c. who all consider the Apocalypse, or Revelation, as a work composed by divine inspiration, and as coming from the pen of St. John the Evangelist.—The testimonies of the *third century*, among which Hippolytus, Origen, Dionysius of Alexandria, and other men of eminence appear, are produced in the four following chapters; and the eighth contains a multitude of proofs in favour of the sacred book under consideration, from the records of the fourth century, and the ecclesiastical writers, that swarmed like bees

* See an account of ABAUZIT's work in our Review for May 1774, Vol. 50. p. 375.

during that period.—He also refutes in this chapter the objections of Abauzit against Eusebius of Cæsarea, Athanasius, Ephrem, Basilus, Macarius the Elder, and Didymus of Alexandria. In the ninth chapter our Author explains the real sentiments of Epiphanius, and proves, or attempts to prove, in the tenth, that Cyril of Jerusalem, and the two Gregories of Nyssa and Nazianze, acknowledged the authenticity of the Revelation, though M. Abauzit represents them as having rejected it. The three following chapters contain the testimonies of later times.

A. R. T. XVI.

Origine e Antichità Ferma, &c.—Concerning the Origin and Antiquities of Fermo. Folio. Printed at Fermo. 1778.

THE Abbé CATALANI, to whom the lovers of antiquities are indebted for a learned Dissertation on the Origin of the *Picentes*, is the author of this piece, which is in the same taste, and abounds with ancient erudition.

A. R. T. XVII.

Specimen Hierarchie Hungaricæ, &c.—An Essay concerning Ecclesiastical Power in Hungary, containing a chronological Series of the Archbishops and Bishops of that Kingdom, and a Description of its Dioceses. Part I. By Mr. George Pray, Presburg and Caschau. 1778.

WE should not have mentioned this publication, were it not adapted to shew us how little the progress of light, and a liberal manner of thinking, have contributed to the abolition or amendment of institutions founded upon the tyranny of superstition. This is remarkably exemplified in that Colossus of opulence and power, the archbishop of Gran in Hungary, whose rights, immunities, privileges, and revenues, form the chief, nay almost the only contents of this volume.—The annual income of this prelate is valued at 360,000 florins: since the year 1257 he has enjoyed the title and performs the functions of perpetual count, principal secretary and chancellor, and representative of the royal presence: he crowns the kings of Hungary: his lands and vassals are exempted from all secular jurisdiction and every species of taxation: he has a right to name the palatine, or the principal judge of the district, and to invest him with powers, which the palatine holds of him and not of the sovereign: he has the tenth part of the produce of the royal domain, of the revenue of the exchequer, of the taxes imposed upon the cattle of the Walachians, and of all the money that is coined in the kingdom, or imported: if one of his vassals be condemned to death, for theft, by the civil tribunal, the confiscated goods of the criminal become the property of this prelate.

etc. The present archbishop of Gran is the count Joseph Sathiana, who was raised to that dignity in 1776. The see had been vacant eleven years before his filling it; and we suppose vacancies of this kind will happen oftener in time to come.

A R T. XVIII.

Physikalische Untersuchung der natürlichen Ursachen des Nordlichts.
&c.—Philosophical Researches concerning the Natural Causes of the Aurora Borealis, or Northern Lights, together with some new Observations relative to that singular Meteor. By M. J. W. C. A. Baron DE HUPSCH. Cologne. 1779.

HOWEVER ingenious the new observations of this learned inquirer may be, we do not think his hypothesis more plausible than those that have been already employed, in order to account for this singular phenomenon. There is, nevertheless, a good deal of sagacity and philosophical knowledge discovered in these researches. The Author distinguishes the different kinds of meteors that are comprehended under the general denomination of *aurora borealis*, or northern light. Some of the meteors, thus called, are produced by the refraction and reflexion of rays of light, and this kind has most commonly an arched form, when observed in those countries that lie between the 55th and 75th degrees of latitude. The true *aurora borealis*, according to our Author, is produced by a phosphorical matter, which derives its origin from sulphureous exhalations of a very refined and subtile nature. This hypothesis is not new; it was one of the suppositions formerly proposed by Dr. Halley, who imagined that ‘the watery vapours, or *effluvia*, rarified exceedingly by subterraneous fire, and *tinged with sulphureous steams*, might be the cause of the phenomenon under consideration. Halley, indeed, offered another supposition to account for this meteor; i. e. a subtile matter, which, entering into the earth near the southern pole, and freely pervading its pores, passed out again with some force into the *æther*, at the same distance from the northern, and having its density or velocity *some way or other* increased, might produce a small degree of light, after the manner of *effluvia* from electric bodies, which by a strong and quick friction (says he) emit light in the dark. This hypothesis was looked upon as vague and unsatisfactory.—It was, however, the effort of genius in a period of darkness; and since experience has thrown some new rays of light on the mysterious operations of nature, this hypothesis has acquired a high degree of plausibility and evidence, and is likely to make its way, in a new form. For since it has been proved with a very high degree of evidence, that the electric matter
and

and lightning are one and the same substance, philosophers now are disposed to seek the explication of all aerial luminous meteors in the principles of electricity, and the aurora borealis is now almost universally supposed to be an electrical phenomenon. Our learned Author Baron DE HUPSCH is not, indeed, of this opinion; he thinks that the duration of the meteor in question is too considerable to admit of its being attributed to an electrical principle as to its cause; but this observation is fallacious in the highest degree.

A R T. XIX.

Vite dei più Architetti e Scultori Veneziani, &c.—The Lives of the most celebrated Venetian Architects and Sculptors, who flourished in the Sixteenth Century. By THOMAS TEMANZA, Architect to the Most Serene Republic of Venice. 4to. Venice. 1778.

THE Author of this work is already known by the lives of *Sanfovino*, *Palladio*, and *Scamozzi*, which appeared some time ago, and are republished here, with several interesting additions. In the first part of the present publication, M. TEMANZA gives us the lives of those Venetian artists, who contributed to the revival of the fine arts,—*Francis Colonna*, a Dominican, surnamed Polyphilus; *John Jocond*, an architect of Verona, a monk also, whom Lewis XII. sent for to France, where he built the *Pont de Notre Dame*, and distinguished himself by his writings; *Pietro Lombardi*, who was the architect of the tomb of Dante at Ravenna; *Barthelemi Buono*—*Antonio Scarpagnino*, *Alexander Leopard*, the two sons of Lombardi, and lastly, *John Maria Falconetto*, a native of Verona. The life of this last artist, who, according to our Author, was one of the first who introduced a true taste and a good style of architecture into the Venetian state, and brought that art very near its perfection, is more complete, and more enriched with facts and anecdotes, than any that has been hitherto given.—The articles contained in the second part of this work are less numerous, but more ample and also more interesting. Their subjects, who are more modern and better known than those contained in the first part, are eight in number, the two *Sammitellis* of Verona, *Tatti*, *Cataneo*, who was architect, sculptor, and poet, and whose productions, in the two former arts, are to be seen in the church of St. Anastasius at Verona, and in the mint and the library of St. Mark at Venice; *Palladio*, *Scamozzi*, *Antonio da Ponti*, who constructed the new bridge of the Rialto, and began the prisons of Venice, which Contino finished after his death, and *Campagna*.

A R T XX.

Cremonensium Monumenta Romæ extantia, &c.—Remain celebrated Persons, Natives of Cremona, extant at Rome, and illustrated by F. R. THOM. AUGUSTIN VAIRANI, preaching Order. 4to. Rome. 1778.

THIS publication is a valuable present to the lovers of modern erudition. It contains an account of the lives and writings, hitherto unpublished, of several learned men, natives of Cremona, some of whom are already known by productions of merit. The work opens with the life and writings of *Platina*, who wrote, in elegant Latin, the Lives of the Popes, so far down as Paul II., was honoured with the protection of the Gonzagues and Medicis; composed the history of the former, and a dialogue *De optimo Cive*, which he dedicated to Laurent de Medicis, and, coming to Rome in the year 1458, under the pontificate of Calixtus III., acquired there great reputation for erudition and eloquence, and was appointed librarian of the Vatican by Sixtus V. with the title of one of his *Famigliari*. The writings of this great man, with several anecdotes of his life and conduct, fill the first part of Frater VAIRANI's work.—The second part begins with the life of *Vida*, who was born at Cremona in 1470, and is known to have been distinguished by extraordinary marks of the favour and protection of Leo X. The next in order is the life of *Faerno*, who rose to the highest credit and fortune under the pontificate of Pius IV., had a peculiar place in the esteem of that pontiff, and maintained, at the papal court, his native modesty and simplicity of manners. Our Author has made the following discovery concerning Faerno; that, soon after his arrival at Rome, he was appointed reviser and corrector of books in the library of the Vatican, and that he distinguished himself in this employment by his dexterity in restoring the true text of those ancient Greek and Latin manuscripts that had been injured by time, or by the negligence of copyists. There is no doubt but he rendered important service to classic literature by his corrections of Plautus, Terence, Livy, Cicero, and other ancient authors. His own fables are truly classical, and worthy of the purest periods of Latinity. He has been accused of suppressing the MSS. of the Fables of Phœdrus, which was in his possession, that they might not eclipse or diminish the merit of his own. But though it be true, that these fables were first published in 1596 by P. Pithou, yet our Author vindicates Faerno from this charge, and proves it a calumny, from several circumstances; among which the reputation of probity, which this amiable man enjoyed and merited, is not the least persuasive. Faerno died in the year 1561; his image

image in marble arose almost to life under the immortal hand of Michael Angelo Buonoroti, who honoured his memory with this precious mark of his esteem. It is still to be seen in the Campidoglio, and though placed in the midst of a considerable number of fine Grecian heads, is not at all eclipsed by their beauty.—The other names we meet with in this publication are less illustrious; some of them are scarcely worth mentioning: we do not except those of pope Gregory XIV. and of cardinal Sfondrati, his nephew.

A R T. XXI.

Miscellanea, &c.—Miscellanies, of which the greatest Part have never been yet published. Collected by Mr. STROBEL. First Collection. 8vo. Nuremberg. 1779.

THE collection of small fugitive pieces, whose inconsiderable bulk generally consigns them to an undeserved oblivion; may often be of eminent service to the cause of literature. The work here announced, which consists of such treatises, literary anecdotes, letters, and biographical compositions as may tend to throw light upon ecclesiastical, philosophical, or literary history, particularly that of the sixteenth century, is undoubtedly of this kind, and deserves to be encouraged. Among the pieces contained in this first volume, several are curious, such as *Five Letters of Luther*,—*An Apology for the Works of Melancthon*,—*Singular Anecdotes* relative to the turbulent Kaufman of Brumwick, and a *Treatise*, containing the Names of the most ancient Printers. This last piece may be of signal use to those who collect, with avidity, rare books and old impressions, as the equivocal marks of antiquity, that often deceive the unwary collector, are here examined, and unmasked, with great sagacity.

A R T. XXII.

Histoire & Memoires de la Societé, &c.—The History and Memoirs of the Society established at Amsterdam; for the Recovery of drowned Persons. Tom. II. Part 3. 1778.

WE formerly noticed in a pretty full and particular manner the origin, and have since repeatedly, though briefly, announced the progress, of this benevolent and patriotic society; the establishment of which has been followed by the institution of many others in various parts of Europe. At present, we should content ourselves with barely announcing the continuance of its success, here displayed in sixty-eight new cases, did we not think it proper to extract from the present publication some interesting particulars that occur in it, and which merit the attention of our Readers.

The

The first of these observations is contained in the extract of a Letter sent to the Society by Mr. P. Winkelhaak, a surgeon at Alkmaar; in which he relates some experiments made to ascertain the cause that produces death in animals that are drowning; and describes an instrument contrived for the purpose of recovering drowned persons, founded on the principles deduced from these experiments. The trials were made in the course of three lectures given upon this subject; by Dr. C. Hoefman, lecturer in anatomy and surgery at Alkmaar, and at which Mr. Winkelhaak was present.

‘We saw clearly,’ says Mr. W. ‘that the lungs of the animals that had been drowned in coloured water, were filled and tinged with the coloured fluid. Hence it follows, that the only and proximate cause of the death of drowned persons arises from the total obstruction of respiration, produced by the water that enters into their lungs.’

On this occasion, not one of the animals subjected to these experiments was restored to life; though bleeding was employed, particularly in the jugular veins, as well as frictions, smoke clysters, blowing air into the lungs, and even bronchotomy.

—‘Having,’ says Mr. W. ‘frequently interrogated Dr. Hoefman on this subject, he answered, that the good or bad success in these cases depended solely on the circumstances attending a man’s falling into the water; that he believed a recovery was more likely to be effected, when his lungs happened to be filled with air at the instant of the submersion; that the result depended on the greater or lesser quantity of water that had been drawn into the lungs in inspiration; and that it were to be wished that an instrument could be contrived, by means of which all this water might be instantly pumped out, and air immediately introduced in its room.’

Dr. Hoefman afterwards invented, and caused to be constructed, an instrument to answer these purposes. It is represented as a kind of syphon, which is to be introduced through an opening made into the windpipe, so far as to reach to the part where it divides into two branches. A copper syringe is adapted to it, through which the water is to be drawn from the lungs of the patient; and air is afterwards forced into them by means of a small pair of bellows fixed to the apparatus.

‘M. Hoefman,’ says Mr. W. ‘made a trial of this instrument in our presence. He kept an animal under water till bubbles of air rose from his *fauces*; and then opening the windpipe, he introduced into it the syphon, to which the syringe was adapted, and pumped out a considerable quantity of water, forcing in air, in the room of it, by means of the bellows. The animal was then exposed to the sun’s rays, which were very powerful. Two hours afterwards some signs of life appeared:

the opening was then closed ; and the animal soon put himself in motion, though slowly. I cannot express the joy we felt on this occasion.'

On the next day, however, we are told that the Doctor repeated the experiment on five other animals ; but that none of them recovered. On opening their chests, it was found that their lungs were filled with water, even in their minutest ramifications. On this occasion, Dr. Hoefman was convinced that the failure of the instrument was to be ascribed to its extremity not reaching, or coming into contact with, the water.

'Although our expectations,' says Mr. W, 'have not been answered, I have requested leave of the Doctor to inform you of these trials. I do this, partly to shew you that we zealously concur with you in prosecuting the objects of your institution ; and partly in hopes that these trials may lead the way to something more perfect.'

In the *Appendix* to our 47th Volume, 1772, page 521, we gave an account of an apparatus constructed by M. de la Chapelle, to which he gives the name of a *saphandre* ; by means of which the most timorous person, ignorant of the art of swimming, may keep himself in an *erect* position in the water, and may, as it were, *walk* across the deepest rivers ; the water rising no higher than the pit of his stomach. Mr. Van Engelen, one of the members of the Amsterdam society, having read with much pleasure the treatise published by the inventor, in which this instrument is particularly described, was convinced of its great superiority to the cork jacket, or other inventions of the same kind. The society warmly recommends the use of this apparatus, not only for the purpose of preventing accidents, but likewise that of facilitating the extraction of drowned bodies. As the instrument costs but little, and may be contained in a very small box ; they propose that vessels and even boats should be provided with them, and that, in cities and villages, a sufficient number should be deposited in the most convenient places.

We shall only further observe, with respect to this publication, that besides the relation of cases, and of various particulars respecting the proceedings of other institutions formed in England, France, Italy, and other parts of Europe, this number contains three plates, in which the various instruments or articles to be employed in the recovery of drowned persons, are accurately delineated.

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